

# **Shri Gita Rasa Ratnakar**

BY

**Swami Shri Akhandanand Saraswatiji Maharaj**

Publisher :  
**Satsahitya Prakashan Trust**  
Vipul, 28/16 B. G. Kher Marg  
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## **Shri Harih**

It is by the Grace of my Shri Sadgurudev, Param Pujya Swami Akhandanand Saraswati Maharaj, that I offer this translation of his commentary on the Shrimad Bhagwat Gita to the English speaking public, on the occasion of his birth centenary celebrations.

This book has been sponsored in the memory of Golokavasi Shri Jagdish Prasad Agrawal, by his wife, Smt. Bimlarani, and sons, Shri Ramnivas and Harinivas Agrawal. Additionally, a generous contribution has been made by Shri Gopal in memory of his mother, Golokavasi Smt. Gitadevi Dudani. Maharajji's blessings and mine will always be with them. Maharajji's blessings have inspired Smt. Purnima L. Toolsidass to translate the original from Hindi, and Shri Pankaj Roy to undertake the inclusion of the Nagari script and readying the book for publication. My blessings to them both.

Swami Prabuddhanand Saraswati  
Shukratal.

## Prologue

Religion is meant to lift mankind to higher levels of ethical and peaceful existence. Unfortunately, its effect has frequently been just the opposite.

I feel that sensitive and intelligent people everywhere are in search of ‘true religion’. My own search for a more meaningful life led me through extensive reading and hearing talks by exponents of religion, and finally, to the feet of my Guru, Swami Akhandanand Saraswati. His vast learning, his magnanimous and truly catholic outlook of the eternal spiritual philosophy – commonly known as the Sanatan Dharma (the eternal righteousness) brought deep satisfaction, peace, and a proactive goodwill, along with an acute desire to reach out to others like myself, who seek to enrich their lives, live ethically, and create a harmonious environment.

Peace at three levels is needed, if it is to be enduring. First is the inner peace, which enables a person to remain serene and capable of creating a peaceful atmosphere in the immediate environment. The second level is peace in the society we live in. This can be promoted by understanding and goodwill. It needs the strength of inner peace to achieve, even to some degree. The third is global peace, which can be achieved when people outgrow petty considerations and want global peacefulness more than the benefits of a particular group. The root is feeling serenely at peace, and wanting to help others be happy, too.

For the CDs, cassettes, and books of my Guruji, and also for some details about his life and works in other languages, the reader may visit [www.AnandVrindavan.org](http://www.AnandVrindavan.org).

This book is offered to whoever has a thirst for inner peace and wants to lead a fruitful life. If you wish to promote the cause of global peace, please recommend the book to others.

Purnima L.Toolsidass

## SALUTATIONS

Shri Gita Rasa Ratnakar is the visual boon of the nectarine talks by Pujya Maharajshri. Maharajshri holds the foremost position amongst today's authorities on *tattvagnan*. His unique ability to enter deep into the meaning of our scriptures, and present them in terms simple enough for common people to absorb, is nothing short of the miraculous. Talks given by most of the learned people are either dry and boring, or – if they are entertaining and populist – contain little of the original gravity. You can place the most complicated questions about our scriptures before Pujya Maharajshri, and he smilingly gives simple examples from our daily lives, to clarify our doubts, ending with his habitual, 'Narayana! Narayana!' It seems as though Narayana, Himself, has come, and is opening up the knots of the dilemma. Maharajshri's responses do differ, according to the level of the questioner's understanding, but the language he uses always flows lucidly. His style is conversational, and gives a personal experience of the subject. Even when we read his transcribed talks, it seems as though he is seated before us.

The Late, respected, Pundit Hajari Prasad Dvivedi would say that as Indian's scholarship is established only after he writes a commentary on the Shrimad Bhagwat Gita. To understand, and explain the Shrimad Bhagwat Gita, is to understand one's Self. The Upanishads are the manifested forms of the ultimate knowledge of our scripture – *tattvagnan* – and the Shrimad Bhagwat Gita is the milk, drawn from the wish-fulfilling cow of the Upanishads, by Shri Krishna (who came as a cowherd's son). Love has been used, to turn this milk into curd, which has taken the form of Shri Gita Rasa Ratnakar. The excellent qualities of the milk are retained, and a superb flavor is added because of the love and gentle warmth of the meditation which has enhanced its sweetness.

No matter which chapter we start to read, we get the pleasure of the talks. We also get a glimpse of the *sarvatma* – the Atma of all – and the connection with the entire work. We also get a constant reminder of the Gita's perennial thinking.

A foreign critic has commented that it is impossible that eighteen chapters were narrated on the battle field. He felt that someone must have added them at a later date, to the text of the original Mahabharata. These foreign critics are hardly aware of who the speaker is, who the listener is, and what is the inner dilemma that causes the divine bow to slip from the hands, with Death showing its fearful presence. What insight do they possess, about the kind of field (*kshe`tra*) the battle is held in, and what the meaning of 'Dharmakshe`tre`' (the field of Dharma) is? On such occasions, the chariot of Time stands still. Eons

turn into moments. The Shrimad Bhagwat Gita is not meant only for Arjuna. However, had there been no Arjuna, and the doubts raised by him at the time of death not been expressed; had the special situation of the Mahabharata not been there, with all the conflicts between personal attachments and universal benefit – then, even the presence of Shri Krishna would not have sufficed to create the Shrimad Bhagwat Gita. The ocean always exists, but certain factors are needed to churn it. As Maharajshri has explained in the Mahatmya, ‘*Yaa svayam padmanaabhasya mukhapadmaad vinisrita.*’ The word *svayam* – Himself – is needed here, to clarify that the Gita bounded out of His heart, when the Lord, Himself, opened His mouth. It was the action of the Gita, not of the Lord. Arjuna laid his dejection at the feet of the Lord, and received this prasada – this boon. How can the Knower of the field be revealed, unless there is a field?

This is an ocean, filled with precious gems. Such an ocean is called Ratnakar. Hence, it is most appropriate to give this text the title of ‘Shri Gita Rasa Ratnakar’. Rasa is the sweetness brought up by churning, and the crisis faced by Arjuna in the battlefield, was what caused the churning. His crisis was the decision he had to make. For us, the churning is caused by the terrible situations we face, in which our very existence is threatened. My literary friends had no faith at all, when they went to meet Maharajshri. When they returned, they were all deeply impressed by his modern outlook, despite being the personification of faith. They were amazed at his instant grasp of present day dilemmas. It is a special characteristic of the Gita Rasa Ratnakar, that it touches our present day perplexities, interpreting its eternal message in a way that every individual feels that it applies personally to him.

What can be a better offering, on the occasion of Maharajshri’s seventy-fifth birthday, than ‘*tvdeeya vastu govinda tubhyame`va samarpaye`*’ (Lord, I offer unto You, that which belongs to You)? I consider myself fortunate to be associated with this salutation to Maharajshri. I understood the greatness of Vrindavan only after coming close to him. Along with this, I started getting a glimpse of the significance of the Leela of Shri Virndavan-Behari, the Lord Shri Krishna. Vrindavan Behari removed Baba’s *danda* (the staff carried by monks). I do not know the earlier history; I know only about the past ten years or so. The removal of Baba’s *danda*, resulted in replacing the earlier detachment with a deep love for Shri Krishna. I have never seen Baba get angry – I only saw sweet behavior. There were occasions when I was irritated, when organizing something at the Ashram, and heard Baba’s voice, “My brother, make sure that Mishraji is not harassed in any way. Organize everything properly.” I would be overwhelmed by such consideration. There is no scope for any kind of annoyance at the Anand Vrindavan Ashram. I believe Maharajshri to be a second Madhusudana Saraswati. Shri Gita Rasa Ratnakar is a new awning of ‘Advaitsidhi’ and ‘Bhaktirasayana’. It showers the sweet philosophy of Advait –

non-dualism. It is not only an ocean, it is also the cloud which rises from the ocean, and contains the sweetness of fresh rain drops. I bow down at Maharajshri's feet.

Varanasi  
21.9.1986.

Vidyanivas Mishra  
Vice President, University of Kashi

## **For The Sake Of World Humanity.**

‘Anand Van’ is the name given to the hallowed ground on the Southern side of the Sapta Sarovar, formed by the divine Bhagirathi the Ganga. The holy Ganga carries the heavenly fragrance of the feet of the Lord, passes through the locks of the Lord Shankar, and merges into the ocean. It is upon this level ground that the Ganga descended for the benefit of mankind. Even today, the thickly overgrown grounds are a popular place for the Mahatmas to live in. One may obtain a glimpse of them, when they emerge to receive food from the devout.

I cannot recall the exact year, about fifteen or twenty years ago, Shri Dharmanand Saraswati – the head of the Paramartha Ashram, which is placed within this highly spiritual region – had organized a 21 day discourse upon the Bhagwad Gita. Talks were held twice daily, in two hour sessions. Monks, who had attained a high level of renunciation, came in thousands, to listen to the discourses. Their presence, deep enjoyment, and encouragement, gave impetus to a wave of eloquence in me. I spoke at length on every Shloka, obtaining immense pleasure in going into the depth of the message. The talks were recorded on tape. Later on, Shrimati Satishbala Mahendralal Jethi worked tirelessly to transcribe them, and the late Pandit Devdhar Sharmaji guided the work to its successful completion, which is before you today.

Shri Laxminivasji Birla accepted Shri Sharmaji’s suggestion, and donated Rupees one lakh, twenty-five thousand to the ‘Shri Swami Akhandanand Saraswati Amrit Mohotsav Trust’, for its publication. That is how it came to be published as a special edition of ‘Anand Bodh’. The advantage of this is that free copies will be given to thousands of subscribers. It will also be available to non-subscribers at a nominal rate.

Who all should I bless and thank? It is the Grace of God that readers can plunge deep into the Shri Gita Rasa Ratnakar, and obtain the new gems within it, with ease, and derive joy.

The manifest Parabrahma Paramatma, who abides in this body as the non-dual Atma, as the Saccidananda, is called Shri Krishna. He is the essence of the highest achievement – the Paramartha swaroop. He, you, myself, this, the Atma, etc. is represented by many names, but is one. I have full confidence that it will help the true seekers and devotees, to destroy the veil of nescience, and attain their real Self. They will experience the bliss of their true Self, and the joy of liberation. Apart from this, the clarifications about Dharma, Artha, Kama and Moksha it contains, will help to get worldly happiness, and heavenly joy after death.



I have not only the hope, but I have full faith that all who have worked for this, and helped in its creation; all those who read it or listen to it, will obtain and retain a divine happiness.

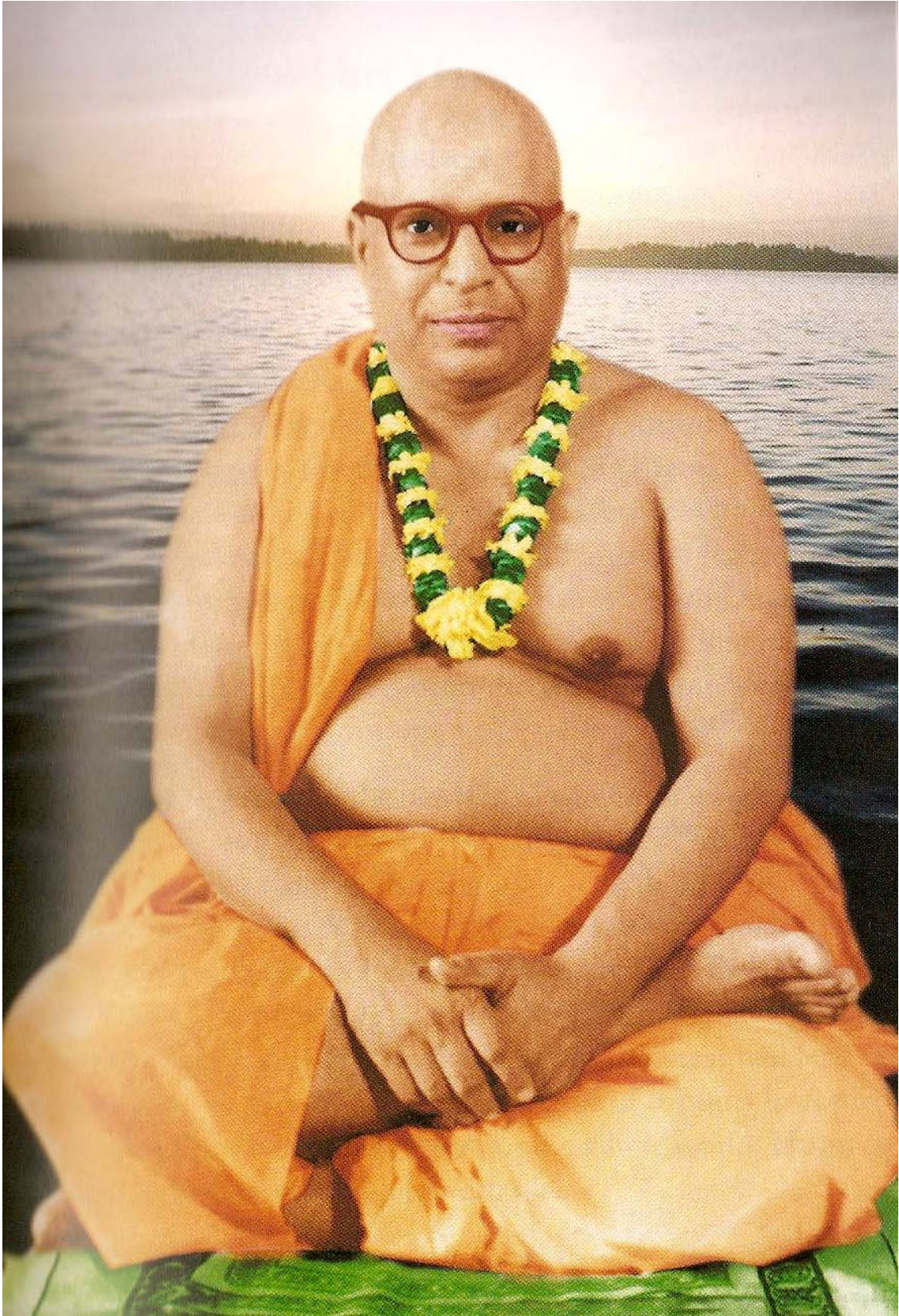
Vrindavan  
17.9.1986.

Akhandanand Saraswati

*Prapannapaarijaataaya totravatraikapaanaye`  
Geetaamritaduhe` Namah.*

*Gnaanamudraaya krishnaaya geetaamritaduhe` namah.*

The Lord Shri Krishna is '*prapannapaarijaata*', meaning that He is the Wish Fulfilling Tree, for every soul that surrenders at His feet. He favors His devotees. In His hand, He holds the reins to control, and the whip to punish; to be used when a person needs to be disciplined. The particular posture of His hand signifies a showering of Knowledge. He draws forth the absolute knowledge of the Upanishads (like drawing milk from a cow) for the benefit of all. So, let us bow down to the Lord Shri Krishna, who is the center of all attraction and love. He is the Sad-Chid-Anand Parameshwara, the Supreme Lord, who is the Truth-Knowledge-Bliss Incarnate.



## **Maharaj Shri – A Brief Introduction.**

The region of Varanasi is considered to be amongst the holiest regions in India. Swami Akhandanandji Saraswati, whom we generally refer to as Maharaj Shri, was born on Friday, 25<sup>th</sup> July, 1911, in this region, in a village called Maharai, in the lineage of Saryupaareen Brahmins. This was exactly nine months after his Grandfather had prayed to Shri Shantanu Behari, the Lord of Vrindavan. According to the lunar calendar, it was the Amavasya of the month of Shravan, in the Samvat 1968. Since the baby's birth was by the Grace of the Lord, he was named Shantanu Behari.

Famous and learned astrologers predicted that the baby's lifespan was only nineteen years. Fear of death made Maharaj Shri move towards the path to spirituality. All the great Saints and Sages stated clearly, that they could not save a person from his destined death, but they could certainly impart the Knowledge which would remove all fear of death forever. And, that is exactly what happened. The Nectarine Brahman manifested in Maharaj Shri's heart, and the dark shadow of death was gone forever.

Maharaj Shri went to Jhusi, to meet Brahmachari Prabhudattaji, who has acquired great renown. It was there that he first saw Shri Udiyababaji Maharaj, and had the opportunity to discuss Vedanta. Maharaj Shri was captivated by Baba's conviction in the principle of Non-dual Reality, and by the unique, carefree bliss of this liberated soul. Baba showered unstinted filial love on Maharajshri. It was by his inspiration that Maharaj Shri became a Monk, and received initiation from the Shankaracharya of Jyotishpeeth, Swami Shri Brahmanandji Saraswati. Before he was initiated, Maharaj Shri worked for seven years, on the editorial board of the Kalyan publications of Gorakhpur.

Maharaj Shri was ten, when his Grandfather made him read the original Bhagwat in Sanskrit. Since then, the Shrimad Bhagwat stayed by him, like a faithful companion. Maharaj Shri was an authority on Vedantic philosophy, and all the Indian scriptures. His daily discourses were filled with his own inner joy, and continued unbroken until the evening of 17<sup>th</sup> November, 1987. Even today, those who love to listen to discourses, obtain the joy of watching and listening to his audio-visual recordings, and reading his books.

At about two am, the Brahmela of 19<sup>th</sup> November 1987 (the Margasheersha Krishna Trayodashi of the lunar calendar) the individual space merged into the universal space, and Maharaj Shri became All-pervading.

Maharaj Shri's life clearly showed his equal love and goodwill towards all he met, regardless of their religious background, their level of intelligence, sex, age, or social status. Each person who met him received what his heart desired. Maharaj Shri continued to bestow lavishly, all the four Purusharthas, and even the Pancham Purushartha, Bhakti.

The Anand Vrindavan Ashram established by Maharaj Shri – in the holy city of Vrindavan – is akin to the Teertharaj Prayag, where the three streams of Karma, Bhakti, and Gnan are merged. The activities of the Ashram include Satsang, serving the Lord in temples, serving the cows and Monks, teaching the Vedas to young students, a charitable dispensary, etc. Maharaj Shri also started the memorable practice of celebrating the birth anniversaries of all the great Acharyas, bringing together the teachings of different traditions. This is a perfect example of his magnanimous outlook.

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## Shri Gita Rasa Ratnakar

(The blissful, gem-filled ocean of the Divine Gita)

By

Swami Akhandanand Saraswati.

Chapter – I

ॐ नमो भगवते वासुदेवाय ।  
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्ययिनीम् ।  
अम्ब त्वामनुसंदधामि भगवाद्गीते भवद्वेषिणीम् ।।  
प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।  
ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ।।  
*Om namo bhagavate`vaasude`vaaya.*

*Advaitaamritavarshinim bhagateemashtaadashaadhyayineem,  
Amba tvaamanusandadhaami bhagavadgeete`bhavadve`shineem.*

*Prapannapaarijaataaya totrave`taikapaanaye`,  
Gnaanamudraaya krishnaaya geetaamritaduhe`namah.*

श्रीमद्भगवद्गीता *Shreemadbhagvadgeetaa* means that, which has been sung by the Lord, who possesses all the divine qualities – श्रीमता भगवाता गीता *shreemataa bhagavataa geetaa*. The abridged compound can also be shown as – श्रीमती भगवती गीता *shreemati bhagavati geetaa*. The Bhagwad Gita is ‘Shrimati’ (having the mental qualities of the goddess Laxmi); but in the word भगवद्गीता *bhagvadgeeta*, the word ‘Gita’ is secondary, and the word भगवान् *bhagvan* is primary. The adjective Shriman should, therefore, apply to Bhagwan, the Lord Shri Krishna, and not to the Gita. In the tradition of the Smritis, it is always the speaker, who is given greater importance. In the Vedic tradition, it is the subject spoken – the वचन ‘*vachan*’ - which is considered more important. What is vachan? What is the वर्ण *varna*? In the Upanishad, it is the experience which is expressed through words – the goal – which is of paramount importance. Words thus spoken form the Smritis. The Scriptures are formed by these three – the speaker, that which is spoken, and the purport of the subject. And, all three have the same goal. The Truth will always be seen as the truth. Whichever angle you see it from, the Truth remains the Truth.



Now, take a look at श्रीमता भगवता गीता 'shreemataa bhagavataa geetaa'. It does not say कृता 'kritaa'; it says गीता 'geetaa'. Even earlier, it was गीता 'geetaa'. The age of Dwapar (the third of the four ages in the cycle of Time) which came before this Dwapar, also had Shri Krishna-Arjuna. So did the Dwapar before that, and the Gita had been sung in each Dwapar. It is not necessary that a singer sings only his own compositions. Singers do sing songs composed by others, and they sound very good, too.

प्रथम मुनिन हरि कीरति गाई।  
तेहि मग चलत सुगम मोहि भाई॥  
*Prathama munina hari keerati gaayi,*  
*Te'hi maga chalata sugama mohi bhaayi.*

In music, there is only the pride of the tone and the beat. When the singer is also the poet, however, there is the additional pride of having composed the bhajan, rasiya, thumri, dadra, and other styles of song. As far as Shri Krishna is concerned, there is no scope for even one new paisa of pride. He rains blows continuously upon Arjuna's pride.

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे। १८.५९  
*Yadahankaaramaashritya na yotsya iti manyase`. 18. 59.*

That is why the Gita can be considered श्रीमता भगवता गीता *shreemataa bhagavataa geetaa*, or श्रीमती भगवती गीता *shreemati bhagavati geetaa*. If you notice, it can also be considered श्रीमतो भगवतो गीता *shreemati bhagavatee geetaa*. If you do not consider 'Gita' to be a verb, it becomes a noun.

गीताशास्त्रमिदं पुण्यम्।  
*Geetaashaastramidam punyam.*

This is the Holy Scripture called the Gita. Whose scripture is it? It is the scripture of the Lord. It is the scripture of the action of the Lord. It is work done by the Lord, and the Lord is the one who tells us about it, apart from being its subject. It is, therefore, the scripture by the Lord. Not only is it narrated by the Lord, it is also a description of Him. Hence, 'Gita' becomes a verb as well as a noun.

Shankaracharya has used the word गीताशास्त्रम् *geetaashaastram*, and so have both Shri Yamunacharya and Shri Ramanujacharya. There can, thus, be no doubt that this Gita is a noun.

In the Mahabharata there is an episode when Indra, the King of the Devtas (demigods) was pleased with Shri Krishna. He completely forgot that Shri Krishna was the Parameshwara, the supreme Godhead, whereas he was just the King of the demigods. Affection causes such lapses. Devraj Indra said, 'Shri Krishna, ask me for a boon.' 'Very well,' said Shri Krishna, 'if you wish to grant Me a boon, grant that My friendship with Arjuna continues forever.'



So, Arjuna and Shri Krishna are bosom friends. Their friendship is such that Shri Krishna abides in Arjuna's heart, and Arjuna abides in the heart of Shri Krishna. Nobody knows who is the support – आधार *aadhaar* – and who is the supported – आधेय *aadhe`ya*.

The Gita is a discussion between two bosom friends.

A Gita-Gnan-Yagya (discussing the purport of the Gita as a form of worship) was organized in Allahabad, around 1926, by the late Pundit Vishnu Digambarji. A half naked monk – just like one of you – came onto the stage, with a staff in his hand. 'You people are giving a discourse on the Gita?' he asked. 'This is not the Brahmasutra, which has scope for people to interpret its substance. It is the संवाद *samvaad*, the conversation, between two friends'. What is the meaning of samvad? The Gita uses this word –

संवादमिदमश्रौषमद्भुतं रोमहर्षणम्।

*Samvaadamidamashraushamadbhutam romaharshanam.*

Hence, just as the Vedas command,

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम्।

ऋग् ० १०.१९०.२

*Samagacchadhvam samavaddhvam sam vo mannansi jaanataam.*

*Rig. 10.190. 2*

Meaning, 'Let your voices be in accord, let your hearts mingle, walk in step with each other. Similarly, this Gita is a dialogue between two friends. There is no difference of opinion in it; the opinions are unanimous. The opinion of one is shared by the other. So, it can be understood only by those who have developed a friendship with Shri Krishna. You can imagine the gestures of two friends who discuss something. When Shri Krishna would have told Arjuna,

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम्। १८.६४

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्। ४.३

*Ishtosi me`dridhamiti tato vakshyaami te`hitam. 18. 64.*

*Bhaktosi me`sakhaa che`ti rahasyam hye`taduttamam. 4. 3.*

where would Shri Krishna's hand have been? Which direction would He have faced? Oh, His hand would have been on Arjuna's shoulder, and His mouth would have been close to Arjuna's ear, to ensure that He was not overheard by anyone else. The Lord said, 'Arjuna, this supreme secret is not to be told to just anyone. I tell you because you are My devotee and My friend.'

Hence, to understand the purport of the Gita, one needs to have a degree of friendship with Shri Krishna. How can you understand the Gita, unless you become His friend?

You may remember – and incase you don't, I'm reminding you – before the start of the Kurukshetra war, the Kauravas had sent Sanjay to Shri Krishna, with a message. At that time, Shri Krishna had told him, 'Sanjay, go back and tell Dhritarashtra

कृष्णो धनञ्जयस्यात्मा कृष्णस्यात्मा धनञ्जयः ।

*Krishno dhananjayasyaatmaa krishnasyaatmaa dhananjayah.*

Meaning, ‘The name of Shri Krishna’s Atma is Arjuna, and the name of Arjuna’s Atma is Shri Krishna. By having enmity for Arjuna, the Kauravas show enmity to Me.’ In the same way, Shri Krishna had told Arjuna

यस्त्वं द्वेष्टि स मां द्वेष्टि यस्त्वं चानु स मामनु । द्रोण० ७९.२३

*Yastvam dve`shti sa maam dve`shti yastvam chaanu sa maamanu.*

*Mahabharata. Dron. 79. 20.*

‘Arjuna! He, who hates you, hates Me as well, and he who follows you, follows Me also.’ Thus,

सत्त्वमेकं द्विधा स्थितम् ।

उद्योगपर्व ४९.२०

*Satvame`kam dvidhaa sthitam.*

*Mahabharata. Udyog. 49. 20.*

It is the one ‘satva’ – truth – one Paramartha (the supreme essence) which has manifested as श्रीकृष्णार्जुन *Shrikrishnaarjuna*. The basic sub-stratum is one. If explained in terms of Vedanta, it is the same Brahman who manifests as the जिज्ञासा ‘jigyaasaa’ (desire for Gnan) in the form of Arjuna, and also as the उपदेश ‘upade`sha’ (teaching) in the form of Shri Krishna. There is some difference between Krishna and Arjuna, as the one who gives and receives the teaching, but there is no difference in their essence. Don’t think that the one who has the उपाधि ‘upaadhi’ (conditioning) of being the one who weeps, lacks the उपाधि ‘upaadhi’ of being the one who laughs. It is the same antahkaran, the same four-fold mind, who gets the urge to laugh at times, and weep at times. Hence, there is no need whatsoever, to consider Krishna and Arjuna as being separate in essence.

One more point is that the Lord did not wish that the Gita, which was hidden in His heart, should be exposed. In the Mahatmya, which is the chapter explaining the importance, the Lord says, गीता में हृदयं पार्थ ‘Geetaa me` hridayam paartha - Arjuna, the Gita is My heart.’ When two friends have a heart to heart talk, they say, ‘I have given my heart to you’. In the same way, the Lord has given His heart to Arjuna, in the form of the Gita. I also have people telling me that they have given their hearts to me. I’ve told them to retain their hearts, in trust for me, and I will ask for them when I need them!

So, the Lord Shri Krishna said, at first, that He would not give His heart to anyone. He would retain it. However, when He saw how Arjuna was overcome with dejection, He gave him His heart, in the form of the Gita. The first chapter of the Gita is called the ‘Vishad Yoga’. It is Yoga – getting yoked to the Lord – even if one weeps before Him. It is also Yoga to experience the supreme bliss of

Paramananda (supreme bliss), after becoming detached from the Lord. Arjuna wept, but where did he weep? He never shed tears before any Tom, Dick or Harry. He never allowed anyone else to see his tears. He wept before the Lord, who abides in every heart, who knows exactly what is going on in every heart, in every follicle, in every moment, and in every particle. It is more than Yoga to even weep before Him. This is why this chapter is called ‘Vishad Yoga’ – *vishaad* means sorrow. The next chapter is the Prasad Yoga. प्रसाद *Prasaad* means benediction, or Grace. The meaning of this is that you should offer up your sorrow to the Lord, and He will give you Grace.

प्रसादे सर्वदुःखानां हानिरस्योपजायते।

प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥ २.६५

*Prasaade`sarvadukhaanaam haanirasyopajaayate`  
Prasannache`taso hyashu buddhih paryavatishtate` 2. 65.*

There is no literary composition in the world like the Gita – which the Lord has referred to as His heart. What is the reason for this? The reason is simply that it has emerged from the Lord’s divine lips. It is said, in the Mahatmya,

या स्वयं पद्मनाभस्य मुखपद्माद्विनिःसृता।

*Yaa svayam padmanaabhasya mukhapadmaadvinihsrutaa.*

Note the word स्वयं *svayam* in this. It indicates that when the Lord’s mouth opened involuntarily, the Gita bubbled forth from out of His heart. The action was the Gita’s, not the Lord’s. The Lord did not send the Gita out from His heart. It was the Gita, herself, who gushed out. Just as a lake overflows with water, the Gita overflowed, and poured out from the mouth of the Lord.

Now, see; Brahma – the Creator – emerged from the lotus which emerged from the Lord’s naval, and the Vedas emerged from Brahmaji’s mouth. The lotus became the son of the naval, Brahma became the son of the lotus, and the Vedas became the son of Brahma. The Vedas do not endure during the period of deep sleep – तत्र वेदाअवेदा भवन्ति (बृहदा ० ४.३.२२) *tatra ve`daa ave`daa bhavati (Vrihad. 4. 3. 22)*. I have no wish to belittle the Vedas here. This sentence is itself from the Vedas. I have tremendous respect for the Vedas. However, their existence is in the मनोमय कोश *Manomaya Kosha*, the mental sheath. The mental sheath is one of the five sheaths which hide our Atma, and it is compared to a partridge – a तीतर *teetar* – and the Vedas are considered the body of this bird. This Gita, however, has emerged – not from the mouth of Brahma, nor from the lotus, not even from the naval – it has emerged directly from the lotus lips of the same Lord, from whose lotus-like naval Brahmaji emerged. It is, therefore, the essence of the Vedas.

Now, see, what indication will you get, if a person asks a question, but does not show any reaction when he is given the answer? Have you ever thought about it? Dhritarashtra did ask a question, but can you tell me what his reaction was,

after he had heard the entire Gita? He observed that Sanjay is totally in favor of Shri Krishna. Sanjay says –

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ १८.७८

*'Yatra yoge`shvarah krishno yatra paartho dhanurdharah,  
Tatra shreervijayo bhootirdhruvaa neetirmatirmama.' 18. 78.*

Now, what more can Dhritarashtra possibly ask? He must have thought to himself, 'A fine future you have predicted, Mr. Astrologer!' Ten days had elapsed since the war began. Bhishmapitamah had fallen, and was lying on his bed of arrows. And, after this, Dhritarashtra's question, and Sanjay's answer, which forms the Gita, is continuing. Under the circumstances, Dhritarashtra lacked the courage to ask what would happen on the eighteenth day.

Shri Krishna is the one who directs the Yoga, maintains it, and gives its fruit. He is the Lord of the Yogis. Arjuna, stands with his bow in his hand, firm on the path of duty.

Victory will, of course, be on their side. So, in spite of being the one to place the question, Dhritarashtra does not congratulate Sanjay on his answer. There can be no greater sign of the blindness of a man.

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयत्सवः ।  
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ (१)

*Dharmakshe`tre` kurukshe`tre` samave`taa yuyutsavah,  
Maamakaa paandavaashchaiva kimakurvata sanjaya. (1)*

In keeping with his name, Dhritarashtra has retained his clutch on the world. His name, Dhritarashtra, is justified, because of his snatching the Kingdom of Pandu, and ruling over it. Vyasji gave him this name after considerable consideration. The Kingdom will be Pandu's, and his sons – the Pandavas – will get it ultimately. But, Dhritarashtra will try to grab it, not allow it to be given, holding it tightly in his fist, and that is why his name is Dhritarashtra. My brother, this world was never, ever, ours, anyway. Nor will it ever be ours in future. It is nothing but an illusion. Neither did you enter your father's seed of your own volition, nor did you decide to enter your mother's womb, and nor did you choose the form and face you have. Despite this, your life has passed in 'I', 'I', 'mine', 'mine'; and will continue in this way. What is your 'I', and what is your 'mine'? Why have you become Dhritarashtra? Dhritarashtra means the one who is attached to the illusionary world!

Keep in mind the fact that Dhritarashtra was well aware that the war had started. This is written in the Bhasya-Deepika. In the Madhusudani, it is written that due to the effect of the region called 'Dharmakshetra' (the area of Dharma), Duryodhan would have had thoughts of righteousness. The memory of his ancestors would have been revived at Kurukshetra, and he would have lost his inclination to fight. Yudhishtira, too, would have been filled with forgiveness. That is why the word किमकुर्वत *kimakurvata* should not be taken in the ordinary sense.

There was a highly learned Mahatma in Kashi (Varanasi). He would read no literary work except the Gita. People have their individual faith and choice. In the opinion of this Mahatma, the meaning of किमकुर्वत *kimakurvata* is किं विशिष्टं अकुर्वत *kim vishishtam akurvata*. The question is not whether the Kauravas and Pandavas (gathered at Kurukshetra to fight) did battle or not. The question is whether anything out of the ordinary happened there. प्रश्नो विशेषविषयः ‘*Prashno vishe`shavishayah*’ – this question refers to a special occurrence. That is the meaning of the word ‘kim’. So, Sanjay tells him about the special happening, the delusion of Arjuna, and how it was dispelled by Shri Krishna’s counseling. Now –see, the word ‘Dharma’, is a name of the Lord. Those of you who chant the thousand names of Vishnu – the Vishnusahasranaam – will know that धर्म धर्मविदुत्तमः *dharma dharmaviduttamah*. Dharma is a name of the Lord, and so is Dharmaviduttamah – the one who is the most superior amongst all the Dharma Yagyas. As regards knowing Him, only He knows Himself! None other can know the Lord.

So, this is the Dharmakshetra – the region of Dharma. The body is the Dharmakshetra, and the antahkaran is the Dharmakshetra. If you don’t call that place the Dharmakshetra – where the Lord Himself is seen, seated upon the chariot, holding the reins and whip – what place will you consider to be the Dharmakshetra?

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम। १३.२

*Kshetrakshetragyayorgnaanam yattajgnaanam matam mama. (13. 2.)*

‘Kshetra’ means ‘the body’. If you ask, ‘What is the need of a kshetra here?’ Then, you need the knowledge of the region, if you are to obtain the knowledge about the Lord. For this, you must know the Dharma as well as the Dharmakshetra. The Pundits consider only the Yagyashala (the place where the Yagya is held) to be the Dharmakshetra. That, however, is the Kurukshetra, my brother! Actually, the Pandavas are also the Kauravas. They are also born in the lineage of Kuru, and are Kuruvanshis. They are not separate from the Kauravas. They have been called the Pandavas because of their exceptional qualities, in spite of having been born in Kuru’s lineage. The Ikshvaku lineage is the same, but the Raghuvansha started from it because a person as exceptional as Raghu was born in that lineage. The previous lineage was suppressed by his outstanding qualities. In the same way, the Pandavas were born in the Kuruvansha, but their exceptional qualities were such that the Kauravas became synonymous with अधर्म *adharma* (that, which is contrary to Dharma), and the Pandavas were considered synonymous with Righteousness.

From the Adhyatmik (metaphysical) viewpoint, the Dharmakshetra is the body, and so is the Kurukshetra. The instrument for work is called ‘kuru’. कुरवः करणानि ‘*Kuravah karanaani*’ – the करन *karan* (organ of action) is called the ‘kuru’. Do this with your hand, do this with your feet, so this with your eyes. What I mean to say is that Dharma is not restricted to the Yagyashala – it abides in all that we

do. The Gita's direction is primarily towards the Dharma to be practiced in our daily lives, rather than in ritualistic worship.

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः । १८.४६

*Sarvakarmanaa tamabhyarchya siddhim vindati maanavah. (18. 46)*

This refers to our daily duties as Dharma. The Gita does not accept that Dharma is confined to ritualistic forms of worship, like the fire sacrifice.

Further on it is said, समवेता युयुत्सवः 'samave`taa yuyutsavah'. The Kauravas and the Pandavas are fighting even though they are related to each other. The word समवेता *samavetaa* is explained in spiritual philosophy, as नित्य-सम्बद्ध समवाय-सम्बन्धेन *nitya-samabaddha-samavaaya-sambandhe`na*. Which means that they are of the same clan, they are relatives, related within themselves, and have mingled as one family. It is within the same mind that the conflicting emotions of desire and detachment arise. The conflicting feelings of greed and satisfaction also arise in the same heart. So do anger and Samadhi. So, from the angle of the mind, the Kauravas and the Pandavas are connected. Both are of the same lineage. Still, they fight among themselves – समवेता अपि युयुत्सवः, योद्ध-मिच्छवः 'samave`taa api yuyutsavah, yoddhamicchayah.' They were born in the same mind, but fight with one another.

What is the characteristic of Dhritarashtra's sons? They say, 'This is mine, this belongs to me, this is my possession.' And, those whose hearts are absolutely pure, the pure-hearted ones, are the Pandavas. Arjuna means धवल 'dhaval' – pure white. Arjuna is also the name of a tree, which grows up tall and straight, and its wood is of a superior quality. That is dhaval, pure. Someone asked, 'Where can I obtain a vision of the Lord?' 'Look towards the forest,' replied another. 'You will see Him in some forest.' 'Where, in this dense forest can I see Him?' asked the man. 'Oh, my friend, can you see that tree, which is taller than the rest? What is that?' 'That is the Arjuna.' 'Well, that's it. Make that your goal, and go up to it. When you come close to Arjuna, you will get a glimpse of the Lord.'

So, समवेता युयुत्सवः, मामकाः पाण्डवाश्चैव 'samave`taa yuyutsavah, maamakaah paandavaashchaiva.' The meaning of this is that the traits of Dharma and adharma, partiality and impartiality, are connected to each other, by residing in the same mind. That is why Dhritarashtra asks, किमकुर्वत संजय 'Kimakurvata sanjaya, Sanjay, tell me whether they have done anything noteworthy, at the beginning of the war, or not.'

The reason Dhritarashtra chose Sanjay to ask this question to, is that no one else would have given him an impartial answer. Those who had not conquered their feelings of attachment and aversion could feel partiality for either one, or the other side. Sanjay, however, is well balanced in equanimity, not inclined towards either side. He has overcome his personal preferences, and will say that, which is absolutely accurate.

Now, come, I take you further ahead. In answer to Dhritarashtra's question, Sanjay replied, 'Yes, something special did happen. It was something excellent. Hear about your sons first, and then about the Pandavas.'

Look – if you desire to study the first chapter in depth, then read the sixteenth chapter first. It contains the descriptions of the दैवी सम्पदा 'daivee sampadaa' – the divine qualities, and also the आसुरी सम्पदा 'aasuri sampadaa' the demonic qualities. Let these be well understood. The divine tendencies are for renouncing, and the demonic tendencies are for obtaining. When seen from this angle, you will notice all the demonic tendencies in Duryodhan –

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च । १६.४

*Dambho darpobhimaanashcha krodhah paarushyame`va cha. (16. 4)*

दम्भ *Dambha* is hypocrisy, दर्प *darpa* is arrogance, अभिमान *abhimana* is conceit, क्रोध *krodha* is anger, and पारुष्य *paaryushya* means harsh speech – all these are demonic qualities. If a person is filled with them, it does not matter what clothes he wears. We tend to worship the God of apparel. Certain characteristics of demonic tendencies are such that they enter any kind of garb. Take Ravana, for instance. According to the Valmiki Ramayana, he donned the saffron robes of a monk when he went to abduct Sita. The word यति 'yati', meaning mendicant, is used. So, the demonic tendencies don't recognize the dress of a person – they go straight to the heart, and remain there. It is the same with divine tendencies.

So, Sanjay begins to talk about Duryodhan first. Duryodhan saw the Pandava's army, standing well entrenched, according to the science of warfare and the Dhanurveda – which contains the science of archery.

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ।। (२)

*Drishtvaa tu paandavaaneekam vyudham duryodhanastadaa,*

*Aachaaryamupasangamya raajaa vachanamabraveet. (2)*

Had Duryodhan gone first to his Teacher, it would have been a different matter. He first saw the army, and then he went to Dronacharya. Is this not the wrong way? He should have gone first to his Guru, obtained the Guru's permission, and asked, 'Sir, should I take a look at the Army?' Then Dronacharya would have said, 'Yes, my child, go and take a look.' But, no. He acted impulsively, and went first to look at the Army, and after that he went to his Guru, and told him that the entrenchment was superb. He is a King, you see! He wishes to please Acharya Drona, because a King's policy is रंजन 'ranjan' – to please.

The fact is that Dronacharya should have been the Commander In Chief, because he was everybody's teacher, and the seniormost. Duryodhan did not give his teacher the Supreme Command of the Army. He gave that position to Bheeshma. It is doubtful whether he had complete trust in Bheeshma, either. The victory of a person, who distrusts his chosen General, is doubtful, indeed!

So, Duryodhan went to his Teacher, and it is said, राजा वचनमब्रवीत् 'raajaa vachanamabraveet'. In Sanskrit, it is enough to say राजा अब्रवीत् 'raajaa

*abraveet*, to indicate ‘the King said’. However, the meaning of the word वचन ‘*vachana*’ indicates वक्तव्यं *vaktavyam*, signifying that the King spoke as a King should speak, in keeping with the policy of rulers. It was actually giving orders; but, a Guru cannot be ordered openly.

I know a wealthy man who not only believes in God, but also worships the image of the Lord lovingly. Yet, when I tell him that God is there, he says, ‘No, Swamji. It has to be proved scientifically. I cannot bring myself to say His name, so how can I accept that He is there?’ Similarly, Duryodhan gives orders, and tells his Guruji,

पश्यैतां पाण्डुपुत्राणामाचार्यमहतीञ्मूम्।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता॥ (३)

*Pashyaitaam paanduputraanaamaacharyaamahateemchamoom,*

*Vyoodhaam drupadaputre`na tava shishye`na dheemataa. (3)*

‘Acharya’ was pushed back, and पश्य ‘*pashya*’ came to the fore. Duryodhan says, ‘Look, Sir.’ Is this not a command? He does not say, इमान् ‘*imaan*’, he says, एताम् ‘*e`taam*’. ‘It is such a vast army that I was unable to see it fully. You take a look.’ ‘Very well, whose Army is it?’ पाण्डुपुत्राणां महतीं चमूम् ‘*Paanduputraanaam mahateem chamoom*’ - it is the Army of the sons of Pandu.’ Duryodhan avoids saying that it is the Army of Dharmaraj, or of Arjuna. Instead of taking their names, he calls it the army of the sons of Pandu. He also gives the reminder –

तव शिष्येण द्रुपदपुत्रेण व्यूढाम्।

*Tava shishye`na drupadaputre`na vyoodhaam.*

‘Look, your disciple has come to face you, from the side of our enemy.’ An enmity had developed between Drupad and Dronacharya, as narrated in the Mahabharata. They had been childhood friends, sharing meals and studying together. At that time, Drupad had said, ‘When I am crowned King, I will give you half my Kingdom.’

Years later, Dronacharya’s son, Ashwatthama, began to cry for milk. His mother mixed some flour in water, to make it white, like milk, and said, ‘Here, son, drink this milk!’ Seeing this, Dronacharya’s eyes filled with tears of sorrow that his son had no milk to drink. He remembered the words of his friend Drupad, ‘I will give you half my Kingdom when I become the King.’ So, he went to Drupad and asked for half of his Kingdom. ‘You have gone mad,’ said Drupad. ‘Has your head been turned? What is the value of something spoken when I was a child? If you wish, I will certainly arrange for you to be given half a liter or quarter liter milk every day.’ Dronacharya was upset to hear this. He subsequently trained up the Pandavas, and made them fight Drupad, and avenged himself. Here, Duryodhan is reminding Dronacharya of the past incident, saying, ‘It is Drupad’s sons, and your students. You should not disregard them as inferiors, because they are very clever.’ धीमता *Dheemataa*. One should never consider an enemy to be insignificant.



रिपु रुज पावक प्रभु अहि गनिय न छोट करि।  
*Ripu raju paavaka prabhu ahi ganiya na chota kari.*

‘And then, there are other mighty warriors in their army, expert archers – महेष्वासा: *mahe`shvaasaa*. There are many who can compare with Bhima and Arjuna. There are Yuyudhana, Virat, and Drupad. Each is an outstanding warrior – a Maharathi. Grishtaketu, Chekitana, Kashiraj, Veeryavaan, Purujit, Kuntibhoj, and Shaiva are all great warriors, too. Yudhamanyu has amazing powers. He destroys his enemies completely. And then, there are Uttamauja, Saubhadra, and Draupadi’s sons. All are extremely strong, and they are on their side.

If I started to narrate the background of all these warriors, it will include the entire Mahabharata. So, as in the Gita, I merely mention them, and proceed.

Duryodhan began to describe his own army after describing the enemy’s army. Note the style of his talk. If you wish to please any Pundit or Monk, you must remember to first praise the person before you, telling him that he is the greatest Mahatma. So, Duryodhan says, भवान् भीष्मश्च कर्णश्च ‘*Bhavaan bheeshmashcha karnashcha*’ – Yourself, Bheeshma and Karna are with out army.’ Duryodhan thus placed Bheeshma on the second position of importance, placing Dronacharya first. This is the ethics of talking diplomatically.

The indication in saying भवान् भीष्मश्च कर्णश्च ‘*bhavaan bheeshmashcha karnashcha*’ is, ‘You are the Atma, Bheeshma is the spirit, and Karna is the senses.’ Then, Duryodhan says, कृपश्च समितिज्जयः ‘*Kripashcha samitinjaya*, there is Kripacharya, Ashwatthama, Vikarna, Somadatta’s sons, and many other brave warriors.’

Now, the demonic tendencies in Duryodhan are seen. Compare Duryodhan with the Pandavas. Duryodhan says, मदर्थे त्यक्तजीविताः ‘*Madarthe tyaktajeevitaah* – they have all come to give up their lives for my sake. They are all prepared to die, so that I can live.’

Against this, what does Arjuna, who is filled with divine qualities, say? Arjuna says, ‘The very people for whose sake I wish to take up arms, have come here, after having bid farewell to their lives and riches.’

येषामर्थे काङ्क्षितं नो राज्यं भोगा सुखानि च।  
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च॥ (३३)

*Yeshaamarthe`kaankshitam no raajyam bhogaa sukhaani cha,*  
*Ta ime`vasthita yuddhe`praanaanstyaktvaa dhanaani cha. (33)*

This means that Arjuna wants to fight for the good of the people. He is fighting for righteousness, while Duryodhan is fighting for his own selfish gain. Both sides have great warriors, skilled in the use of a variety of weapons. Duryodhan then says –

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम्।  
*Aparyaaptam tadasmaakam balam bheeshambhirakshitam.*

Commentators have indulged in many flights of fancy upon the meaning of this verse. According to them, it was as though Dronacharya asked, ‘How strong are you? What is your army like?’ And Duryodhan answered, ‘Sir, the army is excellent, but it has been rendered inadequate because an old man like Bheeshma has been made its Commander.’

My friend, if you compare Bheeshma with Bhima, you will see that Bheeshma is older than Bhima. Bheeshma is the spirit, the प्राण *praana*; while Bhima is the courage, the मनोबल *manobala*. Bhimasena is an Avatar of the Wind, which can control the mind. What happens when there is a clash between these two? प्राणस्पन्दनिरोधनम् *Praanaspandanirodhanam*’ is needed, and so is वासना-संपरित्याग *vaasanaa-samparityaagah*. Because he has renounced desire, there is an additional ‘sha’ in ‘Bheeshma’. The syllable ‘sha’ is placed between ‘bhi’ and ‘ma’. Bheeshma, therefore, becomes the मूर्धन्य *moordhanya*, i.e. pertaining to the head. Duryodhan indicates that since Bheeshma protects his army, it is invincible.

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम्। (१०)

*Paryaptam tvidame`te`shaam balam bheemabhirakshitam. (10)*

‘The Pandava’s army is much smaller than ours, with limited warriors. The strength of an army lies in its Commander. Bhima is the protector of the Pandava’s army. He lacks the मूर्धन्य *moordhanya* ‘sha’, so how can he face us successfully?’

One more point to be noted, is that the morale of an army must be kept high. The spirit of the soldiers must always be raised.

स्तूयमाना हि देवता अलेन वर्द्धते।

*Stooyamaanaa hi de`vataa bale`na vardhate`.*

The Devtas power increases, the more they are praised. So, say, ‘Oh, Brahmin, you have not been born to indulge in sense objects.’ ‘Oh, my mind, you have not been created to merely succumb to sensual temptations.’ ‘Oh, my intellect, your purpose is not to get infatuated with petty attractions. Discriminate, and focus upon the Parabrahm Paramatma.’

Duryodhan goes on to say that each person has taken up his position in the formation of the Army. ‘It is now your prime duty to guard the Army Commander’, he tells Dronacharya.

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि। (११)

*Bheeshmame`vaabhirakshantu bhavantah sarva e`va hi. (11)*

‘All of you must guard Bheeshma’. A humorous commentator said that Duryodhan would have felt that although Bheeshmapitamah had become the Commander In Chief, he may betray the Kauravas. So, he said, ‘You must keep Bheeshma surrounded. I trust you all more than I trust him.’ Duryodhan is selfish, and selfish people talk very convincingly.

Now, Bheeshmapitamah thought, ‘Well, now I have become the protected, and others have become my protectors!’ So, to show respect for Duryodhan’s words, the elderly patriarch of the Kurus roared, and blew his shankha, his conch shell. See the meaning of the word ‘shankha’, used here. ‘Sham’ means shanti – peace. ‘Kham’ means fissure. शं खं यत्र *Sham kham yatra* means the one who has peace within the fissure. Now, सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ‘*sahasaivaabhyahanyanta sa shabdastumulobhavat*’ – the conch shell sounded, and the sound was so terrifying that there was no need for any other instruments to be played. The vibrations of the shankha activated other instruments. अभ्यहन्यन्त *Abhyahanyanta*, the action became the one who did the act. All the instruments which were to be used started to sound on their own, without anyone playing them. There was a terrific clamor.

Look, the war was started by the Kauravas. It was they who declared the start of the war. Don’t you see something contradictory in this? It was the Pandavas, whose Kingdom had been usurped by the Kauravas. Had the Pandavas demanded the return of their Kingdom, the first conch shell should have been sounded by them. This would have meant that they demand the return of their Kingdom, which was theirs by right. They would have sounded the shankha to indicate that they would declare war if their kingdom was not returned to them. The Kauravas, however, were in a hurry. They felt that the side which attacked first would emerge the victor. This is why they started the war.

Only if you read the Mahabharata in detail, will you come to know the name of Duryodhan’s sarathi, the driver of his chariot. It is mentioned, but not easily found. But, see Arjuna’s sarathi –

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ। (१४)

*Tatah shve`tairahayairyukte` mahati syandane` sthitau. (14)*

Arjuna’s chariot has white horses. Stop awhile at this point, and see whether your horses (the senses which drive you into action) are white, or not. Your life will not become the chariot of Shri Krishna, unless they are white and pure. Why not? It will not be their chariot, because – इन्द्रियाणि हयानाहुः (क० उप० १.३.४) ‘*Indriyaani hyaanaahuh*’ (*Kathopanishad* 1. 3. 4.) – the ‘indriyas’ (senses) are referred to as horses. The body is the chariot they pull. The Atma is the Charioteer. But, what will be your condition, if the reins of these horses – the mind and the intellect – are not in the hands of the Lord, the Chetan, the spirit within you? Later on in the Gita, it is said,

इन्द्रियाणां हि चरतां यन्मनोनुविधीयते।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि॥ (२.६७)

*Indriyaanaam hi charataam yanmanonuvidehyate`,*

*Tadasya harati pragyaam vaayurnaavamivaambhasi. (2.67)*

The senses will lead, and your mind will follow, and the intellect will follow your mind. Now, if the driver allows the horses to pull the chariot as they please, you will be destroyed. It is proper that the driver controls the horses, so

they go in the right direction. Also, the senses should be white, lucid, limpid, and virtuous. Not just one – all the senses should be white.

Now, who is called the ‘sarathi’? सारयति अश्वान् इति सारथिः ‘*Saarayati ashvaan iti saarathih*’ – the one who drives the horses is called the sarathi. Who can be such a sarathi? Our Lord, seated in our heart. Only He should be in control of our senses, and sense organs. We will have good fortune only if the reins of our chariot are in His hands.

Of the ‘rathi’ (charioteer) and the sarathi here, one is Madhava (a name of Shri Krishna), and the other is a Pandava. One is a Madhuvanshi – from the lineage of Madhu; and the other is a Panduvanshi – from the lineage of Pandu. The one called Krishna is the Paramatma, and the one called Arjuna is also the Paramatma. It is the Lord who comes as the dark night and also as the bright day – अहश्च कृष्णमहरजुर्नञ्च (ऋग्वेद ६.९.१) ‘*nishashcha krishnamahorarjunshcha*’ (*Rig Veda 6.9.1*), न हन्यते इति-अहः, अर्थात् कालः ‘*na hanyate*’ *iti ahah, arthaat kaalah*. काल *Kaala* (Time) is Krishna, and काल *kaala* is Arjuna. He is both the day and the night. They came, seated upon a chariot, and sounded the divine shankha. The names of the conch shells are given in the Gita. What was the पञ्चजन्य ‘*Paanchajanya*’ mentioned there? The Panchajanya is the public, the people. I do not say this as something I have imagined. It is a description given in the scriptures – पञ्चजन्य=मनुष्या ‘*paanchajanya=manushyaaha*’. स्युः पुमांस पञ्चजनाः (अमरकोश २. ६.१) ‘*Syuh pumaansah panchajanaaha*’ (*Amarkosha 2. 6.1*). In the Amarkosha, it is written, पञ्चजनाः ‘*panchajanaaha*’, meaning five elders of a community. पञ्चजन्यं हृषीकेशः ‘*Panchajanyam hrisheeke`shah*’ (5) – the Lord Shri Krishna sounds the shankha of public opinion. He upholds that, which benefits the people – पञ्चजनेभ्यो हितः ‘*panchajane`bhyo hitah*’ – पाञ्चजन्यः *paanchajanyah*. The meaning here, is to get rid of the undesirable. देवदत्तं धनञ्जयः (१५) ‘*De`vadattam dhananjayah*’ (15) Arjuna sounds the shankha given by the Lord. The Lord had given it to him as a reward for killing the demons Nivat and Kavach. Hence, neither does Arjuna sound his own conch shell, and nor does the Lord. They sound the shankhas of public opinion, and the benefit of the people.

पौण्ड्रं दध्मौमहाशंखं भीमकर्मावृकोदरः॥ (१५)

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः।

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ॥ (१६)

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः॥ (१७)

सौभद्रश्च महाबाहुः शंखान् दध्मुः पृथक्-पृथक्॥ (१८)

*Paundram dadhmau mahaashankham bheemakarmaavrikodarah. (15)*

*Anantavijayam raajaa kuntiputro yudhishtirah,*

*Nakulah sahade`vashcha sugoshamanipushpakau. (16)*

\* \* \* \* \*

*Dhrishtadyumno viraatashcha saatyakishchaaparaajitah. (17)*

\* \* \* \* \*

*Saubhadrashcha mahaabaahuh shankhaan dadhmuh prithak-prithak. (18)*

Everyone blew their shankhas. Bhimasena blew the shankha called ‘Paundrak’, Yudhishtira blew the ‘Ananta Vijaya’, as though to say, ‘The Victory will not be ours; it will be Shri Krishna’s. The garland of Victory will sit on Shri Krishna’s head, not on ours.’ अनन्तविजयम् *Anantavijayam* means that the Anant - endless Lord – will win.

What happened when each warrior had sounded his shankha? Look, this is where the defeat of the Kauravas started. It is not that every man in the Kaurava army died, but they did, all of them, develop heart trouble.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत्।  
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन्॥ (१९)

*Sa ghosho dhartaraashtraanaam hridayaani vyadaarayata,*  
*Nabhashcha prithiveem chaiva tumulo vyanunaadayan. (19)*

The sound of the conch shells of the Pandavas side pierced the hearts of the Kaurava forces. Their nerves and veins, which pumped the blood in their bodies, began to burst. How could they remain fit enough to put up a fight? Can weak hearted people do battle? The earth and sky were filled with the tremendous sound of the shankhas. When preparations on both sides were completed, Arjuna noticed that even Shri Krishna had blown on His shankha.

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः। (१४)

*Maadhavah paandavashchaiva divyau shankhau pradadhmaatuh. (14)*

Arjuna – as the mind – sounded the shankha, and the Lord sounded it. The comparative difference in the deficiency, or excess, in the two sides, was made absolutely clear. Duryodhan’s actions were all done before the sounding of the shankhas, and Arjuna’s actions all began only after the Lord had sounded His shankha.

Now see this – the Lord blows His shankha to start the war, and Arjuna says, ‘I will not fight.’ It is just as though you commit a robbery, to help someone, and the person you want to help calls you a thief! The Lord has come to fight on the side of Arjuna, and Arjuna says, ‘You may prepare for war, if You wish; You may fight, if You want to. I will not fight.’ This indicates that it is Shri Krishna who has hatred for the Kauravas, not Arjuna. Arjuna has equanimity. The devotee becomes greater than God! Now, what is the Lord to do? He said, ‘All, right, Son, I’ll see to it that your pride is broken.’

प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः॥ (२०)

*Pravritte`shastrasampaate`dhanurudyamya paandavah. (20)*

Arjuna lifted his bow, and gestured with his hand, to give an order to the Lord Hrishikesha. This is a test for the Lord. The Lord does not test us. Why not? He does not test us because He is seated in our hearts. He is the अन्तर्यामी *antaryaami*, and knows what is in our hearts. He would give a test, if He needed to find out about us. We, however, have no idea about what is in the Lord’s heart. So,

Arjuna thought, 'Let me test the Lord and see whether He abides with me or not.' Then he said, 'I am the Rathi, the Charioteer, and You are the sarathi, the driver. So, the first thing is that You must obey me.'

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ (२१)

*Se`nayorubhayormadhye` ratham sthaapaya me`chyuta. (21)*

Because You are very resolute. You vowed not to take up arms, and indeed, You left all your weapons, to sit on the driver's seat of my chariot. Now, tell me this – are You the driver whole heartedly, or half heartedly?

Shri Krishna said, 'My brother, I am completely at your service, as the driver of you chariot.'

'If You are indeed at my service,' said Arjuna, 'then do what I say, and obey my order. As the Rathi, I am You superior; and as the sarathi, Your status is lower than mine. So, if you accept the status of a servant, obey my order.' The Lord replied, 'Yes, My brother, I will obey your order,' and He did exactly what Arjuna told Him to do. This is the Godliness of God!

I had a good friend, who was a monk. Both of us were acquainted with a wealthy businessman – a Seth, as they are called. This Seth was highly respected socially. One day, my friend told me, 'Come, Swamiji, let us go to that wealthy Seth.' I agreed to go, but asked, 'Why do you want to go to this Seth? You are a great Mahatma. Will it be proper for you to visit him uninvited?' The Mahatma said, 'We will go and ask him some questions, have Satsang, talk about the Lord.' 'Maharaj', I said, 'can he possibly have greater knowledge than you have, that you will ask him something and obtain his satsang?' The Mahatma explained, 'You see, he neither comes to us, nor does he place any questions. So now we will go and place questions.' 'How will that help?' I asked. 'You see,' said the Mahatma, 'whether the sickle falls on the pumpkin, or whether the pumpkin falls on the sickle, it is the pumpkin which will be cut. The Seth will become my disciple, and will give us gifts and worship. I will become his Guru, and accept them. The giving will be from his side. He will give us the return fare for the journey, and boast that his reputation is so enhanced that even such great Mahatmas come to place questions before him.'

What I mean to say is that the Lord is very clever. If He did not obey the Bhaktas, how could He be sure that they would obey Him? So, the first order Arjuna gave was, 'Take my chariot in between both Armies. I will see who all have gathered here to participate in the war, and who are the persons I am to fight. I wish to recognize the ones who wish to go to war.' Thus, Arjuna is, so far, perfectly prepared to do battle.

धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः । (२३)

*Dhaartaraashtrasya durbuddhe`ryuddhe` priyachikeershavah. (23)*

Arjuna calls Duryodhan दुर्बुद्धि 'durbuddhi', meaning the one with the crooked mind, and wants to identify the people who wish to please him, and desire his victory.

A lady once came from Vrindavan, to Paramartha Niket at Rishikesh. Another lady, older than her, was present. She would repeatedly explain to the younger lady, how to behave with decorum. The younger lady was driven to rebuke her, saying, 'Stop behaving as though you were my mother-in-law, teaching me how to behave!' Hence, had there been an arrogant person in place of the Lord, he would have said, 'Arjuna, you can't order me around, because I am older than you.' The Lord, however, said, 'Sir, as you order; as per your command.' And, saying this, the Lord Hrishikesha stopped the chariot, as per Arjuna's command, exactly in between the two armies which stood facing each other.

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ।। (२४)

*E`vamuktvaa hrishike`sho gudaake`she`na bhaarata,*

*Se`naylorubhayormadhye`sthaapayitvaa rathottamam. (24)*

You see, the Lord is Hrishikesha. Hrishikesha means the Master who controls the senses, who abides within, and rules everyone.

योऽन्तः प्रविश्य मम वाचचमिमां प्रसुप्ताम् । (भागवत ४.९.६)

*Yontah pravishya mama vaachamimaam prasuptaam. (Bhagwat 4.9.6)*

*Antah pravishtah janaanaam shaastaa.*

Arjuna is Gudakesha. गुडाकेश *Gudaakesha* means the one whose hair is curly. Arjuna's hair is curly, black, plentiful, and silky. He has lovely hair. That is why he had no problem in pretending to be a woman. Another meaning of Gudakesha is – गुडा *gudaa* means slumber, and ईश *isha* (Lord) of slumber means one who has conquered his urge to sleep. To waste time sleeping is not at all good. That is why the Saints of Vrindavan say

अब का सोवे सखि! जाग-जाग

रैन बिहात जात रसबिरियाँ,

ललित किशोरी लूटन ..... प्रीतम के घर लाला

अब का सोवे सखि! जाग-जाग

*Aba kaa sove` sakhi! Jaaga-jaaga*

*Raina bihaata jaata rasaviriyaan,*

*Lalita kishoree lootana.....preetamake`ghara laalaa*

*Aba kaa sove` sakhi! Jaaga-jaaga.*

This is the faith of Vrindavan. Kabir says – तेरी गठरी में लगा चोर बटोहिया का सोवे ? 'te`ri gathari main laagaa chor batohiyaa kaa sove`?' So, Arjuna remains awake and alert. This gives him the right. Whatever he does, he does with *vive`ka*, using his discretion. He considers well, whether it is proper, instead of indulging thoughtlessly in every sudden impulse.

Another reason for Arjuna's being called Gudakesha, is – गुड *guda* = ब्रह्माण्डम् *brahmaandam*, अकति *akati* = व्याप्नोति इति गुडानः *vyaapnoti iti gudaanah* = शिवः । स ईशो

यस्य *shivah sa eesho yasya*. Meaning, he whose chosen form for worshipping, is Shiva. The indication is that Gudakesha is the name of the person who had obtained the knowledge of archery. You would have heard the story of how Arjuna succeeded in pleasing the Lord Shiva (who had appeared in the guise of a hunter of a tribe called Kirat), by his skill in archery. As a reward, the Lord Shiva had presented Arjuna with a weapon called the Pashupaastra. When Krishna said, 'As you command, Sir,' and drove Arjuna's chariot between the two armies, Bheeshma and Drona were surprised to see Arjuna's chariot moving contrary to the norms of battle. On the one hand, Duryodhan tells Dronacharya, 'Look at the Army, and on the other hand, the Lord tells Arjuna, 'Look at the Army.' Duryodhan has already told his Guruji to look at the Army of the sons of Pandu. Now, the Lord says, 'Arjuna, look at the Kaurava's Army.'

उवाच पार्थ पश्यैतान् समवेतान्कुरूनिति ।

*Uvaacha paartha pashaitaan samave`taankurooniti.*

Kunti had also sent a message to her son, Arjuna –

तदर्थं क्षत्रिया सूते तस्य कालोऽयमागतः । (महाभारत उद्योग० ३७.१०)

*Tadartham kshaatriyaa soote` tasya kaaloyamaagatah.*

*(Mahabharata Udyog. 37. 10)*

This means, 'My son, the time has arrived, for the fulfillment of the primary purpose of a Kshatriya woman's bearing a son.' (The Kshatriyas are the warrior caste, whose primary duty in society, was to protect Dharma, and ensure the good of the people.) This पार्थ *Paartha* (son of Pritha, another name of Arjuna's mother) is the befitting son of this Kshatriya woman. He is not a-partha, i. e., a person who desires to attain the Parameshwara is called Partha; a seeker of the ultimate. Hence, what happened when Shri Krishna told Arjuna to look at the Kauravas? It so happened, that Arjuna saw both the Armies. He saw the elders who he respected, as his own Father, Grandfather, Teacher, uncles, brothers, sons and grandsons, friends, in-laws, and well-wishers. Arjuna's heart was filled with compassion when he looked at them all gathered there. It is in reference to a similar compassion that Goswami Tulsidas has mentioned –रिपुपर कृपा परम कदराई *ripu para kripaa parama kadaraaee*. We are believers of the Vedic philosophy. We are not Jains, whose primary duty is non-violence. We bear enmity towards any who bear enmity towards us – योऽस्मान् द्वेष्टि यं च वयं द्विष्मः (यजुर्वेद १.२५) *yasmaan dve`shti yam cham vayam dvishamah*. *Yasmaan dve`shti yam cham vayam dvishamah*. (Yajurveda 1. 25). There is a mantra in the Vedas:

यो अस्मभ्यमरातीयाद्यश्च नो द्वेष्टते जनः ।

निन्दाद्यो अस्मान्धिप्सा च सर्वन्तम्मस्मसा कुरु ।। (यजुर्वेद ११.८०)

*Yo asmabhyamaraateeyaadyashcha no dve`shate` janah,*

*Nindaadyo asmaandhipsaa cha sarvantammasmasaa kuru. (Yajurveda 11. 80)*



This means ‘suppress him, crush him, who has enmity for us.’ Oh, we are the non-dual Brahman. How can dualism prevail before us?

जाके संमुख दुश्मन बैठो ताके जीवन को धिक्कार।

*Jaake` sammukha dushmana baitho take` jeevana ko dhikkaara.*

So, what did the Lord say, when Arjuna’s heart was filled with compassion? Later on, Shri Krishna has called this compassion कश्मल ‘kalmash’, a spot of dirt.

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्। (२.२)

*Kutastvaa kshmalidamvishame` samupasthitam. (2.2.)*

Sanjay, however, is noble hearted. Even though the Lord called it kalmash, and He also said, क्लैब्यं मा स्म गमः पार्थ (२.३) ‘Klaibyam maa sma gamah paartha (2.3),’ and later on Arjuna also spoke with great care, saying, कार्पण्यदोषोपहतस्वभावः (२.७) ‘kaarpanyadoshopahatasvabhavaah’ (2.7). What is ‘kaarpanya (small-heartedness) in Arjuna’s words, is ‘klaibyam (futile), or ‘kalmash’, in Shri Krishna’s opinion. Just as Yudhishtira used to call Duryodhan, ‘Suyodhan’ (‘dur’ means bad, and ‘su’ means good), in the same way, Sanjay refers to Arjuna’s small hearted, futile weakness, as his kindness, his कृपा ‘kripaa’. Then, he amends it by adding आविष्टः (२.१) ‘aavishta’ (2.1.), meaning overcome. The indication is that Arjuna’s compassion was unnatural – it was a sudden overflow of emotion. And then, Arjuna was overcome by विषाद vishaad – dejection. Prasada (Grace) is not given unless dejection is experienced. Dejection has to fill the heart before Grace can enter it. If a child does not cry, who will give him a sweet to divert him? Arjuna said, ‘Shri Krishna, I feel feverish after seeing all these good people eager for war.’ Truly, everything Arjuna says indicates the symptoms of fever. You can check them in the Ayurveda. By Ayurvedic standards, Arjuna had fever. When does disease enter the body?

व्याधेरनिष्टसंस्पर्शाच्छ्रमादिष्टविवर्जनात्।

चतुर्भिः कारणैः रोगाः प्रजायन्ते शरीरिषु।।

*Vyaadhe`ranishta – sansparshaacchrimaadishtavivarjanaat,*

*Chaturbhih kaaranaih roggah prajaayante` shareerishu.*

There are four causes for disease entering our body. When the balance of the wind, bile and cough levels in the system are disturbed, when things happen contrary to our preferences, when we strain beyond our capacity, and when what we want does not happen. Arjuna’s dejection, therefore, caused his temperature to rise, and he began to say -

सीदन्ति मम गात्राणि मुखं चच परिशुष्यति।

वेपथुश्च शरीरे मे रोमहर्षश्च जायते।। (२९)

*Seedanti mama gaatraani mukhyam cha parishushyati,  
Ve 'pathushcha shareere 'me' romaharshashcha jaayate'. (29)*

‘My limbs have lost their strength, they are filled with lethargy. My mouth is parched. I am shivering, and I have goose pimples. The bow slips from my hand, and my skin is burning.’ Aren’t they all symptoms of fever? Arjuna got fever after he had taken up his bow with the intention of fighting. Many students get fever on the day of the examinations. This fever is caused by nervousness, apprehension, and depression. Arjuna says, further –

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।  
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ (३०)

*Gandeevam sransate` hastaattvakchaiva paridahyate`,  
Na cha shaknomyavasthaatum bhramateeva cha me` manah. (30)*

‘My mind is in a whirl, my head is reeling, and I see all bad omens. I see no credit in killing my own people.’

निमित्तानि च पश्यामि विपरीतानि केशव ।

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ (३१)

*Nimittaani cha pashyaami vipareetaani ke`shava,  
Na cha shre`yonupashyaami hatvaa svajanamaahave`. (31)*

Oh – are the omens bad for the other side, or are they bad for you? This is the sign of a coward. The omens indicate bad fortune for the enemy, but you think that they are meant for you!

This is a battlefield. Killing an enemy in battle is equivalent to killing an animal in the ritual sacrifice for obtaining heaven. आहवे *Aahave`* means that they are doing a ‘havan’, offering oblations. Just as the killing of the sacrificial animal for worship results in merit, so does the killing of the enemy on the battlefield. However, here the people concerned consist of uncles, brothers, and other relatives. Arjuna says, ‘I see no merit in killing them – न च श्रेयोऽनुपश्यामि *na cha sre`yonupashyaami.*’ An animal sacrifice in a Yagya gives the desired result, प्रेयस *pre`yas*, but does not give auspicious results, श्रेयस *shre`yas*. One may attain heaven after death, but where does it give any auspicious merit?

You see, I am telling you the meaning as per the Vedic tradition. To kill a relative during battle does not go against Dharma. The relative who is killed will attain heaven, and so will the person who killed him, when he dies. Undoubtedly, both will attain heaven, but heaven is प्रेयस *pre`yas* (pleasurable); it is not श्रेयस *shre`yas* (auspicious). Hearing Arjuna’s words, the Lord said, ‘Arjuna, you speak to Me, about the discrimination between shreyas and preyas? It seems as though you are reciting the mantra, न च श्रेयोऽनुपश्यामि *na cha shre`yonupashyaami* from the Kathopanishad.

श्रेयश्च प्रेयश्च मनुष्यमेतस् संपतौत्य विविनक्ति धीरः ।  
श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद् वृणीते ॥ (१.२.२)

*Shre`yashcha pre`yashcha manushyame`tastau sampareetya vivinakti dheerah,  
Shre`yo hi dheerobhi pre`yaso vrineete`pre`yo mando yogakshe`maad  
vrineete`. (2. 2.)*

My brother, following this Dharma of animal sacrifice in a Yagya, killing the enemy on the battlefield, and causing the death of worms and insects in the cause of agriculture, trading, or doing one's daily routine, is the same as the little insects which die in the ritual fire. It is not sinful. Still, Arjuna insists that he does not desire preyas. न काङ्क्षे विजयं कृष्ण (३१) '*Na kaankshe` vijayam krishna`*' (31) 'I desire neither victory, nor the Kingdom. Nor do I desire luxuries. What will I do, with the Kingdom, luxury, and life?' This is how the question of what Dharma actually is, arose in Arjuna's mind. It is Dharma-vivek, discrimination regarding righteousness. It is not तत्त्व-विवेक *Tattva-vive`ka*, analysis of the essence. In Tattva-vivek, the adequacy of the seeker is a major factor. The requirement of virtues like self control, are not important in Dharma-vivek, because it is the right and the duty of all, to discriminate between what is right and what is wrong. Where is the need for understanding the subtleties of Dharma, if a person has already reached the level of Samadhi? Our scriptures do not always demand virtuous qualities to be developed beforehand, for the path of spirituality.

When complex questions about Dharma awoke in Arjuna's mind, he began to say, 'Oh, the very people for who I want the Kingdom, and luxuries, and happiness, etc., all stand before me, ready to give up their lives. These Teachers, Grandsire, uncles, in-laws, brothers, brothers-in-law – are all my relatives, श्यालाः सम्बन्धिनस्तथा *shyaalah samandhinastathaa`* – by using the word '*shyaalaa`*', meaning the wife's brother, Arjuna has established a relationship. The brother of one's wife is a special relative, very close to most men. It is also said that श्यालको बुद्धिदायकः '*shyaalako buddhidaayakah`* – the wife's brother is an adviser, guiding and teaching his sister's husband. The result of this is generally troublesome! By the Grace of God, Arjuna's shyaalaa is Shri Krishna, Himself. So, it was as though Arjuna reminded Him, 'How will I feel if an arrow hits You?' And, Shri Krishna answered, 'I've had many Avatars as the जीजा *jeejaa`* (sister's husband), but it was necessary that I also become a साला *saalaa`* – the brother of someone's wife, which has now happened.'

And, whose sala? Who is this Subhadra? Not only is she the Lord's sister, and Arjuna's wife, she is also the Lord's Yoga Maya – His power of illusion. She is the Shakti, power, only of Shri Krishna; she cannot be wedded to any, but Him. Only Shri Krishna can be the husband of Yoga Maya, However, she was born as Vasudev's daughter, and thus, Shri Krishna's sister. So, the Lord said, 'Very well. I cannot wed Subhadra in the form of Shri Krishna, so I will marry her in the form of Arjuna, because there is no difference between Arjuna and Myself – सत्त्वमेकं द्विधा स्थितम् '*satvame`kam dvidhaa sthitam`*'. Even Bhagwan

Shankaracharya has called Shri Krishna Narayana. Shankaracharya's commentary on the Gita begins with the word 'Narayana'.

नारायणः परोऽव्यक्तादण्डमव्यक्तसंभवम्।

*Naaraayanah parovyaktaadandamavyaktasambhavam.*

Narayana is beyond the invisible Supreme Being. नराः *Narah* = मनुष्याः *manyashyaah*. नाराः *Naaraah* = तत्र स्थिताः चिदाभासाः तान् प्रेरयति, सत्तां स्फूर्तिञ्च ददातीति नारायणः *tatra sthitaah chidaabhaasaah taan pre'yati, sataam sfoortishcha sassteeti naaraayanah*. This means – all the different bodies are 'nara'. The 'naara' in them is the illusion, the human soul; and Narayana is the one who controls all these. Narayana is the source of all the सत्ता-स्फूर्ति *sattasfoorti* – the seeming reality, the चित्ता-स्फूर्ति *chittasfoorti* – the consciousness, and the आनन्द-स्फूर्ति *anandasfoorti*, the feelings of happiness. He abides in all. He gives every being the milk to survive, and the water to drink. Thus, the department of sustainance, is Narayana's. He has undertaken the task of giving everybody the means to survive. His department of food supply is the ocean. The क्षीर सागर *ksheer sagar* – the legendary milky ocean – sends nourishing milk to all, without any pipes or pumps. Not only humans, even trees and shrubs, and birds and animals, get this nourishment from the ksheer sagar. It works just like the cordless electronic waves work.

The Lord acquired the name Narayana because 'naara' means water, and 'ayan' means abode. नारम् अयनं यस्य स नारायणः *Naaram ayanam yasya sa naaraayanah*, meaning, he, whose home is water – or he who lives in the ocean – is called Narayana. The Lord Narayana runs the department for providing food, from His abode. He has kept Laxmiji (the Goddess of Grace and Prosperity) at His feet, and told her to press His feet. She comes and sits at His feet, to serve Him, and the Lord placed her lovingly in His heart. Both the Svarna Laxmi – the Golden Goddess, and the Khadya Laxmi – the harvest Goddess, are in the service of the Lord. Apart from these two, there is a Gnan Laxmi – the Goddess of Knowledge, and that is the Gita.

In this, Arjuna said, श्यालाः सम्बन्धिनस्तथा 'Shyaalaa sambandhinastathaa'. Arjuna's indication is, 'Madhusudana! You had killed the demons, Madhu-Kaitabh; your fight with them is well known.' Madhu means attachment, and Kaitabh means hatred. When Narayana enters the heart, He destroys them both. Even so, they are not completely vanquished, until they, themselves, say, Lord, please destroy us.

रक्षापेक्षामपेक्षते 'Rakshaape'kshaamape'kshate' – when we say this, we identify with our attachments and hatreds, and pray, 'Lord, destroy my attachments and hatreds', and then the Lord eliminates both राग-द्वेष *raaga-dve'sha*. Before destroying them, however, the Lord said, 'My brothers, you fought for a long period. You are two and I am alone.' At this, Madhu (attachment) and Kaitabh (hatred) both said, 'You have certainly battled long against both of us. Now, ask

for a boon.’ In reply, Narayana said, ‘Both of you should die at My hands,’ and the demons said, ‘Very well, kill us.’

The Lord said, ‘I will kill you at a spot where there is no water, no sweetness.’ That is why the Lord is called Madhusudana. Arjuna said, ‘Lord, You killed Madhu and Kaitabh, but tell me to kill my relatives and well wishers? I am ready to kill any demon, but I’m not prepared to kill these relatives, for the sake of becoming the ruler of the three worlds, leave alone the earth! I will obtain no satisfaction from killing the sons of Dhritarashtra.’

Now, look. The meaning of Janardana is – जनयति जगत् इति जना *janayati jagat iti janaa*= माया *maayaa*= अविद्या *avadyaa*. ताम् अर्दयतीति जनार्दनः *Taam ardayateeti janaardanaah*. This Maya, this Avidya (nescience), is the Mother of this world; and the one who removes the curtain of Maya is called Janardana. When Arjuna questioned the benefits of killing his relatives – declaring that only murderers and tyrants should be killed – the Lord replied, ‘Well, kill them, because they are आततायी *aataayis*, fit to be destroyed.’ Arjuna said, ‘If I kill them, I will become the killer. I will be responsible for the act of killing. I will be a sinner. So, I am not prepared to kill my relatives, the sons of Dhritarashtra. How can anyone find happiness in killing his own people?’

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव । (३७)

*Svajanam hi katham hatvaa suhkinah syaama madhava. (37)*

The Lord said, ‘Only you think on these lines; only you have the full share of discrimination! Why do the Kauravas lack this discrimination? Why don’t they think along these lines?’

When two cars have an accident, each driver blames the other. Each says, ‘He should have saved himself. Why didn’t he avert the accident?’ People tell them, ‘The accident has happened. Now it is only a point of law as to who was in the wrong.’

Similarly, Arjuna said, ‘So what if they lack discrimination? लोभोऽपहतचेतसः (३५) *Lobhopahatache`tasah (35)* – लोभ *lobha* (greed), has pierced their hearts. They are not conscious of the evils attached to कुल-क्षय *kula-kshaya*, when the people in a lineage are reduced drastically; or of मित्र-द्रोह *mitra-droha*, when friend turns enemy. I, however, am conscious of these evils, so I should save myself from these sins. I am not responsible for saving them from sin.’

See the discrimination, the *vive`k*, of Arjuna. He has the capacity to discern Dharma from adharma – that which is contrary to Dharma. He said, ‘If the other side does something wrong, why should I do the same? I should avoid adharma under all circumstances. I must understand the harm in this, because when the men of a lineage are killed, then the Dharma of the lineage is also destroyed. Adharma then becomes predominant. With the increase of adharma, the women in the lineage get sullied, resulting in a loss of purity of the caste, वर्णसंकर *varnasankara*. When varnasankara occurs, and castes intermingle in marriage, people no longer adhere to their cultural strictures. As a result, they go to hell.

Even the ancestors are deprived of their oblations, offered routinely by the descendents of their lineage. Nobody attains the loftier lands after death. The eternal Dharma of the caste and lineage is destroyed. All who lose their Dharma have to go to hell.’

Having said this, Arjuna said, further,

अहो बत महत्पापं कर्तुं व्यवसिता वयम्।  
यद्राज्यसुखलोभेन हन्तु स्वजनमुद्यता ॥ (४५)

*Aho bata mahatpaapam kartum vyavasitaa vayam,  
Yadrajyasukhalobhe`na hantum svajanamudyataa. (45)*

‘How unfortunate that we have come here, having deciding to incur this sin. However, it is not right to kill our own people, out of greed for the luxury of the Kingdom. It is a sin.’ This, however, is Arjuna’s vivek, his discrimination. Now, the Mother Gita will tell you what Shri Krishna’s vivek is. In brief Shri Krishna’s discrimination says that if it is a matter of protecting Dharma, there is no sin in killing people who we are connected to. It is Dharma which we must protect, not our relatives. Arjuna says that he has come to fight out of greed for the Kingdom. Shri Krishna says, ‘No, you have come to the battlefield to fight to protect Dharma.’ Arjuna says, ‘Anyway, now I will not take up arms. If these people kill me because I am defenseless, it is they who will incur the sin. It is a sin to kill an opponent who has laid down his weapons. So, they will incur the sin, but I will be free of it.’

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत्।  
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ (४७)

*E`vamuktvaarjunah sankhye`rathopasthamupaavishat,  
Visrujya sasharam chaapam shokasanvignamaanasah. (47)*

What did Arjuna do, after saying this? The good thing was that earlier, Arjuna sat on the back seat, as the Rathi. Shri Krishna sat in front, as the sarathi. Now, Arjuna came and sat in front of Shri Krishna, on the portion which joined the chariot to the poles of the horses – रथोपस्थ उपाविशत् *rathopastha upaavishat*. Instead of sitting behind Shri Krishna, he sat facing Shri Krishna, with his back to the enemies, the Kauravas. He put down his bow and arrows and became शोकसंविग्नमानसः *shokasanvignamaanasah*, extremely agitated. Both शोक *shoka* (depression) and मोह *moha* (attachment) entered his heart. His attachment for his relatives filled his heart with depression.

This is how the first chapter, called the ‘Vishadyoga’ is completed.

## CHAPTER II

Describing Arjuna's condition, Sanjay said that he was overcome with compassion for his relatives. Good people speak about the faults of others, considering them to be well-meaning. Sanjay indicates that Arjuna's eyes are filled with tears, and his heart is filled with dejection. कृपयाविष्टम् (१) *Kripayaavishtam* (1) indicated his mental state of dejection. अश्रुपूर्णाकुलेक्षणम् *Ashrupoornaa-kule`kshanam* indicates the physical symptoms, and विषीदन्तम् *visheedantam* indicates his depressed speech. Meaning that mental, physical and verbal depression has risen in Arjuna's life.

However, this Madhusudana Maharaj of ours, this Krishna, does not bother about anyone's feelings, because, whereas as Brahma He creates this world; and Vishnu He preserves and nourishes it; and as Rudra He is also its destroyer. The one who creates and sustains can certainly destroy His creation, isn't it? Madhusudana is just like that. Where is Madhu, at present? Madhu is in Arjuna's heart. When Madhusudana saw that a sweet attachment for relatives has seeped into Arjuna's heart, He said, 'Arjuna finds his relatives and worldly relationships to be sweet, but he does not feel that I, Madhusudana, seated upon his chariot, am sweet.' So, the Lord scolded Arjuna, saying –

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन॥ (२)

*Kutastvaa kashmalamidam vishame`samupasthitam,*  
*Anaaryajushtamasvargyamakeertikaramarjuna. (2)*

Now, if a person desires to obtain ब्रह्मज्ञान *brahmagnaan* – the knowledge of the Brahman – and says, 'I will obtain the knowledge whenever it comes, whenever God wants me to obtain it,' or, 'I will attain Brahmagnan if I am so destined,' is it not foolish of him? All three are foolish statements. They indicate a lack of genuine eagerness to obtain Brahmagnan. Had the desire been acute, he would have thrashed his hands and feet with impatience, gone to the bank of the Ganga, climbed up the Himalayas, and obtained the association of the holy ascetics there. An avid desire for Brahmagnan would have made him go for Satsang, listen to religious discourses, and obtain the answers to the questions which troubled him.

So, the Lord said, कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् '*Kutastvaa kashmalamidam vishame`samupasthitam*' – from where has this impurity entered your heart? Your heart is filled with murkiness. You say only, 'He is mine', 'he is mine', 'he is mine' – talking only about 'mine-mine', and pretending to talk wisely? कुतः '*Kutah*' – how did this कश्मल *kashmal* come into the heart of a person like you, who has all the noble attributes, and is committed to righteousness, is the brother of Dharmaraj Yudhishtira (who is renowned for righteousness), and is an epitome of 'Sattva', the highest tendency? Do you not know, सत्त्वमेकं द्विधा स्थितम् '*satvame`kam dvidhaa sthitam*' - Nara-Narayana are brothers? You and I

are alike; we are the same. Under no circumstances are you suited to allow this कश्मल *kashmal* – how did it seep into you? There is no reason for it to enter your heart!’

The word कुतः *kutah* refers to both the cause, and the need. Which means, ‘There is no basic cause for your dejection, and nor is there any need for it. What benefit will you gain from this कश्मल *kashmal*? It is not a purifying inspiration. Nor does it bring benefits. Furthermore, where has it reached? विषमे *Vishame* – shouldn’t it have some basis?’

Consider it this way, we are sitting somewhere, and the Grihastha (householder) men and women come to bow down to me, at the place I am seated at. If, however, they queue up when I get up to go somewhere, and begin to do प्रणाम *pranaam*, by touching their heads on my feet, then it will take at least fifty minutes for a hundred people to bow down. So, there is a proper place for everything.

स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्यत्यनुरज्यते च । ११.३६

*Sthane`hrisheeke`sha tava prakeertyaa jagatprahrishyatyaturajyate`cha.*  
(11.36)

The meaning of स्थान *sthaan* (place) is युक्त *yukta* (proper). The Lord says ‘The शंख *shankhas* have already been sounded, on our side as well as on the opposite side. You have lifted up your bow and arrows, and now this blot, कश्मल *kashmal*, has crept in!’

Further on, the Lord explains how Arjuna’s refusal is unrighteous in three ways. One is that it is अनार्यजुष्टम् *anaaryajushtam* – Aryan warriors never accept cowardice. This is not proper behavior. It is contrary to the norms of valor. Secondly, it is अस्वर्ग्य *asvargya* – it does not bestow a heaven after death.

‘All right, Sir, even if it is improper behavior, and does not give heaven after death, at least people will appreciate me, saying, ‘Arjuna gave up the Kingdom, stopped the war, and saved people from death.’ I will receive great praise,’ said Arjuna.

‘No,’ said the Lord. ‘It is अकीर्तिकरम् *akeertikaram*. It will bring you no कीर्ति *kirti*, no renown, or praise. Furthermore –

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ।। (३५)

*Bhayaadranaaduparatam mansyante`tvaam mahaarathaah,*

*Ye`shaam cha tvam bahumato bhootvaa yaasyasi laaghavam. (35)*

It brings no good; neither in this world, nor in the next. It is not the correct way to behave – it is not appreciated by cultured people. Which means it will not even purify your mind.’

You see, even the purification of the four-fold mind called the ‘antahkaran’, is not achieved by anybody’s whimsical, and unguided effort. It needs a proper effort guided by a knowledgeable person. Those who take their own decisions about what is good, and try to purify themselves by self-chosen methods, do not



succeed in अन्तःकरण शुद्धि 'antahkaran shuddhi' – purifying the mind. The mind is purified only by the methods recommended in the scriptures, and only these methods can remove the inner flaws; not those chosen at individual whim and fancy.

‘This is why your small heartedness is neither accepted by our culture, nor is it likely to give you success in either this world, or the next. It will not help you to achieve Moksha (liberation), because it is not in keeping with decorum. It will not help you to attain heaven because it is not in keeping with the scriptures. Since it goes against the social norms, it will not even give you renown. Then, what do you aim to achieve?’

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप॥ (३)

*Klaibyam maa sma gamah paartha naitattvayyupapadyate',  
Kshudram hridayadaurbalyam tyaktvottishtha parantapa. (13)*

Look, when I was still a child living at home, I had received initiation from one of our Swamijis, who gave me a Krishna Mantra. One day my mind became wayward, and I wrote him a letter, telling him that I could no longer continue with all the rituals of न्यास *nyaasa* (pledge), bathing, washing, serving, and worship, which he had told me to do. Swamiji wrote back,

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।

*Klaibyam maa sma gamah paartha naitattvayyuapadyate1.*

Another Tridandi (hermit) Monk had told me the same thing. He had shown me some Yogic asanas and breathing exercises – pranayama when I went to him. I told him that it was too much for me. Hearing me say this, he said, ‘You are a Brahmin, you are a Pundit, you are young and you have the aspiration to obtain the Lord. If you feel incapable of undertaking these efforts, are they supposed to be undertaken by animals?’

The curtain which hides the flaws of our mind must be boldly torn asunder. Timidity is futile, here. क्लीब 'Kleeba' means one who lacks boldness, audacity; one who is incapable of teasing or flirting. Oh – these faults are to be tackled and banished. Cowardice is useless. It is futile to say, ‘How can I touch them? How can I grapple with them? How can I hit them?’ Even if they slumber, these faults should be awoken and banished.

नैतत्त्वय्युपपद्यते 'Naitattvayyupapadyate' – Shri Krishna said, ‘Arjuna! You, the son of Prithaa, eminently suited for a righteous war, with Me as your sarathi; a person with so much discrimination, says this?’

क्षुद्रं हृदयदौर्बल्यम् 'Kshudram hridayadaurbalyam' - it is a lowly weakness. Weakness is nothing great – it is extremely petty. The क्षुद्र 'kshudra' – lowly, is an adjective of दौर्बल्यं 'daurbalyam' – weakness. Meaning, this is a mental weakness, to be dismissed.

त्यक्त्वा ‘*Tyaktvaa*’ – abandon this weakness, and make a resolve – कार्यं वा साधयामि, शरीरं वा पातयामि *kaaryam vaa saadhayaami, shareeram vaa paatayaami*. A true, committed seeker says, इहासने शुष्यतु मे शरीरम् ‘*Ihaasane` shushyatu me` shareeram* – let my body perish while I sit on this asana for worship, त्वगस्थिमांसानि लयं प्रयान्तु ‘*tvagasthimaansaani layam prayaantu* – let the skin, bones, and flesh of my body mingle with the dust, but my feet will not turn back until I have attained the Lord.’

Oh – निकले थे हरिभजनको ओटन लगे कपास ‘*nikale` the` haribhajanako, otana laage` kapaasa*’ – according to this proverb, we set out to attain the Lord, and end up seeking fame! लें खसम का नाम खसम सों परिचय नाहिं *Le` khasam kaa naam, khasam so parichay naahin* – if a woman says that she is the wife of a particular man, but when asked whether she has ever seen him, and she denies it! The condition of the preachers is the same – they do not actually know the God they speak about. अत्तिष्ठ ‘*Uttishtha*, so, Arjuna, prepare yourself to do your duty.’ See, this mantra is from the Vedas:

उत्तिष्ठ जाग्रत प्राप्य वरान्निबोधत । (क० उप० १.३.१४)

*Uttishtha jaagrita praapya varaannibodhata. (1.3.14)*

If you refuse to stand up, and lie down instead, you will fall asleep, or you may fall if you try to walk. So, wherever you are, stand up straight, be alert. उत्तिष्ठ *Uttishtha* means to rise above the surrounding situation. Stand a little higher, whatever your position may be. The indication is, ‘Don’t walk ahead, just rise above.’

A Mahatma told me, ‘If your body is lying upon a bench, think that you are lying on the terrace. Separate your Self from your body. Our Vedanta has three basics. We don’t need to separate ourselves from the five elements, because we have no feeling of identification with them. Just remove your ‘I’ from the individual body (which is composed of the five elements). Your ‘I’ existed before the body was created, and will exist when the body is no more. So, to detach your ‘I’ from your body is one basic. The second basic is to let your ‘I’ merge into the Lord. The third basic is, ‘Nothing exists, except the Paramatma.’ That’s all! Emerge from the body, unite with the Paramatma, and experience that nothing exists, except the Paramatma.’

Now you may read the ‘Advait Siddhi’, the ‘Chitsukhi’, and the ‘Khandan-Khanda-Khadya’. In all three you will find that your ‘I’ is not in your body; your ‘I’ is a part of the Paramatma (it is not a small individual), and that nothing exists, except the Paramatma.

परंतप ‘*Parantapa*’ – by addressing Arjuna by this title, the Lord tells him, ‘Put the heat on your enemies. Burn the पर *para* (the other) to an extent where it can never again bear fruit. Turn duality to ashes. What is this ‘mine’ and ‘other’?’

Now Arjuna began to feel that his thoughts were contradicted by Shri Krishna. This planted a doubt in his mind. He began to wonder whether his thinking was right, or whether Shri Krishna’s thinking was right. It was as though he asked,

‘All right, Shri Krishna. See – here is Bheeshma, and there is Drona. Both are so much senior to me! You killed demons, and earned the name Madhusudana. What name do you want me to earn? If I kill Bheeshma and Drona, won’t my name be ‘Bheeshmasudana’ and ‘Dronasudana’? Is this what you want? इषुभिःप्रतियोत्स्यामि (२.४) *Ishubhih pratiyotsyaami* (2.4.) – if they tell me off a couple of times, and I retort in kind, it is not what I want. I want no acrimonious arguments with them. Nor do I want them to shoot arrows at me.’ At this point, it is not इषुभिः योत्स्यामि *ishubhih yotsyaami*, it is प्रतियोत्स्यामि *pratiyotsyaami*. प्रतियोत्स्यामि *Pratiyotsyaami* means ‘Should I retaliate, and shoot arrows at them, even if they shoot arrows at me? They are पूजार्हाः *poojarhaah* – worthy of worship. You are ‘Arisudana’ (killer of the enemy), Madhusudana, and You want me to become पितामहसूदन *pitaamahasudana* (the killer of my Grandfather), गुरुसूदन *Gurusudana* (killer of my Guru), आचार्यसूदन *Aacharyasudana* (killer of my Teacher)? Oh, how can I stand on the battlefield and fight against those, whose feet I should be worshipping? It is not युद्ध *yuddha* (war); it is प्रतियुद्ध *pratiyuddha* (defensive warfare). It is quite different from attacking tactics. I will not start shooting arrows, but even if they shoot arrows at me, how can I respond by shooting arrows at them?

गुरूनहत्वा हि महानुभावन्  
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।  
हत्वार्थकामांस्तु गुरूनिहैव  
भुंजीय भोगान् रुधिरप्रदिग्धान् ॥

*Guroonahatvaa hi mahaanubhaavaan shre`yo bhoktum  
bhaikshyamapeehaloke` ,*

*Hatvaarthakaamaanstu guroonihaiva bhunjeeya bhogaanrudhirapradigdhaan.*

(5)

So, I want to avoid killing my elders. I will sustain myself by begging for food. It is not that I wish to become a Sanyasi, a mendicant, श्रेयो भोक्तुं भैक्ष्यमपीह लोके *shre`yo bhoktum bhaikshyamapeehaloke* - I will become an ordinary beggar. For the Sanyasis, it is Dharma to beg for food, but I will not bother about Dharma, when I go from door to door, and yet it will be meritorious for me. But, to kill my elders is what I don’t want to do, because they are महानुभाव *mahaanubhaava* – they have great experience.’

‘My brother, what is their महानुभाव *mahaanubhava* worth, if they side with adharma, if they side with the group whose actions go contrary to Dharma? They have come to fight on behalf of adharma, and you refer to them as महानुभाव *mahaanubhava*?’

‘Very well, they are highly experienced even though their experience places them on the side which is against Dharma. हिमं हन्ति इति हिमहा सूर्यः = भानु, तद्वत् - अनुभावो येषां तान् = हिमहानुभावान् *Himam hanti iti himahaa sooryah = bhaanu, tadvat-anubhaava ye`shaam taan* – *himahaanubhaavaan*, has been said. हिमहा *Himahaa* means the sun. These men of great experience are as glorious as the sun, and

today You tell me to kill them? Just remember the day, when Yudhishtira had criticized my bow Gandiva. I had vowed to kill anyone who dared to criticize my Gandiva. It was You, Sir, who had given me the guidance that insulting a senior was akin to killing him. You had thus saved Yudhishtira's life. You had said, 'He is your elder brother, your senior, and you don't need to kill him. Just insult him verbally; it is the same as killing him.' And yet, today, You tell me to kill my elders?'

And, as though the Lord explained, Yudhishtira was desirous of action, but these elders desire wealth – हत्वार्थकामास्तु गुरुनिहैव *hatvaarthakaamaanstu guroorihaiva*. Some people hesitate to say that Bheeshma and Drona are अर्थ-काम *artha-kama*, that they desire wealth. They feel that these two do not deserve to be accused of being mercenary. In the Mahabharata, however, both these great men have called themselves अर्थ-काम 'artha-kama'. When Yudhishtira went to bow down to them, they blessed him, and said, 'Yudhishtira, victory will be yours.' Yudhishtira had said, 'Maharaj, if victory is to be ours, why do you fight on behalf of the Kauravas?' They had replied, 'We have eaten their food for long years. The Kauravas have given us so much wealth, that we are obliged to them. We are at their command.'

अर्थस्य पुरुषो दासो दासस्त्वर्थो न कस्यचित्।

इति सत्यं महाराज बद्धोऽस्यर्थेन कौरवैः॥ (भीष्मपर्व ४३.४१; ४३.५६)

*Arthasya purusho daaso daasastvartho na kasyachit,*

*Iti satyam mahaaraja baddhosmyarthe`na kauravaih.*

(43.49; 43.56)

You see, if a monk stays with a householder for 6 - 8 months, or for a year or two, eating his food, the Seth-sahukara (wealthy householder) will want the one who eats his food to consider him to be God – the अन्नदाता *annadaataa*, the provider of food. Some monks, who depend upon a Seth for their sustenance, become 'pocket Sadhus'. The Seth goes around saying, 'I have such Sadhus in my pocket; I can make them do whatever I want.' So, it is not that they provide free meals! They say, 'If we were not greater than them, why would the Mahatmas consider us to be God?' So, if you continue to eat the food of the same person, you will begin to consider some to be Radha, and some to be Krishna! Those who feed others never consider themselves to be small.

हत्वार्थकामास्तु गुरुनिहैव,

भुंजीय भोगान् रुधिरप्रदिग्धान्। (५)

*Hatvaarthakaamaanstu guroorihaiva,*

*bhunjeeya bhogaanrudhirapradigdhaan.(5)*

Note that अन्तःकरण *arthakaamaan* is placed before the word गुरु *guru*. If it is to be considered an adjective, it has to apply to the Guru. None of the other methods of parsing will apply.

Now Arjuna says, 'The elders may be अर्थ-काम *artha-kama*, desiring wealth, but still, they are our Gurus. If we kill them, the wealth we will obtain will be

stained by their blood, and that does not seem at all right to me! So, it is not as though I am succumbing to cowardice. My reluctance to fight stems from my conviction that it is wrong. I am abandoning the battle because of righteousness, using my discretion.'

न चैतद्विद्मः कतरन्नो गरीयः । (६)

*Na chaitadvidmah kataranno gareeyah. (6)*

My friend, no matter what happens, don't give up your values, your विवेक *vive`k*, your discrimination of right and wrong. The path of love is different. The Government says that we should never take law into our own hands, not lose our discrimination. न चैतद्विद्मः कतरन्नो गरीयः *Na chaitadvidmah kataranno gareeyah* reveals our ignorance, our अज्ञान *agnana*. हननं वा श्रेयः, भैक्ष्यं वा श्रेयः, इति, अनयोर्मध्ये कतरत् श्रेयः *Hananam vaa shre`yah, bhaikashyam vaa shre`yah, iti, anayormadhye` katarat shre`yah*. Is it meritorious to beg for food; is begging श्रेय *shre`yas*? Where is the ambiguity in this?

Then, as though Arjuna pleaded, 'My mind is incapable of giving a clear answer, at the moment.' कतरत् *Katarat* is a dilemma in the subject of *sadhana*, the path of spirituality. In the same way, the doubt about the result – यद्वा जयेम यदि वा नो जयेयुः *yadvaa jaye`ma yadi vaa no jaye`yuh*, because, 'It is not certain that we will win the war.' There are many levels of thinking – like the spiritual level, and the end result. 'If we win, then, यानेव हत्वा न जिजीविषामः *yaave`va hatvaa jijeevishaamah* – we wish to kill Drona, Bheeshma, and other loved ones, in order to survive.'

You see, the Gandharva Chitraratha, who was a celestial being, had once abducted the Kauravas. Bhimasena expressed his delight, that their enemies had been removed without their having to be killed. However, when Yudhishtira heard of the kidnapping, he said, 'Our quarrel with the Kauravas is an interpersonal dispute. So far as this dispute is concerned, we are five and they are one hundred. However, अन्यैः सह विरोधे तु वयं पंचोत्तरं शतम् *anyaih saha virodhe` tu vayam panchottaram shatam* – when it comes to dealing with outsiders, we are a hundred and five.'

Now, Arjuna began to think that neither has he been able to come to any conclusion regarding the war, or begging for food, and nor can he gauge who will win the war. Even if they win the war, will they achieve their goal? Under the circumstances, he was inclined to seek advice. We should always seek a clarification about anything that we do not understand clearly. We should never hesitate to ask for guidance. So, why not ask Shri Krishna?

To tell you the truth, the intellect of the entire Creation is one. In fact, the only intelligence is the Universal Intelligence. The intelligence of the individual body (which is composed of the five elements) is an illusion. It seems to be individual because the body is individual – the intelligence has no individuality. The Earth has no individuality; it seems to have different characteristics because of its different shapes. Nor is water, or the sky, separate or individual.

Then, who is separate and individual? Who is परिच्छिन्न *paricchinna*? It is this illusionary ego, which creates the delusion of separateness and individuality. Apart from this, there is no essence in the world, which is *paricchinna*.

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते।।

*Poornamadah poornamidam poornaatpoornamudachyate`,*

*Poornasya poornamaadaaya poorname`vaavashishyate`.*

When we reject the prompting of our intellect, it is the Lord's intellect which we reject. And when we reject the wisdom of others, it is also the Lords' intellect we reject. It is His intellect here, and it is His intellect elsewhere. To disdain the voice of wisdom within us is to disdain the Lord. Think over the wisdom of your inner prompting, and compare it with the messages of the scriptures. If there is a difference of opinion, do not sit with the side which is in conflict with Dharma.

यस्यामतं तस्यमतं मतं यस्य न वेद सः। (केन उप० २.३)

*Yasyaamatam tasya matam matam yasya na ve`da sah. (Kenopanishad 2.3)*

The greatest shortcoming in the lives of men is that we never see our own faults. Everyone sees the faults in others. He will notice a mark as tiny as a mustard seed on another, but fail to see his own flaw, which may be as big as the bel fruit (which is the size of a cricket ball)

We have plenty of grihasthas – householders – who say, ‘Oh, he wears such clothes, even though he is a Sadhu!’ But, they never notice that they have accumulated enough clothes to last the next six generations! The reason is their feeling of being different from us.

Now, see. Arjuna stands before the Lord, and says truthfully, ‘My nature is to fight, Shri Krishna, but the fault of faint-heartedness has wounded it.’

कार्पण्यदोषोपहतस्वभावः (२.७) *Kaarpanyadosho – pahavatasvabhaavah (2.7)*. What is this कार्पण्यदोषो *kaarpanyadosho*?

It is when a person becomes incapable of rising above his personal affection and partiality. We get so attached, so tied to the world that we fail to understand the truth of the matter.

यो वै गार्गी एतत् अक्षरमविदित्वा अस्मिन् लोकात् प्रैति स कृपणः। (बृहदारण्यक उप० ३.८.१०)

*Yo vai gaargee e`tat aksharamaviditvaa asminllokaatpraiti sa kripanah.*

*(Vrihadarankya Upanishad 3.8.10)*

Who is a कृपण *kripan* (miser)? What a marvelous human form you have! What a mind, what an intellect! The intellect of householders is focused on earning money, and their minds are focused on their marriage! However, when someone speaks about the Lord, they say, ‘Let it be. He will meet me when He wills it.’ This is the कार्पण्य दोष *kaarpanya dosha*. It has maimed our real nature.

Arjuna said, ‘Shri Krishna, my mind is maimed, and my intellect is confused about my Dharma – धर्मसंमूढचेताः *dharmasamoodhache`tah*. My knowledge of

right and wrong is not clear any more. It has become संमूढ *sammoodha*, meaning it has got stuck somewhere; it has lost its way. The Ayurvedic Vaidyas say, during a difficult delivery, that the baby in the womb has become मूढ *moodha*, has lost its way, and has forgotten which passage he must emerge from. Arjuna's purport is, 'My knowledge of Dharma is confused, as to which is the right path for me. That is why I pray to You –

यच्छ्रेयः स्यन्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्॥ (७)

*Yacchre`yah syaannishchitam broohi tanme`shishyaste`ham shaadhi maam tvaam prapannam. (7)*

Shri Krishna, I do not want Dharma. I want the meritorious path.' In the Poorvamimansa philosophy, the definition of Dharma is 'that which is prescribed by the Shrutis – the Vedic verses.' The Sage Gemini, however, was not satisfied with this definition. He said, चोदना लक्षणार्थो धर्मः (मीमांसासूत्र १.१.१) 'Chodanaa lakshanaartho dharmah' (Meemansa Sutra 1.1.1). 'Dharma should be in keeping with the Shrutis, and also be meritorious. If it is in keeping with the Shrutis, but lacks merit, then it is not Dharma.' Sabar Swami and Kumaril Bhatt have explained this by saying, विधिके उपक्रम और अर्थपरिसंघात का नाम धर्म है 'Vidhike`upakram aur arthaparisanghaatakaa naam dharma hai'. Artha means merit. The Vedas have given the procedure for even श्येन-याग *shye`nyaag*, a Yagya for causing the death of an enemy. It is just like the Ashvamedha and other Yagyas, where a hawk is sacrificed. I had seen, at Kashi, there was a large Swallow Wart tree. Whenever someone went to a Yagnik (a priest who undertakes a Yagya) to win a court case, they would use a little meat as an offering for this Yagya.

Even though the श्येन-याग *shye`nyag* is prescribed, is it at all meritorious? This Yagya may achieve the death of your enemy, but you will receive no merit, no पुण्य *punya*. The Vedas permit it, as they permit animal sacrifice, and it achieves the attainment of heaven after death. However, is it meritorious? No. None of these have श्रेय *shre`ya*. They give no merit. One has to fall from Heaven again.

This is why Arjuna says, 'Shri Krishna, show me clearly, how I can get shreyas.' Hearing this, as though Shri Krishna said, 'Why should I bother to guide just anyone who crosses My path?' And Arjuna says, 'No – शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् (२.७) *shishyaste`ham shaadhi maam tvaam prapannam (2.7)* – I am Your shishya, Your disciple.' 'Shishya' means शासनार्ह *shaasanaartha*, suitable to be ruled. In Sanskrit, the word शिष्य *shishya* is correct in this context, not the word शास्य *shaasya*. Which means, 'Please rule over me. Stop me if I go on the wrong path.'

But why would the one, whose ruling you don't accept, give you guidance? Why should he bother to show you the way? You are just like any other. Arjuna said, 'No, त्वां प्रपन्नम् *tvaam prapannam*, I have caught Your feet.'

The Ramanuja tradition has made these two words – प्रपत्ति *prapatti* and शरणागति *sharanagati* – their particular words. प्रपत्ति *Prapatti* is when the foot –प्रपद *prapad* – is caught. The top portion of the foot is called the prapad. To catch the feet with both hands, and say, ‘I will not leave them,’ is called *prapatti*. And, to place the hands under the soles of the feet, and say, ‘If You so desire, crush my hands, break them,’ is called शरणागति *sharanagati*. There is a difference between प्रपत्ति *prapatti* and शरणागति *sharanagati*. A monkey’s baby clings to his mother. That is like प्रपत्ति *prapatti*. A kitten is completely dependent upon her mother, that is शरणागति *sharanagati*. The cat picks up her kitten with her mouth, but takes care that her teeth don’t hurt the kitten.

Shri Krishna said, ‘Go to someone else. My brother, you have given Me the reins of your horses, and the whip, and made Me your servant.’

Look, it is only the Lord who even becomes a servant, for the good of His devotees. He becomes a barber called Sena Nai, a woman called Jana Bai, and a driver – who is also a servant, after all. When the horses were wounded, Shri Krishna would treat the wounds, and He would groom the horses, just like any servant. So, Shri Krishna told Arjuna to go elsewhere. ‘Why ask a servant?’ Whereupon Arjuna said,

न हि प्रपश्यामि ममापनुद्याद्यच्छोकमुच्छोषणमिन्द्रियाणम् । (२.७)

*Na hi prapashyaami mamaapanudyaadyacchokamucchoshanamindriyaanaam*’  
(2.7)

‘Shri Krishna, I see none other, in the whole world, who can remove this dejection, which is effecting my limbs – no human, no sadhan (spiritual effort), no logical argument, and no item. If I were to attain a flourishing kingdom, free of enemies, or leave alone a Kingdom in this world; if I was to be given even the Kingdom of the Devtas, will I succeed in overcoming this sorrow? What is all this worth, unless my mental anguish is removed? There are Kings who weep. Even Indra, the King of the Devtas, keeps weeping. Learned Pundits, too, are full of sorrow. So are the Dharmatmas, who always undertake meritorious acts. My brother – my wish is to be free of sorrow!’

Naradji had also, upon one occasion said something similar. He had said that he was ensnared in depression even after studying the Rig Veda, Sama Veda, Atharva Veda, the Puranas and the Itihases – all the different schools of philosophy (Chandogya Upanishad, 7.1, 1.3). शोकस्य परं पारं तारयति (३.१.३) *Shokasya param paaram taarayati* (3.1.3). ‘Please carry me over the sea of sorrow.’ In the same way, Arjuna says –

अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् । (९)

*Avaapya bhoomaavasapatnamridham raajyam suraanaamapi chaadhipatyam*.  
(9).

‘I do not desire the Kingdom of Heaven. I want to be free of sorrow.’ What was Arjuna’s condition after he had said this?

एव मुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।



न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूवह ।। (९)

तमुवाच हृषीकेशः प्रहसन्निव भारत ।

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ।। (१०)

*E`va muktvaa hrisheeke`sham gudaake`shah parantapah,*

*Na yotsya iti govindamuktvaa tooshnim babhoova ha.*

*Tamuvaaacha hrisheeke`shah prahasanniva bhaarata,*

*Se`naylorubhayormadhye` visheedantamidam vachat. (9, 10)*

एव मुक्त्वा *E`va muktvaa* is used frequently in the Mahabharata. It means that Arjuna left everything to Hrishikesha. Gudakesha left everything upon Hrishikesha. I have explained the meanings of these two names earlier, but I repeat them, anyway. Hrishikesha means ‘the one who abides within, who knows the secrets of every heart’. It is because of His presence that the eyes see, the ears hear, the tongue speaks, the mind thinks, the feet walk, and the hands move – that is Hrishikesha. Gudakesha means the one who is good looking, and loves the Lord with all his heart.

In the same way, परंतप *parantapa* is also a noun. It is Arjuna’s name.

न योत्स्य इति गोविन्दम् उक्त्वा *Na yotsya iti govindam uktvaa* – if you question why एव मुक्त्वा *e`va muktvaa* was placed first in this shloka, and why it is explained as मुक्त्वा *muktvaa*, then the reason is that गोविन्दमुक्त्वा *govindamuktvaa* comes later, indicating that the words were addressed to Shri Krishna, Govind. Why should the word युक्त्वा *uktvaa* come twice? So, it remains मुक्त्वा *muktvaa* once and युक्त्वा *uktvaa* once. तूष्णीं बभूव *Tooshneem bhabhoova* means that Arjuna became silent. According to Panini’s grammar, the word ‘Arjuna’ comes from अर्जन *arjan*, as in धनार्जन *dhanaarjan* (getting wealth), उपार्जन *upaarjan* (acquiring). The one who strives to attain Gnan – knowledge – is Arjuna. However, some of the earlier Acharyas (Teachers) have explained it as ऋजुत्वात् अर्जुनः *rijutvaat arjunah*. Arjuna is very straightforward and simple hearted. The Lord then says,

मोह कपट छल-छिद्र न भावा ।

*Mohi kapata cchala-cchidra na bhaavaa.*

If the disciple is cunning, the wisdom of the Guru does not filter into his heart. Gurus are always compassionate, and eager to shower Grace. They don’t bother about who is eligible or ineligible. They impart knowledge to all. The strictures about giving knowledge only to eligible candidates do not apply to the Siddha purushas, the Mahatmas who have risen above all rules and regulations. Those whose अहं *aham* – sense of individual ego – is destroyed, is free of all religious strictures and restrictions. These rules apply only to the Brahmins and Pundits, whose actions are undertaken as a part of their routine duties. When a person rises above the level of ‘me’ and ‘my duty’; when the sense of doership prevails no more, then they are no longer subject to religious constraints. They may say what they please, to whoever they wish. It is, however, the flaw in the listener that the crookedness in his heart becomes a screen, which prevents him from

obtaining a glimpse of the Gnan. If a disciple dons a raincoat, how can the shower of the Guru's Grace reach him? Hence, the unfit disciples are unaffected by what they hear.

Arjuna is निष्कपट *nishkapat* – he has nothing to hide, no deceit, or cunning, no artificiality. His *sharanaagati* is straightforward. However, even after having said, 'I am Your प्रपन्न *prapanna*, I am Your disciple', he is unwilling to give up his opinion, his feelings, and his assessment. He says, 'Maharaj, You are my all in all,' but it is just like the devotees who sing during the Aarti – the ritual worship with a lamp – तन-मन-धन-सब अर्पण गुरु-चरण कीजै *tana-mana-dhana saba arpana guru charana keeje*` (meaning offer your mind, body, and wealth at the feet of your Guru). If the Guru was stupid, he would think that the devotee means what he says! But these disciples go to their Guru to trick them, and say, 'We offer our body, mind and wealth.' It is a complete lie.

In fact, unless you are willing to change your lifestyle, don't ask your Guru to teach you about Dharma. If you are determined not to change your chosen form of the Lord – your इष्ट *Ishta*, and your mantra, then don't accept initiation from anyone. If you are determined to hold on to your faulty beliefs and illusions, and retain your conviction about their validity, then don't listen to the ज्ञान उपदेश *gnan upadesha* – the knowledgeable discourses – given by your Guru. Yes, if you are prepared to make some changes in your life, then come. When you go to a Guru, you have to make some changes in your lifestyle; you have to change the direction of your life, and pattern of thought. You also have to change the sources of your happiness. At present, you are seated firmly within your own ego, unwilling to make the slightest concession, and say, 'Guruji, guide us.' This will be of no help whatsoever.

Now see what happened. The Lord is seated in front of Arjuna's eyes, and Arjuna says –

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम्।

*Shishyaste`ham shaadhi maam tvaam prapannam.*

'I am Your disciple, I am Your शरणागत *sharanaagata*,' and adds – न योत्स्य इति '*na yotsya iti* – I will not fight. I am prepared to do whatever else You say, I consider You my Guru, and I have surrendered to You. Please show me the right path; but fight I will not! I will obey You in everything else, but if You tell me to fight, I will not do that.'

तमुवाच हृषीकेशः प्रहसन्निव भारत। २.१०

*Tamuvaacha hrishike`shah prahasanniva bhaarata. (2. 10)*

Here, Dhritarashtra is referred to as 'Bharata' only because of his lineage. However, when Arjuna is called 'Bharata', it is because of his personality. 'Oh, प्रतिभारत *Pratibhaarata*, you are prepared to absorb new knowledge'. भा *Bhaa* means Gnan – Knowledge; तत्त्वज्ञान *tattvagnan*, knowledge of the essence. 'You are ready to absorb the knowledge of the essence.' That is why Arjuna is

Bharata. He is given title because of his qualities, whereas Dhritarashtra is given the title because of his lineage. This is the difference between the two. It is the difference of the inherent qualities within them.

हृषीकेशः प्रहसन्निव *Hrishike'sha prahasanniva* – hearing Arjuna's words made the Lord smile. When does one laugh? When there is a contradiction. Arjuna says, 'I am a disciple, I have caught Your feet. Please give me a definite order. However, I will not fight.' This made the Lord smile. 'What kind of a *sharanaagati* (surrender) is this? Are you making a mockery of catching My feet?'

The fact is that the Lord's heart is full of compassion for Arjuna. This is the only virtue and the only Dharma of the Lord that never leaves Him. His heart is filled with compassion even when He laughs. As a matter of fact, the Brahman neither laughs nor cries. Nor does the Ishwara – the Lord with attributes. The laughter and tears of the मायावी *Mayavee* (the controller of Maya, of illusion) is not factual – it is a drama. Shri Krishna, however, is neither using Maya, nor is He the aloof Brahman. He is the manifestation of the Brahman, and has appeared as an individual personality. The prominent aspect in Him is not the Glory of the Ishwara. It is the Godliness of His nature.

Even the agnostics, who do not believe in an Ishwara, believe in the Bhagwan, the qualitative Godhead. The Jains and Buddhists do not believe in the Ishwara, but they believe in the state of Godliness. Their Lord Buddha, Bhagwan Mahavira, Bhagwan Neminath, Bhagwan Parshvanath, are worshipped. When they refer to Mahavira Swami as Bhagwan, why can't we refer to our Krishna Swami as Bhagwan? Where is the objection? The virtues and the Dharma of the Bhagwan is one – and that is the flow of compassion in the heart. See how He wept for Sudama –

पानी परातको हाथ छुओ नहीं,  
नैननके जल सों पग धोये।

*Panee paraatako haatha cchuyo nahee,  
Nainanke`jala son paga dhoyo.*

(He did not touch the water in the jar; He washed Sudama's feet with His tears) So, sometimes the Lord laughs, and sometimes He weeps. He mingles with us. There is a description in the Valmiki Ramayana, that whenever Shri Ramachandra saw that someone was sad, He would become several times more sorrowful. For that matter, what would God's Godliness be worth, if He was not saddened by our sorrows, or joyful at our happiness; and didn't mingle with our feelings, and if we just feared Him?

I once had the occasion to meet a phony Bhagwan. I said to him, 'Maharaj, when you say, 'I don't know this', or 'I don't know that', it does not sound right, coming from the lips of a Bhagwan. The Bhagwan should never say that he doesn't know something, because God is All-knowing, He is *sarvagya*.' Hearing this, the phony Bhagwan said, 'Oh – by saying 'I don't know', it

affects my Godliness? Very well, I will not say that in future.’ It is the phony Bhagwan who fears that his godliness will be affected by what he says, and that he will lose his status as a Bhagwan! The real Bhagwan can laugh, cry, sing, steal, flirt, run away, and do whatever He wishes; it will not reduce His Godliness in any way, because He is God.

Now, Shri Krishna smiled, but where did He smile? In between the two Armies! It is not that only His close associates were present, or even only His Army. Nor was He worried that it would affect Arjuna’s reputation if people saw him weep. They would point at Arjuna, saying, ‘Look, the mighty Pandava warrior is overcome with dejection.’ Putting aside all these considerations, whatever the Lord said later, is another matter. The point to be noted here is that the latent negative tendencies of शोक *shoka* (sorrow) and मोह *moha* (attachment) lie dormant in the hearts of all, and rise up upon various occasions in their lives. Making Arjuna the excuse for expounding the eternal Truth, the Lord said, ‘Son, you take the role of having जिज्ञासा *jigyaasaa*, (the desire to obtain the eternal Truth), and show the world that what an ardent seeker is like, and how he suffers the pangs of dejection and delusion. I will take on the role of the preacher, and making you the disciple, will expound upon the meaning, for rising above these negative tendencies.’

You see, when there are other causes for shoka and moha, you have to take recourse to other solutions. You will understand what I mean, by the example of a nasty boil, or some wound, for which you have to get some medical treatment. If some relative runs away, you will have to seek him out, and persuade him to return home, and solve his problems. If, however, your own mind is deluded, what will you do? Will you take some medicine for it or not? My brother, shoka-moha are not caused by the separation of a dear one. It is not the death of a loved person, nor is it the loss of wealth, or the destruction of a building. Then – what is this sorrow or dejection, and attachment or delusion? These are mental impressions. To alter mental impressions, one does not have to go anywhere, get anything, or take medical treatment. These are उपदेशैकनिवर्त्य *upade'shaikanivartya* – needing psychological treatment, counseling. The pill is to be fed to the mind, and not to the body. Remember this. All the sorrows caused by अध्यास *adhyasa* – the super imposition of an imagined projection – will be ज्ञानैकनिवर्त्य *gnanaikanivartya*, removed only by *tattvagnan*, by the Knowledge of the essence. There is no other remedy for this malady.

In the Upanishads, it is stated –

तत्र को मोहः कः शोक एकत्वममुपश्यतः । (७)

*Tatra ko mohah kah shoka e'katvamanupashyatah. (7)*

The only method for becoming free of shoka-moha is to see the oneness of Creation. Listen further –

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः ।

*Yasmin sarvaani bhootani aatmaivaabhoodvijaanatah*

‘You obtained the knowledge by which all creatures become the Atma’ – is not the real meaning. The Atma is the ‘doer’ of the action called अभूत *abhoot*. यत्र आत्मैव सर्वाणि भूतानि अभूत् *Yatra aatmaiva sarvaani bhootani abhoot*. There is a great difference in the meaning of these two sentences. It is not that all creatures become the Atma; it is that the Atma has taken on the appearance of all creatures – it has become *vivart*, as all beings. It is our own Self, our real nature. अभूत *Abhoot* is an action done by the Atma, and सर्वाणि भूतानि *sarvaani bhootani* is the act itself.

How did this happen? Maharaj, what kind of a Samadhi did you enter into? There was no Samadhi, no विज्ञानतः *vijaanaatah* – it happened through science. What is the definition of that science? एकत्वमनुपश्यतः *E'katvamanupashyatah* – the definition of this science is to see the oneness in all creation. When one achieves this ability, one's Atma becomes everything there is. Death and life, coming or departing, separation, tears, laughter, everything that is, is only our Atma – सर्वाणि आत्मैव *sarvaani aatmaiva*. तत्र को मोहः कह शोकः *Tatra ko mohah kah shokah* – now, that is left behind. Oh, when was it ever caught, that it is abandoned? Did you catch something to bring with you when you came into the world? This wealth is left behind, that relative is no more.....did you bring them into the world with you? Did you meet them at the water hole, at the oasis? Did you find a bundle of notes on the road? Where did all the businessmen get money from? They never reflect upon that! Was it obtained by unfair means, or was it stolen from someone's pocket – how was it procured? People never think of how it came, but they always beat their heads in sorrow, when wealth departs. Oh, you should have hit your head the day the wealth (which brought the sorrow) arrived. You should have thought, ‘This gangster is has entered my home, and will harass me while leaving.’ It was on the day the wealth came, that you should have felt sad, but you weep only when it leaves. तत्र को मोह कह शोकः-मोह *Tatra ko mohah kah shokah* – *moha* means, when your mind is negative, and hostile to all that is positive. मुह वैचित्ये *Muh vaichitya*. When your mind moves in the wrong direction, it is मोह *moha*. You considered the absolute Brahman to be the world. You considered the अविनाशी *Avinaashi* (indestructible Atma) to be mortal. You considered सत् *Sat* – the eternal Truth – to be transitory. You considered चित् *Chit* – awareness – to be inanimate. You considered आनन्द *aanand* – bliss – to be sorrow. You considered the अद्वय *advay* – non-dual – to be divisible, and you considered the Atma to be matter. All this is *moha*. The meaning of *moha* is to perceive something to be just the opposite of what it actually is. And. What is शोक *shoka*? Shoka is to be caught by a ghost. ‘Our father lived in such a manner, and our grandfather had such a lifestyle, but we have to live like this!’

One Seth was full of regret, because his son kept his hair long. ‘He has got spoilt, Maharaj,’ lamented the wealthy businessman. ‘Why don't you tie a

paghdi on your head, the way your Father did?’ I asked him. ‘Aren’t you spoilt, also? Your Grandfather wore such an elaborate paghdi on his head, and your Father started to wear a cap, instead. You stopped wearing even a cap. Now, if your son chooses to keep his hair longer than you like, why don’t you revert to the past, and start wearing a paghdi like your Grandfather?’ So, people want to change the older styles themselves, but resent it when youngsters want to make their own changes.

‘We used to have such wealth, such luxury, such a Kingdom – and today we are faced with this sorrow and these adversaries.’ Such lamenting is called भूतवृत्ति *bhootavritti* – the tendency to cling to the past. तत्र को मोह कह शोकः *Tatra ko mohah kah shokah* – oh, don’t look back to see what is past. Draupadi fell, Nakul fell, Sahadev fell, Arjuna fell, and Bhimasena fell. Yudhishtira, however, went ahead like a lion. Let the past go, leave that which has fallen back. If you carry all the dead ones in your mind, your mind will become a corpse. Shoka is when you dig up the past in which your loved ones are buried. This is भूत-वृत्ति *bhoota-vritti*.

Look, when beggars came to our house, playing the sarangi, they would sing, अलमस्त फकीरा रहम अल्लाह ‘*Alamasta fakeera rahama allaha*’. This means – the Monk is always happy. Why is he अलमस्त *alamasta*? The answer is, because he has the mercy of Allah. In the same way, the Lord says,

अशोच्यानन्वशो वस्त्वं प्रज्ञावादांश्च भाषा से।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः॥ (११)

*Ashochyaananvashochastvam pragyaavaadaanshcha bhaashatse*,

*Gataasoonagataasoonshcha naanushochanti panditaah. (11)*

The Lord has used the word ‘Pundit’ with great respect, in the Gita. Nowhere is it indicated that Pundit means a person who is born in a clan of Brahmins. पण्डा *Pandaa* means a person who is rich in the possession of विवेक *vive`k*, has great discrimination. I do not mean to say that the Gita does not accept the Brahmin caste. However, whenever the word ‘pundit’ is used, it is with reference to the ability to use one’s discrimination about right and wrong.

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः॥ ४.१९

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः॥ ५.१८

*Gnaanaagnidagdhakarmanam tamaahuh punditam budhaah. (4.19)*

*Vidyaavinayasampanne`braahmane`gavi hastini,*

*Shuni chaiva shvapaake`cha panditaah samadarshanih. (5.18)*

Punditji Maharaj, have your actions been burnt to cinders by the fire of your Gnan, or not? Do you feel pride about the great things you have done in the past? If so, you are not qualified to be called a Pundit. Neither are you a Pundit, if you are filled with remorse for past misdeeds, or past lackings. A person whose past affects him is not a Pundit, because only a foolish person accepts the residue of past deeds, and this is because he is lacking in the right knowledge.

Now, see, this is regarding the actions, the karmas, of a person. How does a Pundit behave in daily interaction? शुनि चैव श्वपाके च पण्डिताः समदर्शिनः *Shuni chaiva shvapaake`cha punditaah samadarshinah*. Do you see the Lord in every being? No, we don't see Him in all creatures. So, it is a characteristic of a Pundit, to see the Lord in all. See that He abides in all creatures. When a quarrel started amongst the आस्तिक *aastikas* – the theists, and the नास्तिक *naastiks* – the atheists, the Lord ended it by declaring that He abides in all creatures. During my childhood, I saw figures made of sugar candy. Some carried a pot of water on their hips, some sat on horseback, some were formed like elephants, some like donkeys, etc. They were all made of sugar, but we children would quarrel, refusing to take a donkey, and asking for an elephant or horse, instead! One day, my Mother broke up all the toys, and mixed them into the rice pudding called kheer. Now, there was no donkey, no elephant and no horse. They were all equal. पण्डिताः समदर्शिनः *Punditaah samadarshinah*.

It is not the characteristic of a Pundit to remember past actions, and rejoice or grieve over them. A Pundit should be a ज्ञानाग्नि-दग्धकर्मा *gnaanagni- dagdhakaraa* (having the fruits of actions burnt to cinders by the fire of Knowledge), and शुनि चैव श्वपाके च *shuni chaiva shvapaake`cha* – have equal goodwill for all creatures. In the same way –

गतासूनगतासूश्च नानुशोचन्ति पण्डिताः । (१)

*Gataasoonagataasoonshcha naanushochanti punditaah (1)*

If you start grieving for a person who has passed away, then – so many have died, that you will have time to do nothing but weep all your life! The Lord has, therefore, given forgetfulness to us, so that we can forget the good and the bad things that happen. Our Self, however, does not come within this capacity; nor does extreme forgetfulness affect our Self. I knew a gentleman who could recite the Gita backwards as well as from the start to end. He knew how many times each word was used in the Gita. He had such a fantastic memory that he would start off with यत्र योगेश्वर 'Yatra yoge`shvara' and recite the Gita backward till he came to धर्मक्षेत्रे कुरुक्षेत्रे 'Dharmakshe`tre` kurukshe`tre`' and vice versa. He was familiar with every word in every shloka. He dedicated himself to the Gita in this manner, throughout his life. But at the end, he forgot it all at the time of his death. He was unable to recite a single shloka.

The Lord says, therefore, 'You cannot reach Me, if you are loaded with memories. You have the option to either hold on to the memory of the shlokas, or you can empty your mind and come to Me, after having discarded every redundant item.' The purpose is to be free of all ग्रन्थी *granthi* – the knots of delusion and negativity. Whatever is forgotten, let it be forgotten – गतासूनगतासूश्च *gataasoonagataasoonshcha*.

Oh, this one is destroyed, that one has lost his purity, this one has fallen – this is what worldly people keep thinking about family members and relatives. 'An empty mind is like a devil's workshop', as you know. The mind which lacks

thoughts of the Almighty is a useless mind. What kind of thoughts about the Paramatma should there be? अचिन्त्यस्य चिन्तनम् *Achintasya chintam* – thoughts which contain no feeling of ‘doership’, no particular urge for anything worldly and no worldly desires! Contemplation, which has no vestige of worldly objects, any worldly tendency, any vanity of ‘doership’. It has only a pure, unworldly contemplation. A person, whose contemplation is of this kind, will have nothing, no one. A person who is not seated in such a purely contemplative position may have memories, or forgetfulness, but is sure to have regrets of some kind. This is the characteristic of a Pundit, and also the result. Shoka is a साधन-वृत्ति *saadhan-vritti* – the tendency of a spiritual aspirant. And, the interaction is ज्ञानाग्निदग्धकर्म *gnaanaagnidagdhakarma*, which means that the fruits of his actions have been destroyed by gnan. Even spiritual effort is burnt to cinders. नानुशोचन्ति पण्डिताः *Naanushochanti punditaah* – has the fruit destroyed, and पण्डिताः समदर्शिनः *punditaah samadarshinah*, removes the awareness of all differences in interpersonal responses.

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः। ५.१९

*Ihaiva tairjitah sargo ye `shaam saamyeh` sthitam manah. (5.19)*

So, the characteristic of a Pundit is that he does not grieve for anyone who lives, and nor does he grieve for anyone who is dead. A man returned to his village came after shaving his head. When asked why he has had his head shaved, he replied, ‘Because our Raja passed away today.’ When the Minister heard this, he also had his head shaved. When he went to the Palace, the King asked him, ‘Why have you had your head shaved?’ The Minister replied, ‘Because the Raja passed away today.’ Hearing this, the King also had his head shaved. Then, the whole village had their heads shaved, too. Ultimately, it was found that Raja was the name of the washer-man’s donkey! Thus, it was just a donkey that had died, but all the people had their heads shaved as a token of grief and respect! So – who is it that you grieve for? नानुशोचन्ति पण्डिताः *Naanushochanti punditaah* – if someone is steeped in sorrow, let him. You don’t need to start weeping because others weep.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।

*Ashochyaanaanashochastvam pragyaavaadaanshcha bhaashase`, (11)*

This is the preamble of the Gita. You have shoka for those who are not worthy, and pretend to have vivek? Vivek and shoka do not share the same अधिष्ठान *adhishtaan* (substratum). It is not possible for them to exist simultaneously in the अन्तःकरण *antahkaran* (the four-fold mind). It is not a joint condition. अधिकरण *Adhikaran* here means the antahkaran. The simultaneous presence of discrimination and dejection can not be contained within it.

एक संग नहीं होहिं भुआलू। हंसब ठठाइ फुलाइब गालू।।

*E`ka sanga nahin bhuaaloo, hansaba thathaai fulaiba gaalu.*



Just as it is impossible to keep a long face, and burst out laughing at the same time, it is impossible to have vivek and be overcome with sorrow at the same time. नानुशोचन्ति पण्डिताः *Naanushochanto punditaah*.

Look, this statement of the Gita propounds equanimity. It is the अशोकोपनिषद् '*Ashokaupanishad*' (an Upanishad which dispels sorrow), and the पाण्डित्योपनिषद् '*Paandityaupanishad*' (an Upanishad which defines a Pundit). So, do not grieve for anything or anyone.

Now, see – why don't the Pundits get dejected? People argue over the word प्रज्ञावादान् *pragyaavaadaan*, because it is from this word onwards, that the Lord started His discourse. This makes it a matter of some importance. I will tell you a few things about it. नानुशोचितुमर्हसि *Naanushochitumarhasi* will come in-between; मा शुचः *maa shuchah* will come at the end. तत्रका परिवेदना, नानुशोचितुमर्हसि *Tatra parive`danaa, naanushochitu marhasi*, will also come. The one who frees us from sorrow is the Lord – भगवः शोकस्य परं पारं तारयतु (छन्दोग्य ७.१.३) *bhagavah shokasya param paaram taarayatu* (Chandogya Upanishad 7. 1. 33). Hence, तत्र को मोहः कः शोकः *tatra ko mohah kah shokah*, is what we say, and carry on.

Now, they say that the absence of the Atma is beyond the range of experience. Is there anyone who can raise his hand, and say that he has died a certain number of times? Can you make any calculation to prove that you ever died? And, if so, how many times have you died so far? You have been dying since Time began. My brother, the flame is put out, but the fire lives on. Ripples subside, but the river does not die. Dreams die, but you don't. If you had died, even once, how could you exist today? This auspicious, beautiful form of yours, which pleases the eyes of onlookers, and is rich with peace and self control, fit to understand the message of the Vedas – how would this be visible, had you died even once? The fact is that death can not be experienced. There is no experience, within the range and scope of human experience, which can be called 'death'. That is why Shri Krishna says –

नत्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः । २.१२

*Na tve`vaaham jaatu naasam na tvam ne`me`janaadhipaah.* (2. 12)

'Nor did I ever die, nor did you, and nor did anyone else die.' जनाधिपाः *Janaadhipaah* can also mean, जनाश्च अधिपाश्च *janaashcha adhipaashcha* – the people never died, and nor did the King. I never died, and nor did you.

'All right, even if I never died, will I die in future?' What a thing to imagine! If your death has not occurred in all the past eons of Time, why should it happen in the future? Time is an ambiguous concept. In what does Time exist? Is it something established, or is it an error? Is it a deep sleep, or is it a recollection? You are aware that there are five types of tendencies – वृत्ति *vruttis*. प्रमाण *Praamaan* (proof), विपर्यय *viparyaya* (error), विकल्प *vikalpa* (ambiguity), निद्रा *nidraa* (slumber), and स्मृति *smriti* (recollection). Similarly, there are five क्लेश *kle`shas* – causes of agitation. These are Avidya (ignorance), asmita (ego), raga (attachment), dvesha (hatred), and abhinivesha (fear of death). The philosophy

of Sankhya Yoga does not accept the existence of desha (place), kala (time), and padarth (object). Then – what are these? शब्दाज्ञानानुपाती वस्तु शुन्यो है *Shabdagnaanaanupaativastu shoonya hai*. Therefore, that which can be controlled by controlling tendencies, should not be considered a matter of life and death. It is meaningless to say, ‘I die, and will die again in future.’ Shri Krishna says –

न चैव न भविष्यामः सर्वे वयमतः परम्। (१२)

*Na chaiva na bhavishyaamah sarve`vayamatah param. (12)*

It is easy to imagine that none of us will exist after this.

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा।

तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति॥ (१३)

*De`hinoasmin yathaa he`he`kaumaaram yauvanam jaraa,*

*Tathaa de`haantarapraaptirdheerastatra na muhyati. (13)*

What does देह *de`ha* mean? कहीं की ईंट कहीं का रोड़ा, भानुमती ने कुनवा जोड़ा *Kaheen kee eenta kaheen ka rodada, bhanumatee ne`kunavaa jodaa*.

There are mentally disturbed people, who keep picking up rags and scraps and clods of earth from the roadside rubbish, and put them in a sack. They hit anyone who tries to snatch any of the items, and they weep and beat themselves with frustration. They say, ‘Look, these people are snatching away our possessions.’ It is the same with the देह *de`ha*, as we call this body of ours. Deha means an item which is an assortment of different things. It contains bones, flesh, skin, stool, urine – and it is called the deha. You have become a देही *de`hi*, the owner of the deha, with all the items it contains. In the villages, there is a heap of dust, called the धूरा *dhooraa*, where rubbish is piled up. Farmers fight over this, claiming it to be the manure for their fields. The fights include hitting each other with their wooden staffs! People steal the rubbish at night. It is the same with the deha! It is a rubbish heap, which we refer to as our body.

दिह् उपचये *Diha upachaya*. This ‘family of Bhanumati’ is an assembled object, and we falsely consider it to be ours. Neither has it been made by you, and nor has it been placed by you. Was it you who sent the seed into the grapes, into the grain of wheat? Did you send it into your father’s body? Did you nourish it in your mother’s womb? Did you provide the milk for it? Then – in what way is it yours? Apart from your ego, your false vanity, your unthinking possessiveness, and your indiscriminate pride – that this body is ‘mine’; have you any basis for declaring it to be yours? The surmise – that it is your body – is baseless. Boyhood came to it, then youth, then old age. Could you prevent old age from affecting your body? You may dye your hair to keep it black, and apply make-up to hide the wrinkles, but not all your efforts can prevent the ageing of your body. Similarly, the demise of the body is inevitable as well – तथा देहान्तर प्राप्तिः *tathaa de`hantarapraaptih*.

I will tell you one thing. Pay attention to this point. We used to call Pundit Laxman Narayan Garde the Acharya (Teacher) of editing. Later on, he came to

Gorakhpur, and remained there for three or four years. His earlier life of sixty or seventy years was spent elsewhere. He worked as an editor, first in Calcutta, and later at Varanasi. When explaining this shloka, he would ask, jokingly, whether he should say the real meaning of this shloka, or whether he should say what he has been told that it means. I had never before heard the interpretation which he gave us. After hearing him, I was convinced that his is the correct interpretation. It is materialistic. One notices it after observing the Mahatmya carefully.

Who knows what kind of thoughts flit through your mind in life? At times, you may think that you are a great sinner, and at times you may consider yourself to be a Mahatma. When you considered yourself to be a पुण्यात्मा *punyaatmaa* – a pious soul – you attained the birth of a पुण्यात्मा *punyaatmaa*. When you thought yourself to be happy, you got a happy birth, and when you considered yourself to be sorrowful, you obtained a birth of sorrow. The indication is that the way you connected the tendencies of your subtle body (composed of the mind, intellect, focus, and ego) to your Self, your Self was reborn with those tendencies, and you became what you identified with. If you fluctuated between a thousand tendencies in a day, you passed through a thousand births. However, if you refused to accept your smaller self (which contained these tendencies) as your true Self, you did not have even one birth.

Today, you are; you exist. The tendencies of your subtle body change. The scenes change while you dream, and you connect your Self to them, and become the scenes you perceive. It is not the gross body – the deha – which is born; it is the सूक्ष्म शरीर *sukshma sharer* – the subtle body – which is born. And, the birth of the subtle body is not restricted to the death of the gross body. It occurs even while the deha is alive. One is birth as a child, one is the birth as a youth, and one is the birth as an aged person. One is a birth as a human, and one birth is as a द्विज *dvija* (a person who is considered to be spiritually reborn when he takes initiation from a Guru), and one is as the birth of a Monk, a Sanyasi. Every shift of the ego is a birth, and when the ego is dissolved, it loses its meaning, and this results in Mukti – liberation from rebirth.

I say this because many Mahatmas are present. There are some things which can be said only in one's own group. Dharmadas says –

अपना हो तो देओ बताई।

दूजा हो तो लेओ छिपाई।।

धर्मदास तोहे लाख दुहाई।।

*Apanaa ho to de`o bataai,*  
*Dooja ho to le`o cchipaai,*  
*Dharmadas tohe` laakh duhai.*

You will not attain liberation until you cease to attach your Self – your Atma – to the changes of your subtle body. So, please detach your 'me' and 'mine'

from your subtle body, and attain liberation within this life. If you are not freed of rebirth while still alive, it is futile to imagine future births. A future birth is a fallacy, and so is the attainment of Mukti in a future birth. Now –

धीरस्तत्र न मुह्यति। (१३)

*Dheerastatra na muhyati. (13)*

Become धीर *dheera*, my brother. The Gita has defined the meaning of the word *dheera*.

यं हि न व्यथयन्ते पुरुषं पुरुषर्षभ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥ (२५)

मात्रास्पर्शास्तु कौन्तेय शीतोष्ण सुखदुःखदाः। (१३)

*Yam hi na vyathayantye`te` purusham purusharshabha,  
Samadukhasukham dheeram somritatvaaya kalpate`. (12)*

*Maatraasparshaastu kaunte`ya sheetoshnasukhadukhadaa, (13)*

Oh! Today I was in bliss, to hear such music. I experienced a most delicate touch today. My eyes were fulfilled by the loveliest vision today. I had the most delicious food today. I smelt a wonderful fragrance today. People become happy for a little while, and after a while they lose what makes them happy, and they lament bitterly. Your quick laughter, hasty joy, and wrath – क्षणे रुष्टाः क्षणे तुष्टा रुष्टास्तुष्टा क्षणे-क्षणे *kshane`rushtaah kshane`tushtaa rushtaastushtaah kshane`kshane`*. These are not the signs of a धीर *dheera* (courageous person).

विकार-हेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः। (कुमारसम्भव १.५९)

*Vikaara-he`tau sati vikriyante`ye`shaam na ache`taansi ta e`va dheeraah.  
(Kumarsambhava 1.59)*

Kalidasa has written that the one who retains his equilibrium in the face of all kinds of adverse circumstances, is called धीर '*dheera*'.

मात्रास्पर्शास्तु कौन्तेय *Maatraasparshaastu kaunte`ya* – he died of heat, died of cold, died of happiness, died of sorrow, died of previous factors, was born to the other. He died of the other factors and was born to a third person. He caught the dress, and was born, and he left the dress and died. Oh – you are the same person!

यं हि न व्यथयन्ते पुरुषं पुरुषर्षभ।

समदुःख-सुखं धीरं सोऽमृतत्वाय कल्पते॥ (१२)

*Yam hi na vyathayantye`te` purusham purusharshabha,  
Samadukhasukham dheeram somritatvaaya kalpate`. (12)*

He, who does not change with the धी *dhee* (intellect), the one who gives the authority and inspires the intellect, is *dheera*. He is not the intellect; he is the धियो यो नः प्रचोदयात् *dheeyo yo nah prachodayaat* – the one who gives the right understanding. He is the one who gives the intelligence; not the intellect. Joy, sorrow, sin and merit are all in the intellect. You are born with the birth of the intellect, and experience the absence of the intellect is death. Let the intellect be born and let it die. You are neither born, nor do you die – न मुह्यति *na muhyati*. Why do you accept this negative trend of thought? Why do you say, 'I became

this way because my mind became this way', and 'I became like this because of my mental condition'?

Now I will tell you about a Mahatma. Please note that this is not a topic for raw newcomers who have little faith and little knowledge. If you are a raw newcomer, please shut your ears! I am saying this for those who have staunch faith and profound knowledge. However, I suspect that the newcomers will listen more avidly!

When I was very young, I once asked a Mahatma, 'I keep feeling agitated, and this troubles me.' He replied, 'When an ant wants to sting someone, or a snake is agitated because he wants to bite someone, and a thief is tempted to steal, why don't you feel sad?' I replied impulsively, 'I am not an ant, nor a snake, nor a thief. Then why should I weep for their negative impulses? Why should their wrong tendencies make me sad? Why should their agitation affect me?'

The Mahatma said, 'My brother, the mind is just like any of these – take it from me! If you consider your mind to be 'me' or 'mine', you will experience sorrow. It is just the same as feeling responsible for our pet dog, or pet snake, that bites someone. It is your feeling of identification with your mind which causes you sorrow. The cause of sorrow is देहाध्यास *de`haadhyaas* – imagining ourselves to be the body.'

How can I tell you, how deeply I appreciate the sermons given by the Gita, and how overwhelmed I feel, when I ponder upon them? This is why the Mahatmas have called the Gita 'Mother'. Even human mothers are loved by all. The Monks do leave the mother who gave birth to them, but they also keep remembering them lovingly. Shri Shankaracharya Bhagwan had made a promise to his mother that even though he was taking the vows of renunciation, he would come to her at the time of her death, and do her last rites. He kept his pledge, even though he was our Acharya for Advait – the philosophy of non-dualism. The Gita is the Mother of even the mother we are born to. Come; let us obtain a glimpse of this Mother. The Mahatmas have said:

अम्ब त्वामनुसंदधामि भगवद्गीते भवद्वेषिणीम्।

*Amba tvaamanusandadhaami bhagavatgeete`bhavadve`shineem.*

'Amba (Mother), we are undertaking a research, an exploration of you. You desire that none of your children should ever again be born from the womb of a mortal mother. Meaning, we will never have to make anyone else our mother ever again, and we are liberated from the cycle of birth and death. What a merciful and compassionate mother you are!'

You must have listened to many Itihases and Puranas (Mythological histories). The Acharya invariably brings the fear of death into the discourse. I do not oppose this. Those who speak about death only intend that a fear of death induces good deeds and Dharma, into the lives of those who listen to the discourse. It will free them from delusion and attachment. It will help to reduce the suffering at the time of death. This is their only purpose. Our Mother Gita,

our Gita Maiya, however, says, ‘Son, don’t fear death at all, because this body is simply a संघात *sanghaata*.’ It is just an assemblage of many things. It is a संगठन *sagathan*— a group. संघातस्य परार्थत्वात् *Sangaathasya paraarthatvaat* — संघात *sanghaat* is never for one’s self; it is always for others. A car is made of many parts, but it is not created for its own use – it is for the use of the owner. It is to be driven by the driver. This body is also composed of the five elements which are prone to change, and is meant for the spirit – the देही *de`hi* – which rules over it.

Consider it like a brand new car, fresh out of the factory, being a कौमार *kumaar* (child). It becomes a यैवन *yauvan* (youth) after it has covered ten or twenty thousand miles; and when it has covered a hundred thousand miles, or more, it is जरा *jaraa* (old age). तथा देहान्तरप्राप्तिः *Tathaa de`haantarapraaptih* – means that if one vehicle gets out of order, another will be used. This is a vehicle. Many people get insurance even before they get a new car. Then they deliberately have an accident, to get a new car. The death of the body is like acquiring a new vehicle.

You see, if the Atmadev (the Lord who, as the Atma, abides in the body) had been in any fixed place, He would have moved to another place. जीव देशाश्रित नहीं है; देश ही जीवाश्रित है *Jeeva de`shaashrit nahin hai; de`sh hi jeevaashrit hai*. The individual soul is not dependent upon the place – it is the place which is dependent upon the soul which abides in the person. Then, how can the Spirit, the Jeeva, come and go anywhere? How can it go to heaven or hell? The place – देश *de`sha* – is कल्पनाश्रित *kalpannaashrita*; it depends upon the imagination. The Chaitanya, the Spirit, is independent of both imagination as well as place. The awareness of this fact makes it clear that the Atma can not be divided in any way. The body is a संघात *sanghaata* of physical matter. The Chaitanya in one body is the same as the Chaitanya in other bodies. Then, since both are one, and indivisible, how can we separate it from the body?

What is the meaning of देहान्तर-प्राप्ति *de`haantara-praapti*? The Puranas frightened us; the commentators gave us a scare, saying that the agony at the time of death is akin to being bitten simultaneously by hundreds of scorpions. What is the fear? Our Brother is with us! Oh – my Brother and I are brothers, after all. द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते (ऋग्वेद १०.१६४.२०) *Dvaa suparnaa sayujaa sakhaayaa samaanam vriksham parishasvajate*. (Rig Veda 10. 164. 20). The Vaishnavas also accept the Lord as a friend. उत पिता उत भ्राता उत सखा ‘*Uta pita uta bhraataa sakhaa* – Lord, You are my Father, brother, and friend.’

Actually, there are two friends, but the उभयसख्यावच्छिन्न चैतन्य *ubhayasakhaavacchinna chaitanya* – the Chaitanya within them is one and undivided. What is the meaning of death? Fear not, my brother! It is, देहान्तरप्राप्तिः *de`haantarapraaptih*, which does not mean a change of place, and nor does it mean a new birth by entering a new body. Then – what is it? It is a change of

emotion, an altered attitude. The sinner died, the meritorious person was born; or the good soul died and the sinner was born.

Now, what is the meaning of birth? I tell you briefly and frankly. This is the talk of the carefree Mystics. You go to Vrindavan, and stand before the Lord Behariji. You say, पापोऽहं पापकर्माहं पापात्मा पापसंभवः ‘*Paapoham papakarmaaham paapaatmaa paapasambhavati*’. (I am sinful, I sin, my heart is filled with sinful urges, and I am afraid of the possibility of my sinning further.) Then you come out and say, निष्पापोऽहम् ‘*Nishpaapoham*’ (I am without sin), because when you confessed to Behariji that you were a sinner, and He made you free of sin. This is the result of what we refer to as प्रतीकोपासना *prateekopaasanaa* – symbolic worship – when you confessed before the Lord. And, it is अहंग्रहोपासना *ahamgrahopaasanaa*, when you say, निष्पापोऽहम् ‘*nishpaapoham*’ and feel that you have become free of all sin. This is the only meaning of birth. Just change the way you feel, and that is a new birth. धीरस्तत्र न मुह्यति *Dheerastatra na muhyati* – that is why the dheeras are never deluded by moha.

Actually, the Lord is the only true Dheera. धियम् ईरयति = धियं प्रेरयति *Dhiyam eerayati* = *dhiyam pre`rayati*. The one who gives us wisdom is dheera, and the one who inspires our intellect is dheera – धियो यो नः प्रचोदयात् (ऋग् ३.६२.१०) *dhiyo yo nah prachodayaat*. (Rig Veda 3. 62. 10). A Mahatma is also dheera. तमेव धीरो विज्ञाय प्रजां कुर्वीत ब्राह्मणः (२.१३) (बृहदां ४.४.२१) *Tame`va dheero vigyaaya prajaam kurveeta braahmanah* (*Brihadarany Upanishad 4.4.21*). The Gita says – धीरस्तत्र न मुह्यति (२.३१) *Dheerastatra na muhyati* (2.31). The dheera is immune from moha. Arjuna is overcome by moha; he is deluded. At the end he will say, नष्टो मोहः स्मृतिर्लब्धा ‘*Nashto mohah smritirlabdhah* – My delusion is destroyed. I have regained the recollection of what my Dharma is.’

Hence, our Lord Shri Krishna and our Mother Gita have got together to rid us of our delusions. They say, ‘Abandon your moha, and death will not trouble you. Neither the death of another, nor your own. It is only your delusion, a false impression, to think that you are mortal.

मात्रास्पर्शास्तु कौन्तेय शीतोष्ण सुखदुःखदाः ।

आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ (१४)

*Maatraasparshaastu kaunte`ya sheetoshnasukhadukhadaah,*

*Aagamaapayeenonityaastaanstitikshava bhaarata. (14)*

So, do not fear death.’

‘All right, Sir, I accept what you say.’ Cowardly people can not accept this truth. But those who are courageous, are बृहदुरः *bahadur* – बृहत्-उरः *brahadurah* = *brihad-uruh* – have a broad chest. They face death fearlessly, with their chest held high. This is the way the brave warriors behave. So long as we live, we will have suffering. Suffering, तकलीफ *takaleefa*, is called तापकला ‘*taapakalaa*’ in Sanskrit. तापकला *Taapakalaa* contains a little ताप *taapa* (heat, discomfort). The

Mahabharata uses many such words. For example, the greatest comfort is in Dharma.

धने सुखकला काचित् धर्मे तु परमं सुखम्।

*Dhane` sukhakalaa kaachit dharme` tu paramam sukham.*

Now we have observed that joys and sorrows keep coming in life. But, how should they be faced? One should consider it like the cooking of a tasty dish. It is heated on the pan for a while, sometimes we add cool buttermilk to it, and then we cook it. In the same way, the joys and sorrows come to add flavor to our lives. What would it be like, if the weather was always warm, and we had no winter? Or, if it was always cold and we had no summer? What if there was only night, and no day – or, only daylight and no nights? Would we allow our lives to be affected by these changes? No, my brother, these come and go. मात्रास्पर्शाः *Maatraasparshaah* means that the Masters have used different methods. The purport, however, is the same. Some say, मात्रा *Maatraa* means the sense objects, and स्पर्शा *sparsha* means the experience. Some say, that ‘maatraa’ means the senses, and ‘sparsha’ means the sense objects. Both these interpretations are accepted as valid. मात्राः *Maatraah* = इन्द्रियाणि *indriyaam*, explains maatraa as the senses, and मात्राः *maatraah* = विषयाः तेषां स्पर्शाः मीयन्ते इति मात्रास्पर्शाः *vishayaaha te`shaam sparshaah meeyante` iti maatraasparshaaha*, makes it the objects of the senses.

They say that some are cool, some are warm. Some give comfort, and some give suffering. Very well, these give joys and sorrows. However, ignore these experiences. The carefree ones have questioned the very existence of heat and cold. Those who tolerate the cold are unable to tolerate the heat, and those who are used to hot climates, are unable to bear cold climates.

A Mahatma, who lived at Gangotri, once came down to Haridwar. It was the month of Magh, and bitterly cold. The people living at Haridwar felt that the cold was unbearable, but the Mahatma was perspiring! He asked people to fan him! ‘Oh, Sir! You live at Gangotri, tolerating शीतोष्ण *sheetoshna* – the cold and warm weather’, said the people. The Mahatma said, ‘I can bear the ‘sheeta’ (cold) but I cannot bear the ‘ushna’ (heat). The people here tolerate the heat, but cannot tolerate the cold.’ What the Lord has said here, is not the one should tolerate only the heat – undertake asceticism surrounded by fire, in summer – and nor has He told us to go and stay in the snow, tolerating only the extreme cold. No, it is necessary to tolerate the heat as well as the cold. They will keep coming, turn by turn, each going their own way. Their paths of arrival and departure are fixed.

When do joy and sorrow enter our mind? Sorrow दुःख (*dukha*) comes like a storm, a tornado. For instance, a bad tendency is a sorrow. The दुर् *dur* suffix in दुर्गुण *durguna* (bad tendency) is connected to ख *kha*. Kha means the inner sky, the ह्रदयाकाश *hridayaakaash*, the mind. The coming of a durguna means the



entrance of दुःख *dukha*. A storm came, a flood came, and a heat wave came, and caused suffering. *Dukha* is the name of the heat wave, the dust storm, and the flood, which overcame your mind.

Now, what is सुख *sukha*? *Sukha* (the suffix 'su' means good) means the cool, gentle, fragrant breeze, which passes through the heart. If your mind is सुष्ठु *sushtu* – healthy – you have joy, only joy. And if your heart is sorrowful, wicked and sullied – then, there is only sorrow. Joy and sorrow are not the Dharma of exterior objects.

You are all Vedantis, familiar with the Vedas. You know it all. Then, what am I to tell you? Seeing you, it seems pointless for me to speak on petty matters to knowledgeable people. You are fully aware that *sukha-dukha* (joy and sorrow) have no physical reality. They are real only when experienced; they are साक्षी-भास्य *saakshee-bhaasya*, known by the witness. Hence, they do not come within the scope of anything material or external. Their existence is limited in the feeling of being happy or sad. They are emotional perceptions, and therefore similar to dreams. So, let the dream come, where is the harm? Dreams are to be enjoyed. When we wake up, we discuss our dreams and laugh over them.

Now that we have discussed the theory, listen to the practical aspect. अगमापायिनः *Aagamaapayinah* – has there ever been any joy, up to today, which endured forever? Has there ever been any sorrow, which never ended? We have experienced hundreds of sorrows, and left them behind. We will experience – and leave behind – hundreds of sorrows in future. I will quote you a shloka from the Ramanuja tradition regarding this –

अभूतपूर्वं मम भावि किं वा सर्वं सहे मे सहजं हि दुःखम्।

किन्तु त्वदग्रे शरणागतानां पराभवो नाथ न तेऽनुरूपः॥

*Abhootapoorvam mama bhaavi kim vaa sarvam sahe`me`sahajam hi dukham,  
Kintu tvadagre`sharanaagataanaam paraabhavo naatha na te`nuroopah.*

It means, 'There is no one in the world for me. Sorrow is a common experience, which was born when I was born. I have tolerated all sorrows, and will tolerate those which come in future.' This is what a Bhakta (devotee) says. Then, as though the Lord asked, 'Why do you talk this way?' The Bhakta replies, 'I speak like this because I am Yours. I have Your uniform on, with Your insignia on it. I am Your soldier. त्वदग्रे शरणागताम् *Tvadagre`sharanaagataanaam* – I am Your शरणागत *sharanaagata*. If the soldier loses, the Army loses, and the General loses, and it is the defeat of the King. Will that be appropriate for You? My defeat is Your defeat. This is why I do not fear defeat. I never allowed sorrows to overcome me, and nor did I ever consider myself to be filled with sorrow.'

So, my brother, let the sorrows come, but do not consider yourself to be sorrowful. Let the happiness come, but don't allow yourself to get carried away with happiness. Don't identify with these illusions. दुःखी यदि भवेदात्मा कः साक्षी दुःखिनो भवेत् *Dukhe`yadi bhavedaatmaa kah saakhshee dukhino bhavet`*. Who is the

witness of the sorrow, if the Atma were to be sorrowful? The one who is sad cannot be the witness of the sorrowful; and the witness of sorrowful, cannot be the one who is sorrowful. No one can be sad without having sad thoughts, and the one who thinks, is not the witness.

I am the witness of thousands of changing thoughts – सहस्राणां धीः विक्रियाणां *sahastraanaam dheeh vikriyaanaam*. ‘I am unchanging, निर्विकार *nirvikaara*.’ This is what Shankaracharya has said. Both say the same thing. If we become sad – चिन्ता यह मोहि अपारा। अपजस जनि होहु तुम्हारा *chintaa yaha mohi apaaraa, apajasa jani hohu tumhaaraa*. (The only factor which worries me is that Your name should not be sullied.) How can I, who am Yours, be sad? Oh, God, अगमापयिनः *aagamaapaayinah* – I have experienced, and left behind, countless joys and sorrows. I saw my grandfather die, my father die, my brother and mother pass away. I saw my dearest ones leave the world. I bore everything. What sorrow will come next? A lady once said to me, ‘Maharaj! What sorrows can the future hold, which is greater than the sorrow I have experienced?’ I appreciated her comment, that she no longer feared any sorrow which the future may bring.

आगमापयिनोऽनित्याः *Aagamaapaayinonityah* – if you say that *sukha-dukha* will always remain, you are mistaken. They are अनित्य *anitya*, temporary, fleeting, transient. They are swept away in the flow of Time. They come and go. This is the nature of joy and sorrow. They are passing, and controlled by Time. We are the अधिष्ठान स्वरूप *adhishtaan swaroop*, the essence of the substratum, on which they play. The foundation has such capacity to bear. It bears everything which is super-imposed upon it. You can imagine a rope to be a snake or a garland – doesn’t the rope tolerate whatever you think it to be? It is only the substratum, the अधिष्ठान *adhishtaan*, which has the capacity to tolerate any kind of super-imposition.

Now the Lord says encouragingly, तांस्तितिक्षस्व भारत। भा = प्रतिभा तस्यां रतः = भारतः *‘Taanstitikshasva bhaarata’*. *Bhaa = pratibhaa tasyaam ratah = bhaaratah*. ‘Oh, you have a bright intellect – will you simply drown yourself in sorrow like this? Endure what comes, and carry on!’

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ।

समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते॥ (१५)

*Yam hi na vyathantye`te` purusham purusharshabha,  
Samadukhasukham dheeram somritatvaaya kalpate`.* (15)

‘You pretend to be a man, and behave like a coward!’ There is no differentiation here, of man and woman. The Purusha is the Atma, and is unaffected by the differences of gender, action, indulgence, temperament or ego. All these are mere super-impositions which overcome the ego. In the Purusha, there are no differences. He, who can not be disturbed by these factors, is the Purusha. The Lord addresses Arjuna as पुरुषर्षभ *‘Purusharshabha* – You are not only a Purusha; you are the most superior Purusha.’ *Purusharshabha*

means the best amongst the Purushas, because the word ऋषभ *rishabha* and the word ‘purusha’ are both indicative of the Lord. Hence, पुरुषर्षभ *purusharshabha* definitely implies ultimate superiority.

The Lord referred to Himself, later on, as पुरुषोत्तम *Purushottama* – the best among the Purushas. However, He called Arjuna ‘Purusharshabha’ here. Among the Vaishnavacharyas (teachers of the traditions which worship the Brahman as Vishnu), this episode is considered to be a description of the Atma. It describes the स्व तत्त्व *Sva tattva* – the essence of the Self. It does not describe the essence of the remote Brahman. It merely elaborates upon what the Atma is. Shri Ramanujacharya, Shri Madhavacharya, Shri Nimbarkacharya, and Shri Vallabhacharya – all believe this to be the description of our Atma, our Self. It is those who come from the Advaita tradition who believe that the Atma and the Paramatma are not two entities. So, although they agree that the introducing description refers to the Atma within the individual, they believe that the conclusion is –

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।  
स्थित्वास्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ (७२)

*E`sha braahmee sthith paartha nainaam praapya vimuhyati,  
Sthitvaasyaamantakaale`pi brahmanirvaanamricchati. (72)*

about the ब्राह्मी स्थिति *braahmi sthiti*, the establishing of the individual self within the Brahman. Had the Atma and the Paramatma not been one and the same, then the ब्राह्मी स्थिति *braahmi sthiti* would not have sufficed to ascertain the प्रत्यगात्मा *pratyagaatmaa* (the Atma in the individual). The Advaita Vedantis quote the Brihadaranyak Upanishad –

आत्मानस्तु कामाय पतिःप्रियो (सर्वं प्रियं) भवति ॥ (२.४.५ आदि)

*Aatmaanastu kaamaaya patih priyo (sarvan priyam) bhavati. (2. 4, 5, etc.)*

Hence, the Lord began with the subject of the आत्मा-प्रत्यगात्मा ‘*Atma-pratyagaatmaa*’ (the Supreme Atma and the Atma within the individual), and concluded with सर्वं विदितम् ‘*sarva veditam*’ (All-knowing). When the Atma is the Atma of every being, then it is not only the प्रत्यगात्मा *pratyagaatma*, it also becomes the description of the परात्मा परमात्मा *paraatmaa paramaatmaa* – the Almighty, the Atma of all. Since the introduction and the conclusion both refer to the same point, they both indicate one and the same Atma. Those who follow the Meemaansaa tradition of pondering deeply upon the subject, give greater importance to the conclusion. Even though Appaya Dikshit has written a treatise called ‘Upakram Parakram’ (the Achievement of the Introduction), it is naturally connected to the conclusion.

Now, come, let us reflect upon समदुःखसुखं धीरम् ‘*samadukhasukham dheeram*’. Who is dheera (resolute, steady)? The one who retains his equanimity through both joy and sorrow. This is not just the definition of a Gnani (enlightened person); it also applies to the Bhakta (devotee).

अद्वेष्टा सर्वं भूतानां मैत्रः करुण एव च ।  
निर्ममो निरहंकारः समदुःखसुख क्षमी ॥ (१२.१३)

*Adve'shtaa sarvabhootaanaam maitrah karuna e'v cha,  
Nirmamo nirahankaarah samadukhasukhakshami. (12. 13)*

What is this? It is equanimity in sorrow and joy – समदुःखसुख *samadukhasukha*. He is सम *sama* (equipoised) in sorrow and joy. सम *Sama* = स *sa* + माँ *ma*, meaning the Ma, the Mother, is with him. A mother may smack her son at times, and give him milk at other times. Ma also means *pramaa* – true perception, appropriate decision – is with him. Ma means Laxmi, the Goddess of Grace and Prosperity, is with him. Whether we face joy or whether we face sorrow, it does not destroy our beauty, the brightness within. Let joy come, let sorrow come. Let them come, and let them go. So what if we don't get two rotis to eat?

Sadhus (Monks) are so clever, that householders cannot match them. One went to the home of a Seth (wealthy businessman), who made many offerings. The Monk thought, 'This is because he respects me.' Then he went to the house of another man, who made no offerings at all. The Monk thought, 'See how great a renunciate he considers me to be. He didn't make any offerings, incase I would reject them. It was his conviction of my detachment that made him hesitate to offer me anything.' Thus, the Sadhus derive satisfaction and pleasure from every situation. A person, who can enjoy the adverse, as well as the favorable, is a Mahatma. The one who can only enjoy the favorable, but can't see any good in other circumstances, is incomplete. He is a गृहस्थ *grihastha*, a householder, which is the second stage in life.

We were speaking about the dheera person. The person, who remains unmoved by the factors which can lead to temptation or negative reactions, is dheera. Only he is entitled to the elixir of the Supreme Knowledge – अमृतत्वाय कल्पते *amritatvaaya kalpate*. He is no longer a mere mortal; there is no death for him. He has obtained the elixir of immortality, the अमृतत्व *amritattva*. Now, see the definition of the अमृतत्व *amritattva* given to him –

ज्ञेयं यत्तत् प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते । (१३.१३)

*Gye'yam yattat pravakshyaami yajgyaatvaamritamashnute`. (13. 13)*

There is no imbuing of अमृत *amrit* (elixir); the amrit pervades him. The word अश्नुते *ashnute`* is not a synonym of अशान्ति *ashnaati* (imbuing). अमृतमश्नुते यत्र, अमृतमपि व्याप्यं भवति, ततो व्यापको भवति *Amritamashnute` yatra, amritamapi vyaapyam bhavati, tato vyaapako bhavati`* – elixir becomes all-pervading.

नासतो विद्यते भावो नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ (१६)

*Naasato vidyate` bhaavo naabhaavo vidyate` satah,  
Ubhayorapi drishtontastvanayostattvadarshibhih. (16)*

Now, where there is no fear of death; but the heat and cold, joy and sorrow keep coming, there should be some support, some foundation. No matter how lofty the interaction may be, interaction cannot endure unless its support is visible. If you do not look with your eyes, but walk ahead with guesswork, you are bound to have misgivings, even if the light of the lamp is bright. Today's politics lack दर्शन *darshan*. Darshan means vision and wisdom. In Sanskrit, the word नीति *neeti* means eyes; नयनं नीतिः *nayanam neetih*. नी प्रापणे *Nee praapane* means, 'we intend to achieve our goal'. Here, however, the neeti (policy) that is practiced, is नयनहीन *nayan-heena*, lacking in vision. The tradition is there, but it comes from behind, and we don't know whether it is following us, or whether it has been left behind. Tradition is handed down from generation to generation, and we move forward constantly, so we are unaware whether it is still with us or not. The great-grandfathers, who wore paghdies, had sons who wore caps, and their sons move bare-headed. They said they'd carry the weight of their hair – why carry the weight of caps? Is this the tradition which follows us? Tradition is left pathetically in the past. The ideal of interaction is no longer idealistic. It contains no Gnan, no calculation. I was present when a new organization was being formed. The Members began to enumerate the things that were needed. It is futile to pass your hand over your fingers in such counting. There are certain rules for proper calculations. From where do your calculations spread? Now, see the right calculation –

नासतो विद्यते भावो नाभावो विद्यते सतः। (१६)

*Naasato vidyate` bhaavo naabhaavo vidyate` satah. (16)*

असतः भावः यन्नास्ति तस्य भावः = जन्मः, तदुपलक्षितं मरणं च न, असतः भावः जन्म-मरणं च न *Asatah bhaavah yannaasti tasya bhaavah = janmah, tadupalakshitam marancha na, asatah bhaavah janma-maranam cha na*, meaning, 'what does not exist, can have no birth and no death?' यथा बन्ध्यापुत्रस्य *Yathaa bandhyaaputrasya* – just as a son can neither be born to a barren woman, nor can he die. नाभावो विद्यते सतः *Naa bhaavo vidyate` satah*. सतः अभावः = मृत्युः, तदुपलक्षितं जन्म च न *Satah abhaavah = mrityuh, tadupalkshitam janma cha na* – that, which is 'Sat' (real, in the ultimate sense), the Atma, has neither birth nor death; and nor does the son of a barren woman have a birth or death. Both words are मिथ्या '*mithyaa*' – false. उभयोरपि प्रतीयमानयोः जन्ममृत्योः भावाभावयोरनयोः *Ubhayorapi drishtontah. Ubhayorapi prateeyamaanayoh janmamrityoh bhaavaabhaavayoranayoh* – both of these appear to be real (birth and death), but are illusions, based on the sub-stratum of the ultimate reality, which the Mahatmas have seen and experienced. Elaborate upon the words of the shloka. असद्भाव *Asadbhaava* means that there is no birth and no death; and the Sat is neither born, nor does it die. Because that which is born, is what dies; and that which dies, is that which has been born. Both are on an equal level of belief. That is why a son of a barren woman has neither birth nor death; and the Satya Atma – the Atma which is the ultimate reality – has no

birth and no death either. This is the uniqueness of the Advaita Vedanta, the philosophy of non-dualism.

When the topic of विलक्षण *vilakshana* (special or different) has come up, then I say that this संसार *Sansara*, this world in which we interact, is सलक्षण *salakshan*, with qualities and qualifications. This is a cow; that is a horse; this is four-legged, that is two-legged, etc., etc. These are qualities and qualifications. It either has a गलकम्बलवत् *galakambal* (the loose, hanging part of a cow's neck) or it doesn't. It has different qualities. It contains राग-द्वेष *raga-dvesha* (attachment and hatred). That which is vilakshan is beyond description, it is a play of Maya. It contains no attachments or aversions. The तत्त्व *tattva* (essence) has no qualities whatsoever. All these qualities, which we see in the world, are useless where the tattva is concerned. This quality is only for the purpose of clarification. Otherwise, the main Mandukya Shruti (verse from the Mandukya Upanishad) calls it अलक्षणम् '*alakshanam*' – attributeless.

अलक्षणं अव्यपदेश्यम् (७)

*Alakshanam avyapade'shyam. (7)*

नास्ति लक्षणा लक्षणं वा यस्मिन् तत् = अलक्षणम् *Naasti lakshanam vaa yasmin tat = alakshanam* – there is no lakshan (definite qualities), and there is no *lakshanaa* (metaphor) in it either, which is why it defies any kind of definition. Even the word 'vilakshan' does not indicate any differences. The gold is separate from the earring or the bracelet, but the earring or bracelet cannot be separate from the gold. Hence, the word 'vilakshan' is not a synonym of 'different'. It is an indication for convenient communication. The अखण्ड *akhand* (that which cannot be broken up) is an indivisible factor. Vilakshan is not a synonym for indicating differences.

अभयोरपि दष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः।

*Ubhayorapi drishtontastvanayostattvadarshibhih.*

We use the word मिथ्या *mithyaa* (relative truth) for this interactive world, which we refer to as the प्रपञ्च *prapancha*. There are some traditions which accept only two divisions – one is 'Sat', and the other is असत् '*asat*' (unreal). They say that that, which is not *asat*, is Sat; and that, which is not Sat, is *asat*. The Advait Vedantis did not accept two divisions, they accept three divisions. They say that a complete *asat*, is like the son of a barren woman – a वन्ध्यापुत्र *vandhyaaputra* – which can never even be perceived of. The complete Sat is the Atma, which always remains within our perception (as the Spirit which keeps us alive and aware). This world of interaction, this प्रपञ्च *prapanch*, however, is not an absolute impossibility (like the barren woman's son), and neither is it unperceived. Nor is it always within our range of experience (the way our Atma is). Being different from both, it is a relative truth, it is मिथ्या *mithyaa* – मिथ्या शब्दो अनिर्वचनीयतावचनः *mithyaa shabdo anirvachaneeytaavachanah*. Therefore, it is

neither real, nor unreal. It is – सत्त्वा सत्त्वाभ्याम् अनिर्वचनीयः *satvaasatvaabhyaam anirvachaneeyah*. The word ‘mithyaa’ does not mean the same as ‘asat’. Thus, the Advaita Vedantis made these three divisions – Sat, asat, and mithyaa, but mithyaa and asat are not synonyms. Hence, neither understands the language of the other.

Now, I place a question – is the प्रपंच *prapanch* as real as the Ishwara? Does any believer of the Dvaita philosophy (which believes in dualism) accept that the world is as real as the Ishwara? Oh, this world is a created Satya, and the Ishwara is the Truth, which has not been created by any. The first is a reality which appears and disappears, and the latter is an unchanging reality. So, since the world and the Lord are not of the same level of reality, one has to accept the difference in their levels. One has to accept that the world is at a lower level of reality than the Ishwara. It must be established that it is the Ishwara who is worthy of worship, not the प्रपंच *prapanch*. The prapanch is rather less important than the Ishwara, after all! Now, tell me, how much less important is it? How much less, with regard to Space? Compared to the vastness of the Ishwara, how small is the prapanch? With regard to the span of Time, how much less is it, when compared to the Ishwara? Compared to the stability, the unchanging nature of the Ishwara, how much more does the world change? What is the weight of the Ishwara, and how much less is the weight of the prapanch? Ultimately, the Advaita Vedantis call this अनिर्वचनीय *anirvachaneeya* – beyond expression – मिथ्या शब्दो अनिर्वचनीयता वचनः नापहवचनः *mithyaa shabdo anirvachaneeyataavachanah naapahvavachanah*.

So, is the Paramatma’s worth reduced by Gnan? Pounds and Dollars and Rupees get devalued. The rupee which was worth sixteen annas once, is not even worth eight annas now, but the Ishwara is always worth sixteen annas! The Ishwara remains Himself, 100%, though the value of this world increases and decreases. Its value keeps changing. The Ishwara is of the first importance, like the most important account book; and the world is of secondary importance, like the petty cash book of accounts, which are not so important. What else do the Vedantis say? It is this, that they say. The Advaitis have nothing else.

उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः । (१६)

*Ubhayorapi drishtontastvanayostatvdarshibhih (16).*

The tattvadarshis, knowers of the Essence, have described it thus – स च, स च, स च । स ईश्वरः, स जीवः, स जगत् - तेषां भाव तत्त्वम् *sa cha, sa cha, sa cha. Sa ishwarah, sa jeevah, sa jagat – te’shaam bhavati tattvam*. ‘He is the Truth’, meaning, that, which is in the Ishwara, in the Jeeva (individual Spirit), and in the जगत् *jagat* (the world), is called ‘Sat’. The pervading of this Essence is limitless. The term अन्वय *anvay* – व्यतिरेक *vyatirek`k`* can be explained by the example that Space pervades the universe – that is अन्वय *anvay*. The world exists within Space, and can exist only if Space exists. व्यतिरेक *Vyatire`k* is like the Space, that exists

whether the world exists or not. Similarly, the Atma exists because the Paramatma exists, but the Paramatma's existence is independent of any other factor. Hence, Sat is the Self-effulgent sub-stratum, into which everything ultimately dissolves. If you attempt to discriminate and separate the अन्वय *anvay*, you will be unable to find its ends. The objects are unlimited, and they are all pervaded by the अन्वय *anvay*. That is the reason why the अन्वय *anvay* cannot give the experience of the ultimate Essence, the Paramartha, of the Ishwara. The Lord can be experienced through व्यतिरेक *vyatirek* – dissolving the individual spirit into the Supreme. After this, the methods of अन्वय *anvay* and व्यतिरेक *vyatirek* are both given up. नासतो विद्यते भावः 'Naasatovidyate' *bhaavah* – is our original shloka, which is why I elaborated at length. Commentaries upon this, by Shankaranandji, Madhusudan Saraswati, Acharya Shankar, Shri Ramanuj and Shri Madhva are available. Only Shri Vallabhacharya's commentary is not available, but the commentaries of his disciples are available. It is the same regarding Shri Nimbarkacharya's commentary.

Now, let us analyze 'Sat' and 'asat' –

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम्।

विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति॥ (१७)

*Avinaashi tu tadvidhi ye'na sarvamidam tatam,*

*Vinaashamavyayasyaasya na kashchit kartumarhati. (17)*

What is that Sat, which has neither apparent existence, nor absence? तनोति-आभासद्वारा इति तत् *Tanotiaabhaasadvaaraa iti tat*. तनुविस्तारे *Tanuvistaare*. तनोति *Tanoti* = विस्तारयति *vistaarayati* – आभासद्वारा सर्वमिति तत् *aabhaasadvaaraa sarvamiti tat*; that 'tat' is the Brahman, and its radiance expands into everything. ॐ तत्सदिति निर्देशो ब्रह्मणः (१७.२३) *Om tatsaditi nirde'sho brahmanah* (17.23). It is indestructible. The word used, is अविनाशी *avinaashee*, which means 'that which is never destroyed'. विनाश *Vinaasha* – destruction – also means अदर्शन *adarshan*, coming from the root नश् *nash*, and meaning, that which can not be seen. The vision of the द्रष्टा *drashtaa* (the inner witness) never loses its capacity to see, because that, which is अविनाशी *avinaashi*, can not be experienced. If you name any item, or call your son 'Ananubhava' (that which can not be experienced), then you will have the अनुभव *anubhava* (experience) of the अननुभव *ananubhava*! Don't many people name their sons 'Brahm'? I also know of someone who named his sons 'Brahmananda' and 'Brahmji'. There are many Monks called 'Brahmji'. It is another matter to call a physical body 'Brahm', but the Brahman is that, which can never be experienced as being absent.

People always ask me how the Brahman can be known. What is the reason for its being a universal statement? Oh, throw out the confusion of the proof and statement –

प्रमाता च प्रमाणं च प्रमा तथा।

यस्य प्रसादात्सिद्ध्यन्ति तत्सिद्धौ किमपेक्षते॥



*Pramaataa cha pramaanancha prame`yancha pramaa tathaa,  
Yasya prasaadaatsidhyanti tatsidhau kimape`kshate`.*

It is the Brahman who is the proof of the ultimate Truth, referred to as the प्रमाण *pramaan*. It is He, who is the प्रमेय *pramay*, fit to be used as a universal statement, and He is also the प्रमा *pramaa* – true knowledge. The Atma is not proved by any proof; it is the Atma (within us) which establishes, which is the proof, of our Self. It is not the eyes, which prove that we exist; nor does the intellect establish our existence. It is our existence which establishes that our eyes and intellect exist. प्रमाता प्रमाणम् *Pramaataa pramaanam* – this reverses the whole concept, by questioning which is the proof, and which is fit to be used as a universal statement. अनाशिनो प्रमेयस्य *Anaashinoprameyasya* – is what the Gita says. The Brahman will become contrary to the Shastras, if you consider it something to be proved.

So, come, let us ponder upon अविनाशि तु तद्विद्धि *avinaashi tu tadviddhi*. See the uniqueness in this. The Charvaks, Buddhists, and Jains do not have an Ishwara at all. The Christians and Muslims do have a God, and so do the Arya Samajis, but try applying this characteristic – येन सर्वमिदं ततम् *Ye`na sarvamidam tatam*. सर्वमिदं वस्त्रवत्, इदं येन ततम्-सूत्रवद्व्याप्तम् *Sarvamidam vastravat, idam ye`na tatam* – *sootravadvyaaptam*. That essence, ‘Tat’, pervades the entire Creation, the way thread pervades the entire cloth. This means that the Brahman is the अभिन्ननिमित्तोपादान कारण *abhinnanimittopaadaan kaarana* – the creating force, as well as the matter which is used, to create. This is what it means.

Once, a gentleman met me and said, ‘I accept that the Lord is the Creation, as well as the cause, and the creator. I am grateful to you, for making me realize this. However, please explain how He is the Creation. He would have to keep changing, because the world keeps changing. Is the Lord subject to change?’ My brother, if the Lord was subject to change, He would also be परिणामी *parinaami* (having an end), परिवर्तनशील *parivartansheel* (subject to change), and विनाशी *vinaashi* (destructible). His quality of being the उपादान कारण *upaadaan kaaran* in the ‘Tat’, like the thread in the cloth. उपादान *Upaadaan* means the basic matter, the substance of the item. When the basic matter is inanimate, it becomes subject to change, it has an end, and its properties can also be transformed. However, when the चेतन *che`tan* (Consciousness) is the उपादान *upaadaan*, it does not need to change in order to create anything or everything. This is called the विवर्तन *vivartan* the illuminating power of the Brahman. The निमित्त कारण *nimitta karan* (creating factor) only triggers off the change in the physical matter. Its function is प्रवर्तन *pravartan*. Inanimate matter changes, like milk turning into curds. The चेतन उपादान *che`tan upaadaan*, the Spirit which appears to be the matter to deluded people, neither triggers off the change, nor does it change itself. It only super-imposes, and this superimposition is called

विवर्तन *vivartan*. The different objects which appear to be real, are seen within the Chetan, which is the sub-stratum of all. It is विविधं वर्तते *vividham vartate*; not विविधं विद्यते *vividham vidyate*. विवर्तमान *Vivartamaan* means – that which is past, or, that which is in future. It is different from that which is present, or that which is special in the present. The Spirit is present in all the different forms we see.

येन सर्वमिदं ततम् *Ye`na sarvamidam tatam*. This word, ततम् *tatam*, is dear to the Gita – त्वयाततं विश्वमनन्तरूप। येन सर्वमिदं ततम् *Tvayaa tatam vishvamanantarooopa*. *Ye`na sarvamidam tatam* – becomes परोक्ष *paroksha* – something unseen and remote; and त्वया ततम् *tvayaa tatam* and मया ततमिदं सत्रं जगदव्यक्तमूर्तिना *mayaa tatamidam sarvam jagadavyaktamoortimnaa* becomes प्रत्यक् *pratyak* – internal, experienced.

Shri Krishna says, मया ततमिदं सर्वम् ‘*Mayaa tatamidam sarvam*’ (meaning, this world is filled with Me). Arjuna says, त्वया ततं विश्वम् ‘*Tvayaa tatam vishvam*’ (meaning, this world is filled with You). See how Shri Krishna speaks here, as the invisible Brahman. ‘It is Mine, it is Myself’? That is why it is said, येन सर्वमिदं ततम् ‘*Ye`na sarvamidam tatam*’. Oh, the Creation and the Ishwara are not two items. They appear to be two only for the purpose of interaction. In essence, they are absolutely the one, eternal, unbroken essence.

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति। (१७)

*Vinaashamavyayasyaasya na kashchitkartumarhati (17)*

There is nothing in this world, which can destroy the अव्यय *avyaya*, the undiminishable indestructible. Some items die along with the reason for their existence, some die when the action which created them – the निमित्त *nimitta* – dies, and some die a natural death at the demise of their properties.

अव्ययस्य अस्य अपरोक्षम् अनुभूयमानस्य *Avyayasya asya aparoksham anubhooyamaanasya*, or तुरीयं त्रिषु संततम् अस्य, अयमात्मा *turiyam trishu santatam asya, ayamaatmaa* – all we say in our waking state, dreams, or while in a deep sleep, and the अयम् *ayam* (this) within it, is the अयम् *ayam* of the अयमात्मा *ayamaatmaa* (this inexhaustible Atma).

आत्मनः *Aatmanah* = ब्रह्मणः *brahmanah* – neither can the cause of Creation destroy it, nor can it be destroyed by its own actions, and it can not be destroyed by even the basic apparent matter (which is the illusion created by the Brahman) either. Not even its own properties can destroy it. Who can destroy the साक्षी *saakshi*, the one who watches Destruction, and is its witness? Udayan Acharya has written eloquently, in his composition ‘Atmatattva Vivek’. He asks, ‘Very well, let us accept that the Atma dies, but how do you know that it has died? Has anyone seen a dead Atma? If not, it is futile assumption. And, if someone has seen, then that someone is the Atma. It is only the Atma who can see the Atma die! And, if no one has seen the death of the Atma, then all this talk is nothing but wild guesswork.’ न कर्तुमर्हति *Na kartumarhati* – there is none who has

the authority to destroy the Atma. None can destroy the Atma, because the Atma is 'Sat'. It is the ultimate reality. Now see, what is asat? What is false?

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारतः ॥ (१८)

*Antavanta ime`de`haa nityasyoktaah shareerinah,*

*Anaashinoprime`yasya tasmaadyudhasva bhaarata. (18)*

Oh, come, let us fight with this अज्ञान *agnan*, and put an end to it. Don't pause until you have attained the आत्मवस्तु *aatmavastu* – the thing called the Atma. Go forth until you attain it. युध्यस्व *Yudhyasva*. You see, the देह *de`ha* (body) has an end, but the देही *de`hi*, (the Spirit that rules the body) is नित्य *nitya*; it is eternal. The Buddhists consider the Atma to be अनादि *anaadi*, without beginning, coming with the flow of Time. However, they believe that it has an end, it is सान्त *saant*. They believe that it is destroyed completely when a person attains तत्त्वज्ञान *tattvagnan* – Knowledge of the Essence. Forgive me for saying so, but they use the word Atma to describe the antahkaran, which is the subtle body, the four-fold mind composed of emotion, intellect, tendencies and the subtle ego. They do not accept an Atma as we do. We welcome the destruction of what they call the Atma, and which we call the antahkaran. By all means, let it be destroyed. The Jains believe that the Atma keeps changing. It reduces, increases, and changes at times. Hence that, too, is only the antahkaran. The Atma of the Charvaks is composed of the elements, and cannot be anything other than the mind. They believe it to have a beginning as well as an end, while we do not accept the fact that the Atma has no beginning, to have any bearing upon its being the 'Sat'. We believe that only its अनन्ततत्त्व *anantattva* (quality of endlessness) has any bearing upon its being the ultimate reality. What is endless can not be negated. That, which cannot be negated, is the 'Satya', the ultimate Truth, the ultimate Reality. The factor of something being beginningless does not establish its being the ultimate reality. Neither is the Satya something which always retains its qualities. We accept only that, which cannot be negated, as Satya. This is our own definition.

Look, what is it, that has a body? What is a शरीरधारी *shareerdhaari*? शरीर *Shareer* means शीर्यमान *sheeryamaan* – that which decays. The one, who sits complacently, considering it to be 'me' or 'mine', becomes the शरीरी *shareeri*. It is not the शरीरी *shareeri* (Spirit within) which ends. It is the शरीर *shareer*, the physical body, which ends.

When I was a child, a Mahatma told me, 'There is an object of enjoyment, which we call the विषय *vishaya*, and there is the one who enjoys the object, called the विषयी *vishayee*. The object is subject to change, but the knower of the object does not change. The object is transient, but the knower is eternal. The knower is ज्ञानस्वरूप *gnanswaroop* – Knowledge incarnate, while the object is ज्ञेय स्वरूप *gye`yaswaroop* – that which is known. The object requires something

animate for its existence to be established. The Knower, however, is self-illuminating, because he is also the knower of Space, Time, etc. He is the witness, and is eternal, because he is visible only as the substratum of his own absence — स्वाभावधिकरणे भासमानत्वं नित्यत्वम् *svaabhaavaadhikarane`bhaasamaanatvam nityatvam*. To be visible only as the sub-stratum of its own existence, is like something which seemed to be a snake, but turned out to be just a rope. The snake is मिथ्या *mithyaa*. It is a false impression, an illusion. It is constant, hence it is नित्य *nitya*; it cannot be called अनित्य *anitya*, (fleeting). And, it is experienced (seen) to be a snake, hence it is false.

One meaning of अनाशिनः *anaashinah* is that the Atma is the अभोक्ता *abhogtaa* – it does not imbue or experience the object. It desires no नाश्ता *naashtaa* (snack). It is not an आशी *aashee* (having desires); it is अनाशी *anaashee* (without desires). In the Upanishad, it is written, न तदश्नाति किंचन न तदश्नाति कश्चन (बृहदारण्यक ३.८.८) ‘*Na tadashnaati kinchana na tadashnaati kashchana*’ (Brihadarankya Upanishad 3. 8. 8). ‘He does not eat anything at all, and nobody eats Him.’ Destruction is also a kind of consumption. It is the Time’s mouthful, which we call destruction. How can Time destroy that, which illumines it? That factor is beyond the range of destruction. Destruction cannot even touch it.

Now, think about this – what can that अप्रमेय *aprime`ya* be; that, which can not be proved? Only the परमात्मा *pramaataa*, the witness. If there is any object, which is separate from the witness, it will become प्रमेय *prame`ya* – an object which is proved. The प्रमेय *prame`ya* may be something which exists, or it may be something which is imagined. However, if it is separate from our Self, it will be known by us. The item which is the object to be proved, the one who possesses the intelligence for proving it, will become that which is proved. However, do any of us need someone else to prove that we live? It is because we are alive, that other things can be proved by us, or to us. The one, who accepts the proof of something else, is established before the proof is given. Your eyes start looking only when the activity to establish something starts. Your mind and intellect also work only after that. When these stop working, isn’t it proved that the one who gives the proof is established before the proved object is established? If you say, ‘Why should there be the one who establishes, when there is nothing to establish?’ (Why should there be the Atma, when the world is an illusion?) Then – well, all right. The परमार्थ स्वरूप *Paramaarthaswaroop*, is the ultimate essence. It is the परमात्मा *pramaataa*, the one who establishes. It is, however, free from the ego of being the preceptor.

The Brihadaranyak Upanishad says – अप्रमेयं ध्रुवम् (बृहदारण्यक ४.४.२०) ‘*Aprime`yam dhruvam*’ (4. 4. 20), नान्तः प्रज्ञं न बहिष्प्रज्ञं नोभयतः प्रज्ञं, न प्रज्ञं न प्रज्ञानघनम् (माण्डूक्य उप० ७) ‘*Naantah pragnam na bahishpragnam nobhayatah pragnam, na pragnam na pragnaaganham*’ (Mandukya Upanishad 7). अप्रमेयम् *Aprime`yam* means

unknown, here, and अनाशी *anaashi* here refers to that, which is always present. Only that, which can never be परोक्ष *paroksha* – remote, unseen – can be अनाशी *anaashi* – indestructible. Only the unknown can be beyond being established. अवेद्यत्वे सति अपरोक्षं स्वप्रकाशस्य लक्षणम् *Ave'dyatve` sati aparoksham svaprakaashasya lakshanam*. The Self-effulgent Atma's characteristics cannot be known, like the characteristics or qualities of a pot. Nor are they परोक्ष *paroksha* – invisible and remote – like heaven. They are different from visible objects, as well as the invisible and remote ones. The Atma is Self-effulgent, and is established independently of anything else. 'Hence, my brother, why do you grieve and get attached? Why are you trapped by शोक *shoka* and मोह *moha*? I am not particularly bothered about whether you fight or not. However, your reasons for not fighting are all wrong. शोक *Shoka* and मोह *moha* are not valid reasons for refusing to do your duty. So, you should become active in doing the duties prescribed for you, the duty to protect Dharma.' युद्धयस्व *Yudhyasva* is not a past prescription; it is a translation of a past activity. 'You came here with your bow and arrows, prepared for war – धनुरुद्यम्य पाण्डवः *dhanuradyamya paandavah* – and now, विसृज्य सशरं चापम् *visrijya sasharam chaapam*, you throw these weapons aside. This is very wrong. If you were not prepared to fight, you should have avoided the war. The Mahatmas are ever ready to discard their symbols of being householders, when they accept renunciation. Where was the difficulty in giving up your arms earlier? If you do so now, you will be blamed, and your image will be tarnished. My brother, first you get Me involved in this battle, saying, 'It is by God's inspiration, making God the driver of my chariot, that I go for war.' And now you turn your back? तस्माद्युध्यस्व भारत *Tasmaadyudhasva bhaarata* – so, Bharata, don't weaken the war which has been embarked upon. Complete it.'

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।

उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ (१९)

*Ya e`nam ve`tti hantaaram yashchainam manyate` hatam,*

*Ubhau tau na vijaaneeto naayam hanti na hanyate`. (19)*

Now see, this is the Advaita Vedanta, the philosophy of non-dualism. One is the description of the inner Atma (of the individual), so it fits into the Dvaita (Dualistic), Vishishtadvaita (qualified non-dual), and Dvaitadvaita (dualism within the non-dual) philosophies. However, what is the purport of the point mentioned here – उभौ तौ न विजानीतः *ubhau tau na vijaaneetah*? This is Gnan (Knowledge), without विज्ञान *vignan* (science). Who is it that lacks science? य एनं हन्तारं वेत्ति, यश्च एनं हतं मन्यते *Ya e`nam hantaaram vetti, yashcha e`nam hatam manyate`* – it is the one who believes himself to be the 'doer' of the action of killing. It is due to अज्ञान *agnan* (ignorance), that he considers himself to be the हन्ता *hantaa* (killer), and the भोक्ता *bhoktaa* (the one who experiences), as हतम्

*hatam* (the one who is killed). Hence, the one who considers himself to be the doer or the enjoyer/sufferer is ignorant; he lacks the Knowledge of the Atma. But, what if he obtains Gnan, and becomes enlightened? A sentence of the Kathopanishad is similar to the Gita. The Lord says, य एनं वेत्ति हन्तारं यश्चेन् मन्यते हतम् ‘*Ya e`nam ve`tti hantaaram yashchainam manyate` hatam`*’. The meaning is the same as in the Kathopanishad, हन्ता ते मन्यते हन्तुं हतश्चेन् मन्यते हतम् ‘*Hantaa te` manyate` hantu hatashche`n manyate` hatam`*’. उभौ तौन विजानीतो नायं हन्ति न हन्यते (१.२.१९) *Ubhau tau na vijaaneeto naayam hanti na hanyate`* (1. 2. 19). By quoting this verse, the Lord has shown great respect to the Shrutis (Vedic verses). The indication of the Lord is, ‘Arjuna, it is not only I, who says this. The Shruti says the same. If you don’t have faith in My words, considering Me to be nothing more than your friend, cousin, or brother-in-law, then I quote the Shruti, to convince you.’ The conclusion is that the feeling we have, of being the कर्ता *kartaa* (doer) and भोक्ता *bhoktaa* (the one who has the experience), is caused by our ignorance. ‘Then, what is caused by Gnan, Sir?’ It is this –

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।

कथं पुरुषः पार्थ कं घातयति हन्ति कम्॥ (२१)

*Ve`daavinaashinam nityam ya e`namajamavyayam,*

*Katham sa purushah paartha kam dhaatayati hanti kam. (21)*

This is the result of Knowledge, वेदाविनाशिनं नित्यम् *ve`daavinaashinam nityam*. Here is the Veda, the Knowledge; and where true knowledge is, there is neither killing, and nor is there being killed. There is no feeling of being the one who kills, and nor is there any feeling of being the cause of the killing, for the enlightened person. Only in ignorance do the feelings of doership or experiencing seem to be factual. What a marvelous point the Lord has made! Oh, my brother, the real enemy is this ignorance of yours. Then, the query was raised about what the Atma is like.

न जायते म्रियते वा कदाचिन्नायंभूत्वा भविता वा न भूयः।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ (२३)

*Na jaayate` mriyate` vaa kadaachinnayam bhootvaa bhavita vaa na bhooyah,*  
*Ajo nityah shaashvatoyam puraana na hanyate` hanyamaane` shareere`.* (23)

न जायते म्रियते वा कदाचित्

*Na jaayate` mriyate` vaa kadaachit* – match it with this mantra from the Katha Upanishad –

नायं कुतश्चिन्न बभूव कश्चित्। (१.२.१८)

*Naayam kutashchinna babhoova kashchit* (1. 2. 18)

You see, Shri Krishna doesn’t display much faith in ritualism. He declares that it is not the fruit of the Vedas, it is merely the tree.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः।

वेदावादरताः पाथं नान्यदतीति वादिनः॥ (४२)

*Yaamimaam pushpitaam vaacham pravadantyavipashchitah,*

*Ve`davaadarataah partha naanyadasteeti vaadinah. (42)*

This shloka rejects the six kinds of negative mental deteriorations, described by Nirukta, an exposition of the Vedas. An object is first born, then it is experienced as existing, then growing, changing, decaying, and ultimately, destroyed. These six stages are attached to every physical object in the world. The Atma is न शाम्यति *na shaamyati*. It never experiences the slightest fatigue. Its effulgence never reduces. It remains luminous throughout our waking, dreaming and sleeping stages. The superimposed items, called अध्यास *adhyas*, keep changing, but the आधिष्ठान *adhishtaan*, the sub-stratum, does not bear any of the burden. He makes the elements dance to His will. Just as a fan is not scraped when it turns, because it is the arms which rotate, not the fan itself. If the main fan were to move, it would wear out in a day. This is called Maya – illusion.

I read about a young lady who lived abroad. She came home at ten o'clock at night, utterly exhausted after a hard day's studying and working. She told her mother, 'I'm too tired to change my clothes, or have tea, or eat anything. I just want to go to bed.' She just lay down, when her mother told her that a certain person had phoned for her. 'Oh, he phoned?' She got up, and went to talk to the man she loved. The man asked her to come quickly, as he had planned to take her to the Club for a dance. Now, this girl had a cup of tea, took a bath, had some food, and got dressed. She returned after having danced all night with her boy friend.

Now, tell me, where did the girl's fatigue go? The fact is that we feel tired when we do what we don't enjoy doing. The Atma never tires of illuminating, it is always complete, always shining. It is never frightened by anything that is super imposed upon it. If you say, 'What if we are not aware of the world – the प्रपंच *prapancha* – around us?' Oh, God! How would you be the चेतन *Che`tan*, the Consciousness, if you were not conscious? You would be जड़ *Jada* – inanimate! Consciousness is the characteristic of the Atma. The awareness may be of the समाधि *samaadhi* (deep meditation), or विकल्प *vikalpa* (disturbance), but consciousness has to be conscious. If you say that you are not conscious of the world around you, I will accept that you have great detachment; but I will also think that you are easily frightened.

न जायते म्रियते वा कदाचित् *Na jaayate` mriyate` vaa kadaachit* – कदाचित् *kadaachit* means that the Atma is unaffected by Time. Birth and death occur in Time. Time is the अधिकरण *adhikaran* – the sub-stratum of birth and death. The Atma, however, is the sub-stratum of Time, and yet Time is not factual; it is imagined in the Atma. Birth and death are nowhere to be found in the Atma. They are stages of change. They are merely temporary bubbles. In the opinion of the Charvaks, objects cause pulsation. The Buddhists believe that pulsation is caused in the Void; and the theory of the Jains is that objects, and the pulsating awareness, are both real. In our Vedic philosophy, the sub-stratum in which

everything pulsates is real, and so are the objects which cause the pulsating awareness. Moreover, pulsation is natural for us. As long as we are conscious of being individuals, as long as we wear the mantle of individuality, the pulsating world exists, even though the Atma maintains its pristine Self.

नायं भूत्वा न भविता वा *Naayam bhootvaa na bhavita vaa* – it does not have birth, nor does it die. Birth and death are characteristics of the world, not of the Atma. Shankaracharya has written, भूत्वा, अभविता वा '*Bhootvaa, abhaavita vaa*', to explain this.

अजो नित्यः शाश्वतोऽयं पुराणः *Ajo nityah shaashvatoyam puraanaah* – is the sum total of the whole subject. The Atma is अज *aja* (unborn), ब्रह्मा *brahmaa* (the Creator), शाश्वत *shaashvat* (eternal), and पुराण *puraana* (ancient). The waking state, जाग्रत *jaagrat*; the dreaming state, स्वप्न *svapna*; the sleeping state, सुषुप्ति *sushupti*; and the state of divine bliss, तुरीय *tureeya*, are all cities, which help us to attain the knowledge of the Atma. It is पुराण *puraana*, it is ancient. It is He who gives the pulsations of individuality, in the 'cities of nine gates' as the human body is called (two eyes, two nostrils, two ears, one mouth, and the organs of evacuation and sex).

नित्यः सर्वगतः स्थाणुः *Nityah sarvagatah sthaanuh* – the one who has these qualities is beyond all qualities and qualifications. He is विलक्षण *vilakshan*. It makes not the slightest difference whether there is final emancipation – विसर्ग *visarga* – or whether there is a pillar which is all-pervading – सर्वगत स्थाणु *sarvagatah sthaanu* – or even if it is the stationary trunk of a tree. However, what kind of a सर्वगत *sarvagat* (all-pervading) is it? Is it all-pervading the way fire pervades an iron ball placed in it, or is it all-pervading like the clay, of which a pot is made? It is all-pervading like the clay, and is, moreover, an illusion.

A Mahatma was reading the Gita. Someone asked him what need he had, to read or write anything. When the ग्रन्थी *granthi* (false knot by which the physical body is tied to the Atma) is broken, then the ग्रन्थ *granth* (book) becomes redundant. 'You are निर्गन्थ *nirgranth*; you have outgrown all the books which are needed to attain enlightenment, so why do you read, now?' The Mahatma said, 'My brother, I am looking to see which praises of mine are written here. The praises in the Gita refer to me.'

न हन्यते हन्यमाने शरीरे *Na hanyate hanyamaane shareere* – a person, who limits himself to abiding in one body, may feel anxious about dying, with the death of the body. But, हन्यमाने शरीरे *hanyamaane shareere* - does not describe the Paramatma, it describes us, because death does not come to the Paramatma. No one who believes in the Paramatma will believe in the death of the Paramatma. See whether the Paramatma exists today or not. If, by God's Grace, the Paramatma does not exist today, then I will have to talk loftily, saying that the Paramatma was born, and then He passed away! However, that is not the case. The Paramatma exists, and He exists today.



All right, if he exists today, is He here or not? If He is not here, where has He gone? How can He ever be absent, when it is He who is everything? Oh –

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी। (श्वेतावतर उप० ४.३)

*Tvam stree tvam pumaanasi tvam kumara uta vaa kumaari.*

(*Shvetaashvara Upanishad 4. 3*)

‘You are the woman, You are the man, You are the boy and You are the girl, too.’

Now, according to this, isn’t He everything? When He is ‘this’ (everything in the world), then what wrong have I done, that He would not be the ‘me’, which identifies with my body? अहम् इदं सर्वं वासुदेव एव *Aham idam sarva vaasude`va e`va*. सकलविदम् अहं च वासुदेवः *Sakalamidam aham cha vaasude`vah* – according to this, too, He is everything.

My brother, if you want to worship the Lord, you have to accept Him as being separate from you, but abiding in all. This is the method of उपासना *upaasanaa* (worship). If, however, you wish to know His true Self, then you have to accept that He is ‘this’, and ‘that’, and ‘I’, and ‘you’, and everyone, and everything. It will be wrong to say that He is everything, because He is indivisible, He is unequalled. Now, see –

वेदाविनाशिनं नित्यं य एनमजमव्ययम्।

कथं स पुरुषः पार्थ कं घातयति हन्तिकम्॥ (२१)

*Ve`daavinaashinam nityam ya e`namajamavyayam,*

*Katham sa purushah paartha kam dhaatayati hanti kam. (21)*

The Lord says, ‘Partha, know that the Atma is indestructible, eternal, unborn, and indivisible. Your wish is to obtain the pure. The Lord is the wealth you desire; it is the Lord you seek. In what way are you connected to dying or killing?’

Note that this is not a question, it is an accusation. It is nullified just by the right Knowledge – ज्ञान *gnan*. The word, वेद *ve`da*, used here, refers to Gnan. Now the Lord lightens the gravity of death, explaining how the soul departs from the body.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णन्यानि संयाति नवानि देही॥ (२२)

*Vaasaansi jeernaani yathaa vihaaya navaani grihnaati naroparaani,*

*Tathaa shareeraani vihaaya jeernaanyanyaani sanyaati navaani de`hee. (22)*

The Jeeva (soul attached to the body) leaves one body and accepts another. This change is like taking off the old garment, and putting on a new one. Sometimes, it causes discomfort to take off clothes you’ve been wearing. To give an example, three men were traveling together. All three wore kurtas (long shirts). One man’s kurta was tight fitting, and he was extremely fond of it. The second man’s kurta was tight fitting, but he was not particularly fond of it. The third man wore a loose kurta, and did not care about it at all. These three fell into the

hands of dacoits, who asked them to give up their kurtas. The first man lamented bitterly, because taking off his kurta caused discomfort, and the thought of giving it up made him unhappy. The second man had the discomfort of taking off his tight fitting kurta, but did not feel unhappy about giving it up. The third man faced no discomfort, neither in removing his kurta, nor in giving it up, since it was loose and he was not at all attached to it in any way.

See the words वासांसि जीर्णानि यथा विहाय *vaasaansi jeernaani yathaa vihaaya*, in this light. This body is nothing but the garment of the individual Jeeva. Relationships like the husband and wife are also a kind of garment. A wife is called a वस्त्र *vastra* (cloth, because she is वामावर्त *vaamavarta* – placed on her husband's left). A husband is also a garment, because he is covered with desire. In the same way, the son, father, mother, friend, relatives and connections are all garments. जीर्ण *Jeerna* does not mean aged. It is the reduced capacity for indulging physically, to fulfill the desires of lust, or for working for some achievement, or to create; which is the actual aging. Aging is not mere physical debility which comes with old age. It does not mean just the hair turning white. In some places, black haired youngsters sit around like corpses, with a total lack of enthusiasm, and white haired elders often show great gusto, working tirelessly all day. The black haired youngsters grow weary after doing a little work. So, actually, youthfulness has little connection with age. A person who has hope is young; he feels enthusiastic, and has firm resolve. When enthusiasm becomes enduring, the person experiences the वीर रस *veer rasa*, the spirit of a warrior. I had read about a person who had a broken leg, and needed crutches to walk. One day, he was lying outdoors, on a cot, with his cow tied to a stump nearby. Suddenly he noticed the cow moving about frantically. He saw a snake near her, with its hood raised to strike. The cow was trying to move out of its reach, to save herself. The man instinctively picked up his crutch, and rushed at the snake. The snake slithered off as fast as it could. The man chased it for two furlongs, before he returned. The snake escaped, and the man stopped using crutches since then.

Now, some people say that the man protected the cow, which was an act of Dharma, and due to this, his प्रारब्ध *prarabdha* (fate) was changed. Some say that the power of the Paramatma arose in him, and awoke the self-confidence – the आत्म शक्ति *Atma shakti* – in him. This is the principle of the Shaivas. According to the Kashmiri Shaivites, people get such spurts of power or strength. Even an old man becomes youthful again, if enthusiasm fills his heart. Our जीर्णता *jeernataa*, our aging, is merely because we lose enthusiasm. The Mahatmas are not likely to know about this, but even little children in the cities go around singing:

अब जी के क्या करेंगे, जब दिल ही टूट गया।

*Aba jee ke` kyaa kare`nge`, jaba dil hi toota gayaa.`*

(What is the purpose of living, when my heart has been broken – a popular film song of the early fifties.)

and

*इस दिल के टुकड़े हजार हुए, कोई यहाँ गिरा कोई वहाँ गिरा।*

*Isa dil ke` tukde` hazaar hue`, koi yahaan giraa koi vahaan giraa*

(This heart has been shattered into thousands of pieces; some fell here and some fell there – a popular film song of the early fifties.)

It is better that such 'heartless' people die! Their lives have nothing useful to contribute to the world. They are merely भू-भार-भूत *bhoo-bhaara-bhoota* – creatures who are a burden on the earth.

नवानि गृह्णाति नरोऽपराणि *Navaani griahnaati naroparaani* – a person feels happy to wear new clothes. When we were children, and were given new clothes (not always, just sometimes), we'd feel very happy. Similarly, leave this worn-out body. शीर्यते *Sheeryate`* - it decays on its own. Take it off and throw it away. If the curds and milk, dal and rice, or clothes, in your house get stale and begin to stink, will you eat them, or keep them? The worn out body is just like them. When you leave it – अन्यानि संयाति नवानि देही *anyaani sanyaati navaani de`hee* – a new body is given to you.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥ (२३)

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशीष्य एव च।

नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः॥ (२४)

*Nainam cchindanti shastraani nainam dahati paavakah,*

*Na chainam kle`dayantyaapo na shoshayati maarutah.*

*Acche`dyoyamadaahyoyamakle`dyoshoshya e`va cha,*

*Nityah sarvagatah sthaanurachaloyam sanaatana. (23, 24)*

The Atma is – आप्नोति इति आत्मा *aapnoti iti aatmaa*. The one who obtains the experience of the sense objects while in the waking state, through the sense organs, is called the Atma. What is the Atma like?

य आप्नोपि य आदत्ते श्यचात्ति विषयानिह।

यश्चास्य सन्ततो भावस्तस्मादात्मा निगद्यते॥

*Ya AAPnoti ya aadatte` yashchaatti vishayaaniha,*

*Yashchaasya santato bhaavastasmaadaatmaa nigadyate`.*

नैनं छिन्दन्ति शस्त्राणि *Nainam cchindanti shastraani* – no material weapon can sever the Atma, even if it is made of iron or copper, and can cut the throats of people. The word शंसन *sanshan* means the same thing as a Sessions Judge giving the order to hang a criminal. It means to strangle, or to cut the throat. The

indication is that the Atma is separate from the mutations of matter (from which weapons are made). The items created from the five elements do not have the capacity to harm the Atma.

नैनं दहति पावकः *Nainam dahati paavakah* – there are weapons of fire, the आग्नेय अस्त्र *aagne`ya astra* – like bombs, rockets, etc. They cannot burn the Atma. Similarly, न चैनं क्लेदयन्त्यापः *na chainam kle`dayantyaapah* – water cannot dissolve the Atma. There is no gas which can be used to melt it, nor any acid which can destroy it. न शेषयति मारुतः *Na shoshayati maarutah* – even if a poisonous wind were to blow and permeate the entire atmosphere, the Atma would not be dried up by it. This means that none of these elements – fire, water, wind, etc., have the capacity to destroy the Atma.

This referred to the objects of destruction. The next shloka says that the Atma does not have the capacity to die. It is अनन्त ‘*ananta*’ – endless. अच्छेद्योऽयम् *Acche`dyoyam* – it cannot be severed. Neither can it severe, nor can it be cut. It is separate from both these possibilities. अदाह्योऽयमक्लेद्योऽशोष्य *Adaahyoyamakle`dyoshashyo e`va cha* – it cannot be burnt, it can not be dissolved, and it cannot be dried up. It is नित्यः सर्वगतः *Nitya sarvagatah* – eternal and everywhere. It is नित्य *nitya*, meaning that it is not divided by Time. It is सर्वगत *sarvagatah*, means it is not divided by Space. स्थाणु *Sthaanu* means that it is not subject to change. And, it is अचलः *achalah*, means that there is no movement in it, no need to come or go anywhere.

Then, what is the Atma like? It is सनातनः *sanaatanah*, means सदा भवति सनातनः *sadaa bhavati sanaatanah*. It is the life-giving spirit of experience. The method of establishing the presence of any object is to detach the object which is experienced, and shift to the action of existence. Establish yourself in your Self, and you will experience a समाधि *samaadhi* – deep meditation – which follows when one detaches one’s self from one’s body. Then, use discrimination to give up even the detachment. Then you will truly establish yourself in your real Self; in your स्वरूप *swaroopa*. However, if, even after attaining your swaroopa, you do not obtain the Knowledge of the indivisible quality of the Atma, then Vedanta remains unfulfilled. Even if you attain असम्प्रज्ञात समाधि *asampragnaat samaadhi* – the state where you lose the awareness of the world around you – you have not attained the highest Truth until you become aware of the indivisible quality of the Atma. Now see what the Lord says, after this –

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ।। (२५)

*Avyaktoyamachintyoyamavikaaryoyamuchayate`  
Tasmaade`vam veditvainam naanushochitumarhasi. (25)*

The conclusion of the preamble is taking place here. The preamble began with अशोच्यानन्वशोचस्त्वम् 'Ashochyaananvashochastvam'. That was one step forward, and now the Lord gives the conclusion by saying नानुशोचचितुर्महसि 'Naanushochitumarhasi. Arjuna, do not grieve.' न Na+ अनुशोच anushocha. न Na means don't; and अनुशोच anushocha means to grieve with others. We either weep alone, or we weep when we see others weep. Actually, worldly people weep because they see others weeping. They have learnt that it is proper to weep on certain occasions. When the women from Punjab (who specialize in weeping) come to Delhi, they beat their chests and thighs, and wail. A gentleman was telling me about a newly married girl, who was taken to one such condolence meeting. She had no idea what happens at such gatherings. She saw some women beating their thighs, some beating their chests, and some wailing हाय-हाय 'haye'-haye'. Seeing them, the girl started to imitate them, beating her chest and thighs, and lamenting like them. She was badly bruised when she returned home, because she had battered herself, imitating the other women. Her mother-in-law explained that the hitting should be done in such a way that the person is not hurt, but a loud smacking sound is made. Hence, people tend to think that since their grandmothers would cry, and their mothers would cry on such occasions, 'What will people say if I don't cry?'

I do not say this as a joke. An elderly lady, who is my devotee, told me how people once took her to a condolence meeting when she was newly-wed. She told me that even though she saw everyone weeping, tears refused to come to her eyes. This embarrassed her, and she tried to induce tears by thinking about the passing away of her grandmother and parents; but laughter rose up in her instead! Then she covered her face, hoping that people would think that she is crying! So, this is imitating others when they weep. People feel that since others are crying, they ought to cry, too? It is this, which the Lord refers to, when He says, अनुशोक 'Anushoka'. अनुशोक Anushoka is an imitation of grief. It is not real grief.

अव्यक्तोऽयम् Avyaktoyam. What is the meaning of the word अव्यक्त avyakta in this? केनापि प्रमाणेन न व्यज्यते इति अव्यक्तः Ke'naapi pramaane'na na vyajyate' iti avyaktah. The Gita uses the word अव्यक्त avyakta (unseen) for the Atma, for Prakriti (the Lord's power of Creation), the Paramatma, and for the Jeeva. The inclination for providing proof ends in Prakriti, hence it is avyakta, and beyond proof. The Ishwara (Lord with attributes) and the Atma are seated at the root of proof. So, how can proof see its own roots? बापको जन्म क्या जाने पूत Baapa ko janma kya jaane' poot? (What does the son know about the father's birth?) So, how can proof see its own Atma? The Parameshwara, the Lord Almighty, is so vast that the eye cannot reach its immensity.

All right, brother, if you can't see the Parameshwara through proof, then apply your intellect. Apply अर्थापत्ति *arthaapatti* – the reasoning in which one topic is automatically proved by the help of another. Or, use अनुपपत्ति *anupapatti* – incongruity. How can one do that? The avyakta is अचिन्त्य *achintya* (beyond thought) – अचिन्त्योऽयम् *achintyoyam*. Thoughts cannot reach it. Very well, melt something, or digest it. How can one melt, or digest, the unseen Atma? It is अविकार्य *avikaarya* – unchanging. Suppose we have no seeds in the house, then we grow some, make or borrow them. If we sow the grain in our fields, we can get a harvest of rice; and, if we don't have the grain, we can buy, or borrow it. If the grain is dirty, it can be cleansed, it can be washed. If it is raw, we cook it.

In the same way, all the items in the world are उत्पाद्य *utpaadya* (created or grown), संस्कार्य *sanskaarya* (improved), आहार्य *aaharya* (consumed), and विकार्य *vikaarya* (changed). But the Atmadev – the Lord who is the Atma – is such, that it is neither created, nor is it borrowed, and nor is it sullied. Hence, it is not cleansed. Neither is it raw, that it needs to be cooked. अविकार्योऽयमुच्यते *Avikaaryoamuchyate* - it is unchanging. No mutation is possible in it. Neither a natural change, nor a change of spirit, not even a physical change of any kind. The Atma is beyond the reach of change.

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि। (२५)

*Tasmaade`vam viditvainam naanushochitumarhasi. (25)*

ज्ञात्वा, कृत्वा, प्राप्य *Gnaatvaa, kritvaa, praapya* – नानुशोचितुमर्हसि *naanushochitumarhasi*, does not mean that first you should obtain the knowledge, and then you should act. Then you can procure, and then you should not grieve. विदित्वा *Viditvaa* and नानुशोचितुमर्हसि *naanushochitumarhasi* means, to obtain the Knowledge, and simultaneously be free of sorrow. This is the difference between the परा विद्या *paraa vidyaa* (knowledge of the Supreme Self) and the अपरा विद्या *aparaa vidyaa* (knowledge of the world we experience). Dharma is worldly knowledge.

The अपरा विद्या *aparaa vidyaa* is that, which needs ritualistic worship. You have to know the Yagya (ritual fire worship) first, then do it, and then you will get the fruit. You have to know उपासना *upaasanaa* (worship of the Lord with form), then do it, and then you will get the result. You must have the technique of Yoga, do it, and then obtain the results. All these come within the अपरा विद्या *aparaa vidyaa*. Then, what is the परा विद्या *paraa vidyaa*?

नानुष्ठानं बिना वेदो वेदनं पर्यवस्यति।

*Naanushthaanam vinaa ve`do ve`danam paryavasyati.*

You can read all four Vedas, but you need to do the rituals, for obtaining the fruits. Brahmaavidya – the knowledge of the Brahman – however, gives

fulfillment as soon as it is obtained. This is why it is called परा विद्या *paraa vidyaa*. It is not अपरा *aparaa*; it is not placed before any other. It is the परा विद्या *paraa vidyaa*, meaning it is the highest knowledge of all. Nothing comes after this, no duties remain, once this knowledge is obtained. There remains nothing more to be obtained, no more goals to achieve, nothing more to be known. The warrior reaches the goal, and the one who believes in doing good deeds and undertaking religious rituals, is fulfilled. Once a person has obtained the परा विद्या *paraa vidyaa*, no duties remain for him. It is such a knowledge – तस्मादेव विदित्वैनं नानुशोचितुमर्हसि *tasmaade`vam viditvainam naanuhochitumarhasi*. ‘So, Arjuna, let go of your dejection. This grief is born of your moha, and will be removed by this knowledge. Shoka is the चर्वित-चर्वण *charvita charvan* (chewing what is already chewed); it is पिष्ट-पेषण *pisht poshan* (grinding what is already ground); a futile exercise. Once the moha is removed, how can the shoka remain?’

तत्र को मोहः कः शोक एकत्वमनुपश्यतः। (ईशोप० ७)

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे। (८.१८)

*Tatra ko mohah kah shoka e`katvamanupashyatah.*

(*Ishavasya Upanishad* 7)

*Avyaktaadvyaktayah sarvaa prabhavantyaharaagame` (8. 18)*

The word अव्यक्त *avyakta* here, means the basic Prakriti. And –

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम्॥ १२.३

*Ye` tvaksharamanirde`shyamavyaktam paryupaasate`,*

*Sarvatragamachintyam cha kootasthamachalam dhruvam. (12. 3)*

Here, अव्यक्त *avyakta* means the Paramatma, and अव्यक्तोऽयमचिन्त्योऽयम् *avyaktoyamachintyoyam* refers to the प्रत्यगात्मा *pratyagaatmaa* – the Atma within the individual. Three indications are given by the use of the same word, hence one meaning will be authentic, and the rest will be annulled.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम्। (८.२१)

*Avyaktokshara ityuktastamaahuh paramaam gatim. (8. 21)*

This is the highest position to be reached, it is the अक्षरात्परतः परः *aksharaatparatah parah*. अव्यक्त *Avyakta* means न व्ययते *na vyayate`*. It does not obtain individuality. It does not become separate, and it does not become something visible. This is the essential nature of the Atma. It is neither a subject for thoughts to reach, nor does it come within the grasp of the intellect. No matter how hard anyone tries to think about it, it cannot be known by thoughts. It is अविकार्योऽयमुच्यते *avikaaryoyamuchyate`*. It is beyond the result of Nature, applied thought, and personal effort. Who? It is this Brahman, which is not different from the Chetan within the individual. The differences mentioned above are not accepted by the Brahman. In other words, that the Jeevatma is not separate from the Brahman, is acceptable, but that the Brahman is separate from the Atma, is unacceptable. This is only for the purpose of विवेक *vive`k* –

discrimination. It is up to you, to decide which is correct and which is wrong. You are the judge. I only place the facts before you.

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि। (२५)

*Tasmaade`vam viditvainam naanushochitumarhasi. (25)*

So, please know them well. Don't cry; don't follow them, even if a thousand people cry. Don't cry by yourself, and don't cry with others. Your innate nature is not to lament. It may be pointed out that there are people who cannot absorb this, and they continue to grieve. Well – if that is what you believe, leave it at that. However, the conclusion remains, that one should not get depressed.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्। (२६)

*Atha chainam nityajaatam nityam vaa manase` mritam. (26)*

This Atma is created in the five elements, and returns to them, when it dies, in the form of the body the five elements it is created of. Many people do not accept that there are five elements, they only accept four. A group of five reaches a proper decision. However, when there are only four, they will be बेचारे *be`chaare`* (be = without, चार *chaara* = four; it also means pitiable). बेचारे *Be`chaare`* means those whose speech is चारु *chaaru* (attractive). You may consider them to be Buddhists, because their Atma is विज्ञान *vignaana* (science), and birth and death goes on in every moment of their vignana. In their opinion, the Atma takes birth and dies ceaselessly, just as water flows continuously in a spring, or the flame continues to burn and die in a lamp, and peace increases and decreases in turns. If you accept this theory, there is no more to be said. Our vision is such that it enfolds both the Gnostics and the agnostics. Amongst my devotees there are industrialists as well as communists. I embrace whoever has love for me, regardless of whether they are businessmen or communists. What have their beliefs to do with me? I have no urge to influence their trend of thought in any way. That is the job of the religious sects – those who rule over their Centers and Muths, saying, 'This is all we believe in.' They feel that only their Center is perfect, and all other Centers are full of faults. As far as I am concerned, all the Peeths, all the Centers, are good, and all have faults, as well. What connection does the Brahman have, with these Peethas? Peetha also means पीढ़ा *peedhaa*, a low, square table. Some people place खड़ाऊ *khadau* (wooden slippers) and some place idols on them. Many such peethas can be made from the Brahman, but the Brahman, which is the sub- stratum of all, has no peetha in it. No peetha of skin, no peetha of a body, no peetha of species, or head, or hand – no peetha at all.

तथापि त्वं महाबाहो नैवं शोचितुमर्हसि। (२६)

*Tathaapi tvam mahaabaaho naivam shochitumarhasi. (26)*

The Lord tells Arjuna, 'Oh, Mahabaho (the mighty armed)! Your hand is really great. So, नानुशोचितुमर्हसि *naanushochitumarhasi*, don't grieve. Being so great, don't worry about little things.' Where is the indivisible Brahman, which has no



trace of duality? Where is there any duality in it? अधिष्ठाननिष्ठात्यन्ताभावप्रतियोगित्वं मिथ्यात्वम् *Adhishthaananishthaatyantaavapratiyogitvam mithyaatvam* – मिथ्या *mithyaa* is that, which is the competitor of the seeming reality (the base of which is the sub-stratum), whereas the reality is the Brahman, the sub-stratum. So, what is the need to grieve for something illusionary? Oh – that which is born, will die; and that which dies, regains life. Is there any count of how many died and how many regained life, till now?

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।

*Jatasya hi dhruvo mrityurdhruvam janma mritasya cha.*

There is a Shankaracharya, who I respect very much. He used to say that he was completely unattached to the सिंहासन *singhaasana* (throne), and the canopy, and other symbols of his high office. ‘Just as I have to go to the toilet every day, in the same way I have to sit on this throne for eight hours daily. I have to sit erect in public, in a fixed asana (posture) among the people. I can’t even go to the toilet during these eight hours. I spend eight hours here, and half an hour in the bath room!’ I was present when he said this. So, please don’t feel tempted to sit on some high position! Your own position is so great that everything is contained within it. There is no asana (posture or seat) which is able to have you seated upon it. Everybody comes and goes, gets up and sits, falls and stumbles, within you. This is the meaning of अपरिहार्य *aparihaarya* (unavoidable). Death and birth are unavoidable. They are not to be grieved over. To tell the truth, the state of the creatures is –

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।

अव्यक्तनिधनान्येव तत्र का परिदेवना।। (२८)

*Avyaktaadeeni bhootaani vyaktamadhyaani bhaarata,*  
*Avyaktanighanaanyeva tatra kaa paride`vanaa. (28)*

Here, अव्यक्त *avyakta* (the unseen) means the Prakriti. Earlier, it was used to indicate the Atma – अव्यक्तोऽयमचिन्त्योऽयम् *avyaktoyamachintyoyam*; but here, in अव्यक्तादीनि भूतानि *avyaktaadeeni bhootaani*, it means the Lord’s power of Creation. If you consider the physical bodies to be just a संघात *sanghaata*, an assemblage of कार्य *kaarya* (action) and कारण *kaaran* (cause), and say that they are not created and destroyed every minute, and nor are they beyond the range of cause, it is all right. The beginning of the bodies is अव्यक्त *avyakta*, and so is their end; and the period in-between is व्यक्त *vyakta* (seen). For example, the beginning of the sleeping state, and the end, is also the sleeping state, and in-between there was a dream. The condition of physical bodies is like this dream. No body existed earlier, and no body will exist later, and in-between, the experience arose, like a dream.

व्यक्त-मध्यानि भारत। अव्यक्तनिधनान्येव।

*Vyakta madhyaani bhaarata, avyaktaanighanaanyeva.*

Oh, if a dream arises, it will also die. तत्र का परिवेदना *Tatra kaa paride`vanaa* – why do you lament that your dream has gone? It was just an imagined world, which got attached temporarily with you. You remember the story, where a laborer was carrying a pot of oil on his head, thinking about how he'd use the money he earned, to buy some chicks, and gradually increase his income until he could purchase a horse, a cow, a house, and get married. He imagined that he would have children, and when they asked for something, he would nod his head. He got so carried away by his imagination that he forgot he was carrying a pot of oil on his head. The pot fell, and broke, when he nodded, and all the oil spilled on the ground. The man who had bought the oil berated him, saying, 'Look what you've done! The whole pot of oil has been wasted!' 'Sir,' replied the man, 'You lost only a pot of oil, but I lost my horse, and cow, and house and family.'

So, this world is nothing more than 'I experience' and 'I stop experiencing'. तत्र का परिवेदना *Tatra kaa paride`vanaa* – so why do you use your imagination? Why do you weep for the things that you have lost? Your milk teeth broke. You had no growth on your chin, it grew as you matured. Now you show your beard as a token of your wide experience and wisdom. People tend to intimidate others, by showing their long, white beards, but none of this will remain. Neither the beard, nor the bearded. Neither youth, nor old age. It will all go, and there is no need to lament its going. Whatever goes, let it go; and whatever comes, let it come.

Punditji spoke a mantra from the Vedas yesterday. स्वस्ति पन्थमनुचरेम *'Svasti panthaamanuchare`nam.'* It means, 'Come, let us walk on the propitious paths. सूर्यचन्द्रमसाविव *'Sooryaachandramasaaviva'* – 'Let us walk like the Sun and the Moon, spreading brightness wherever we go.' The next portion of the mantra is, पुनर्ददाता जानता संयमेमहि (ऋग० ५.५१.१५) *'Punaroladataaghnataa jaanataa sanyame`mahi'.* (Rig Veda 5. 51. 15) We should recognize people for what they are, and live among the ज्ञानी *gnaani* (enlightened), दानी *daani* (people who give liberally) and those who lead lives of non-violence.

Now, come, let us see how the Atma is viewed. आश्चर्यवत् पश्यति कश्चिदेनम् *Aashcharyavat pashyati kashchide`nam.* दर्शन *Darshan* (vision) is where the triple division of द्रष्टा *drashtaa* (the viewer), दर्शन *darshan* (viewing), and दृश्य *drishya* (that which is seen) ceases to exist. It is an आश्चर्य *ashcharya*, something astonishing. It is a magic show. The one who sees is not separate; the one who is seen is not separate; and the sense organ which can see this Atma has not yet been created. Yet, you can see this चमत्कार *chamatkara* (the miracle of the Atma appearing as the world), and do नमस्कार *namaskara* – bow down to this miracle, where the one who looks is not separate, and that which is seen is not separate, and the act of seeing is not separate, and yet the vision is there! आश्चर्यवद्वदति तदैव

चान्यः *Aashcharyavadvadati tathaiva chaanyah* - speech is describing that, which is beyond speech.

A man came to a village, and said he had traveled on the train. He praised the newly built railway system. The simple villagers wanted to know what a train was like. The visitor said, 'There are huge compartments. It has an engine, and smoke comes out of the engine when it moves.' Among the villagers was a man who had traveled by train. He suspected this man was bluffing. He asked the visitor, 'I hear that the train has three classes of travel?' 'Yes, that is so,' replied the visitor. 'The rates are less for the lower classes, I suppose?' 'Yes, indeed they are.' 'Then, those who pay more must be going faster?' 'Naturally!'

So, how can speech describe that, which it has never seen? यतो वाचो निवर्तन्ते अप्राप्य मनसा सह (तै० उप० २.४.१) '*Yato vaacho nivartante` apraapya manasaa saha.*' (*Taittareeya Upanishad 2. 4. 1*) 'The lady called Speech went, accompanied by the eunuch called Mind, to meet the Brahman. She turned back half way, and pretended that she had got a glimpse of the Brahman. The Kena Upanishad says that neither speech, nor the mind, nor the intellect, reach the Brahman. It can not be known by any of the organs of knowledge. न (तत्र) वाग् गच्छति नो मनः, न विघ्नो न विजानीमः (केन० उप० १.३) *Na (tatra) vaag gacchati no manah, na vidma vijaaneemah (1. 3).* 'If you have seen the Brahman, what is It like?' 'The Brahman is such that It sees without eyes, speaks without the organ of speech, and hears without ears.'

Oh, the condition of the Paramatma is the same as your condition. Just as the Brahman sees without eyes, and hears without ears – in the same way, you see the Brahman without your physical eyes, and hear It without your ears. This means that you deny the eyes, ears, and intellect. Just by the method of नेति-नेति '*ne`ti-ne`ti*' (not this, not this), you reach the experience of the Brahman by negating everything else. All the Shrutis accept matter as being authentic. What is the meaning of इति '*iti*'? 'Iti' means 'this', 'iti' means Heaven, 'iti' means hell, 'iti' means this mortal world, 'iti' means Brahmaa (the Creator), 'iti' means Vishnu (the Preserver), 'iti' means Rudra (the destroyer), 'iti' means the action, 'iti' means the cause. 'Neti' means, none of this. All the Vedas, the Shastras (scriptures) and all items, are for making the offering; and the Upanishads make the offering of 'neti'. The Upanishad's purport is merely to negate, while the rest of the scriptures establish. You just have to count: not this, not this.

आश्चर्यवच्चैनमन्यः शृणोति जुत्वाप्येनं वेद न चैव कश्चित्। (२९)

*Aashcharyavachchainamanyah shrinoti shrutvaapye`nam ve`da na chaiva kashchit. (29)*

What was achieved by listening? श्रुत्वापि यथा कश्चित् घटं श्रुत्वा घटं वेद *Shrutvaapi yathaa kashchit ghatam shrutvaa ghatam*, and कश्चिद् ब्रह्म श्रुत्वा ब्रह्म न वेद घटवत् *kashchid brahm shrutvaa brahm na veda ghatavat*. A person can be told about a pot, and come to know all about it, or listen to a description of Heaven, and gain

the knowledge. However, it is not possible to obtain knowledge about the Brahman in the same way as obtaining knowledge about some material object (like a pot), or something unseen (like Heaven). Then, how does a person obtain knowledge about the Brahman? आत्मत्वात् *Aatmatvaat*. It is the Atma, so don't be afraid of it. The Lord Himself says, कश्चिन्मां वेत्ति तत्त्वतः 'Kashchinmaam ve'tti tattvatah. My Knowledge is not about My name or appearance. It is knowing My essence, My tattva.' यावान्यश्चास्मि तत्त्वतः ततो मां तत्त्वतो ज्ञात्वाविशते तदनन्तरम्। (१८.५५) 'Yaavaanyashchaasmi tattvatah tato maam tattvato gyaatvaa vishate' *tadanantaram*' (18. 55), are also the Lord's words. The Lord explains how His essence is known only to those who are totally devoted to Him, and that His devotees become immersed in Him, as soon as they obtain this knowledge. Thus, knowledge of the Brahman is not connected to His name or form. It is by uniting with Him, that the Brahman is known. The methods for obtaining this knowledge are different from the methods of obtaining the knowledge about anything else. One obtains knowledge about a pot, when one sees it, and light is needed for us to see. When there is no light, one obtains knowledge about the eyes. When external vision is blocked, one obtains knowledge about the mind. When even the mind is blocked, then one obtains knowledge about the द्रष्टा *drashtaa* – the inner witness; and if there is anything attached to the inner witness (the Chetan), then the Lord – in the form of the Vedas – detaches it and throws it away. And then declares that the witness is the indivisible Brahman.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।

तस्मात् सर्वाणि भूतानि न त्वं शोचचितुमर्हसि॥ (३०)

*De'hee nityamavadhyoyam de'he` sarvasya bhaarata,*

*Tasmat sarvaani bhootaani na tvam shochitumarhasi. (30)*

The Lord continues to repeat His earlier recommendation, अशोच्यानन्वशोचस्त्वं *ashochyaananvashochastvam*, to stop grieving for that, which is not worth grieving for. The Gita contains many such repetitions. Repeating something helps to establish the purport of what is said.

उपक्रमोपसंहारावभ्यासोऽपूर्वदा फलम्।

अर्थवादोपपत्ती च लिङ्ग तात्पर्य-निर्णये॥

*Upakramopasamhaaraavabhyasopoorvadaa falam,*

*Arthavaadopapattee cha lingam taatparya-nirnaye`.*

When someone repeats a point over and over again, you can take it that the speaker is eager to establish that point. The emphasis of the Gita is that one should not grieve. Whether you believe the Atma to be eternal and indestructible, or whether you believe it to be the Brahman, the important point is to not be sorrowful. 'I don't want to see you cry.' If you wish to do so, leave your God-given father, and leave your wife, and the son you produced, and the house you built. You may shave off your hair (if you become a Monk), or leave

a shikha (tuft of hair), but don't cry. Our Mother Gita tells us lovingly that we mustn't give in to depression. She gives savory words, and sweet talk. She may even give us a smack, for our ultimate happiness; but she does not want her child to weep. Our laments are unacceptable to her. 'I can't bear to see you unhappy,' says our Mother Gita.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत *De'hee nityamavadhyoyam de'he' sarvasya bhaarata* – the देही *de'hee* within us, the Chetan which inhabits every body, is always indestructible. It can never be killed. A person can kill either with a weapon (which was stated as impossible, as far as the Atma is concerned), or by the mind (which was also ruled out). The possibility of destroying the Chetan with the intellect has also been ruled out. Now, what if someone kills himself, commits suicide? Oh - this Atmadev is such, that He cannot kill His Self, either. A person may want to kill himself, but the one who kills, has to be alive. अवध्योऽयम् *Avadhyoyam* means that we lack the capacity to kill our Self. The spirit within cannot die. Not in us, not in an ant, not in any other creature.

तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ।

*Tasmaat sarvaani bhootaani na tvam shochitumarhasi.*

There is not the slightest need to grieve for any creature. The Mahabharata explains the correct outlook. What is the proper attitude? What should be done if there is some common misfortune, like a drought when everyone suffers due to acute shortage of water? Or a famine, where no one has food? Or some epidemic when sickness overcomes almost everyone?

न जानपदिकं दुःखम् एकः शोचितुमर्हति ।

*Na jaanapadikam dukham e'kah shochitumarhasi.*

Nobody should take the sorrows of the world upon himself. Then, what should a person do? He should try his best to remove the sorrows of the world. Even so, he should not permit sorrow to enter his heart. If there is pestilence, give treatment to as many as possible. Take the load of corpses on your shoulder, if your help is needed to carry them to the cremation grounds. But, don't weep for them. Don't carry out your duties with a heavy heart. Do them with a smile on your face. 'We will get a divine kingdom when we die. We will go into heaven. A day will dawn, when this earth will turn into a Heaven. A day will come when everybody will be uplifted. A day will dawn when all the people will practice non-violence, and become सात्त्विक *sattvik* (having the highest tendencies).'

All these are dreams. It is a dream world you imagine. Neither will everybody become *sattvik*, nor will Heaven descend upon the earth. This world will remain as it is. You can stay in Heaven, or in Hell, but retain your inner happiness. Those who get trapped in learning the skills to increase their disciples are fools.

All the talks about bringing Heaven down to earth, and of Nature becoming Divine, are tricks to make disciples. Oh – even if that were to happen, you won't be there to see it! So, make the present heavenly. See the Lord here, itself. What is there in Heaven?

स्वधर्मपि चावेख्य न विकम्पितुमर्हसि।

धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम्।

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम्॥ (३१-३२)

*Svadharmapi chaave`kshya na vikampitumarhasi,*

*Dharmaarddhi yuddhachshre`yonyatkshatriya na vidyate`.*

*Ydricchaya chopapannam svargadvaaramapaavritam,*

*Sukhinah kshatriyaah paartha labhante`yuddhameedrisham. (31 – 32)*

Now consider another point. Before this, the Lord was explaining that the Brahman and the Atma are one and the same. Now, if someone says that his beliefs are important, and ‘Should I consider myself a Kshatriya, or a Babaji (Monk)?’ Both are super-impositions of equal stature, and upon the sub-stratum of the reality, which is the Brahman. The subtle ego, which makes you think that you are a Kshatriya, is replaced by the ego of being a Monk, when you take the vows of renunciation. I accept that you are the Brahman, but I do not accept that you are a Monk, a renunciate, a Vaishnav, etc. If someone has schooled you into believing all this, it is mere parrot-like talk.

‘When you consider yourself a Kshatriya, then this war does not take you away from Dharma. It is the right Dharma for you. This war is not separate from Dharma; it is for the sake of Dharma. It is a way for you to obtain praise. The gate of Heaven stands wide open for you. You may send others through it, or you may enter yourself. अपावृतम् *Apaavritam* – the door to Heaven is open. The door of the Atma is *apaavrita*; it is open. If you die, you will enter; and if you kill others, you will send those warriors to Heaven – सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् *sukhinah kshatriyaah paarthalabhante` yuddhameedrisham*. Kshatriyas are delighted when they get a chance to participate in such a war. They gain weight, glad to have an opportunity to display their courage. And here are you – throwing away your bow and arrow, and weeping! My brother, there is a hint of a lack of manliness in you. You stayed as a eunuch for a year – that has left its shadow on you. That is why I say, क्लैब्यं मा स्म गमः *Klaibyam maa sma gamah`*. You stayed as a eunuch for one full year. Why do you want to behave like one now?’

Such talk is quite common between brothers-in-law who are close. After this, the Lord says, “It will be a great wrong, if you do not fight.”

अथ चेत् त्वमिमं धर्म्य संग्रामं न करिष्यसि।

ततः स्वधर्म कीर्तिं च हित्वा पापमवाप्स्यसि॥ (३३)

*Atha che`t tvamimam dharmyam sangraamam na karishyasi,*

*Tatah svadharmam keertim cha hitvaa paapamavaapsyasi. (33)*

There was a carefree Mystic, at Vrindavan. A Brahmachari (novitiate) went to him, wearing a watch. The old timer Sadhu did not approve of wearing watches or keeping nonessentials. ‘Well,’ commented the Mahatma, ‘you didn’t tie the knot (of marriage), but tied a wrist watch?’

‘Sir, I never asked for it,’ replied the Brahmachari. ‘Someone gave it to me on their own. It came to my mind that my प्रारब्ध *prarabdha* (destiny) must have given it, so I put it on.’

‘If someone offers you a wife,’ asked Baba, ‘will you accept her as your destiny?’

‘No, Sir, I won’t.’

‘Then throw away the watch! Stop this futile talk about प्रारब्ध *prarabdha*.’

ततः स्वधर्म कीर्ति च हित्वा पापमवाप्स्यसि । (३३)

*Tatah svadharmam keertim cha hitvaa paapamavaapsyasi. (33)*

Now, with regard to this प्रारब्ध *prarabdha* (result of past deeds) can give sorrow only as far as the subtle ego of कर्तृत्व *kartritva* (being the doer of the action) and भोक्तृत्व *bhoktritva* (being the one who experiences) is concerned. When the subtle ego of doing and experiencing is removed, the *prarabdha* becomes nothing better than a burnt out piece of wood. How can it cause sorrow? It has no capacity to cause discomfort. What is there, in this world, which we cannot give up? Where is the difficulty in giving up things which are not real, and have no relationship for us? How can the work we never did – or the experience we never experienced – attach themselves to us? Do they have any such capacity? Oh, all this is my whim! Even Monks carry hidden desires – I tell you the truth. Shankaracharya said that we may use the theory of *prarabdha*, to explain life to foolish people, but it is not tenable that you consider yourself to be the Brahman, and, at the same time, believe in your past life and *prarabdha*. It is not proper to say that the Brahman had been born previously, and did certain things in his past life, and a *prarabdha* was created, and this is the advantage the Brahman is now enjoying.

‘So, Arjuna, your cowardice is inappropriate even from the worldly viewpoint. It will destroy your Dharma, and you will incur sin. When the history of the Mahabharata is written, it will be written that Arjuna was a eunuch, and he behaved like one in the war. Your ignominy will be eternal.

संभावितस्य चाकीर्तिर्मरणादतिरिच्यते । (३४)

*Sambhavitasya chaakeertirmaranaadatirichyate. (34)*

For a self-respecting person who is respected in society, it is a fate worse than death, if his reputation is sullied for all time.

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः । (३५)

*Bhayaadranaaduparatam mansyante tvaam mahaarathaah. (35)*

Everyone will say that this Maharathi (highly qualified warrior) ran away out of fear. At present even your enemies hold you in respect, but they will take you

lightly, if you run away; and they will say things about you which ought not to be said.

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः । (३६)

*Avaachyavaadaanshcha bahoon vadishyanti tavaahitaah. (36)*

The enemies will begin to abuse you, criticizing your competence. What greater cause for sorrow, can there be, than this, Arjuna, for both you and Myself? So, don't fear death –

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ (३७)

*Hato vaa praapsyasi svargam jitavaa vaa bhokshyase`maheem,*

*Tasmaaduttishtha kaunte`ya yuddhaaya kritanishchayah. (37)*

Oh, you will attain Heaven if you die; and if you win, all the luxuries of the world will be yours. So get up and fight!

The words तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः 'Tasmaaduttishtha kaunte`ya yuddhaaya kritanishchayah', are equally rousing. The meaning is, 'Make up you mind, that you will fight, and stand up!'

विसृज्य सशरं चापं शोकसंविग्नमानसः ।

रथोपस्य उपाविशत् (१.४६)

*Visrija sasharam chaapam shokasanvignamaanasah,*

*Rathopastham upaavishat. (1.46)*

Arjuna is seated on the chariot, and the Lord is telling him to stand up. The Mahabharata also says, उत्तिष्ठध्वं जागृतध्वमग्निमिच्छध्वं भारताः 'Uttishthadhvam jaagritadhvamagnimicchadhvam bhaarataah. Oh, people of Bharata, people who have the brightness of an acute intellect, get up, wake up, and propitiate the fire of Knowledge. Raise such a flame of wisdom that it burns up everything which fuels it.' The indication is to build up the desire to obtain enlightenment.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ (३८)

*Sukhadukhe`same`kritvaa laabhaalaabhau jayaajayau,*

*Tato yuddhaaya yujyasva naivam paapamavaapsyasi. (38)*

When does sin attach itself to us? We sin when we try to harm anyone. We also sin when we harm ourselves. The Atma is the same, whether it is in us, or in another. Whenever there is a motive to harm anyone, it is a sin. Sin is when we detach ourselves from the Paramatma.

Then what should we do? Bring equanimity into your outlook. समत्वमाराधनमच्युतस्य (विष्णुपुराण १.१७.९०) *Samatvamaaraadhanamachyutasya (Vishnupurana 1. 17. 90)* – worship of the Lord is equanimity. Even music cannot be enjoyed if the rhythm is not maintained. Unless and until we develop this rhythm of equanimity, our lives will be bereft of music. Joys and sorrows are fruits. Whatever fruits may come in future, why worry about that, which is not yet born?



One night, a quarrel rose between a husband and wife. The neighbors came to ask what the matter was. The husband said, 'Our quarrel is this, good people, that my wife wants our son to be a Doctor, and I want him to be an engineer.' The neighbors said, 'Will you impose your will on your son, without asking about his preference? Ask him what he wants to be!' Hearing this, the couple said that the son was yet to be born!

So, my brother, why quarrel over what is yet to happen? Why worry about the joys and sorrows the future may bring? This is the time for action. सुख-दुःखे समे कृत्वा *Sukha-dukhe` same` kritvaa* – joy and sorrow are equal. लाभालाभौ जयाजयौ *Laabhaalaabhau jayaa-jayau* – similarly, stop thinking about the possibilities of victory and defeat. Go forth with an outlook of equanimity. And then, gain and loss, victory and defeat, joy and sorrow, will be alike for you. We will welcome the Lord in whichever form He chooses to come.

भले बने हो लम्बकनाथ!

देख मौत का रूप धरे मैं,

नहीं डरूंगा तुमसे नाथ।।

*Bhale` bane` ho lambakanaatha!*

*De`kha mautakaa roopa dhare` main,*

*nahin daroongaa tumse` naatha.*

Up to now, the Lord has explained that from both spiritual and worldly angles (considering the viewpoint of the Atma, Dharma, social norms, and religious philosophy) there is nothing wrong in accepting this war. What should I say about those who wish to make Monks of everybody? Oh, friend, don't increase your disciples to the extent that there is no one left to give alms! There are two kinds of accumulation; one is of material objects, and the other is of followers. Let some people continue with their lives of farming, trade, and Military Service, so that the Nation can be protected and governed. What is the use of making Monks of everybody?

So far, the Lord has spoken on the subject of the intellect. There is no reference to action. A sermon is given by knowledge, not by action. A decision leading to action is needed, to obtain it, and this is possible only after the knowledge of the object is obtained. This is, provided the object remains unattained, either by the knowledge itself, or by the decision to obtain it. See the order of this. Knowledge about our Atma being absolute, results in liberating us from all decisions (to obtain anything). The Atma is complete in itself. Hence, there is no desire, and no decision to obtain anything. If the knowledge is about another Ishwara, then there will be the desire to obtain that Ishwara, and there will be worship. If the knowledge is about wealth and jewels, then there will be a desire to obtain them, and this will call for some action. If the object of your knowledge is nothing worldly, then you won't need to do anything, and if it is nothing separate from you, then you will have no desire, and no decision, to obtain it.

Knowledge is complete when its object is one's Self. Desire is complete when the Ishwara is its object. However, knowledge, desire, and action are all needed when the object is something worldly. Those who are attached to action are convinced that Gnan will be wasted, unless it is utilized for appropriate action. This means that there is no scope for निवृत्ति *nivritti* (withdrawal from action). If one accepts that it is futile to obtain Gnan unless it is followed by a decision or desire to obtain something, then it means that there is no such state of peace, or a state where one is free from all drives, and becomes निस्संकल्प *nissankalpa* (desireless). If Knowledge is obtained, then its object must also be obtained. But, what if it is obtained already? How can it then inspire any effort for its attainment? It seemed to be absent only due to the ignorance of its presence. The faulty impression was removed as soon as the knowledge of its presence was obtained. Then, we realize that what we sought was with us all along. Hence, neither the संकल्प *sankalpa* (resolve to obtain), nor the worship, nor any action was needed any more. The realization that 'I' am पूर्ण '*poorna*' (complete, fulfilled, everything) does not give rise to any resolve, worship or action. The purpose of the knowledge of the Atma is not to trigger off tendencies; it is to free us from the subtle ego of having tendencies. It is as though a person kept chanting, 'I am the Brahman', till he developed the tendency to believe that he was the Brahman. What a fool he was! Gnan (the Knowledge, that he actually was the Brahman) came to relieve him of his tendencies, by making him aware that they were mere tendencies. However, he increased his load (of tendencies) by adding one more to the load he already carried!

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु। (३९)

*E'shaa te`bhihitaa saankhye` buddhiryoge` tvimaam shrunu. (39)*

Where Gnan is total, the simple truth is told with simple directness. The Shastras (Scriptures) give neither worship nor action. They only give the right thinking. If the object of the intellect is the Self, then it will not lead to the action of worship. If the object of the intellect is anything other than the Self, then it will lead to worship. If the object is something material, then it will lead to considerable worldly activity. Action is not always a part of Gnan.

Sureshwaracharya has written a shloka –

सर्वत्रैव हि विज्ञानं संस्कारित्वेन गम्यते।

पराङ्ग चात्मविज्ञानाद् अन्यत्रेत्यवधार्यताम्॥

*Sarvatraiva hi vighnaanam sanskaaritve`na gamyate`,*

*Paraanga chaatmavighnaanaad anytre`tyavadhaaryataam.*

Understand this well: Gnan and विज्ञान *vighna* (applied knowledge, or the science of action) is always a part of worship, through action. The mental imprints left by this, the संस्कार *sanskaras*, give rise to decisions and desires. This applies to everything except the science of the Atma – आत्मविज्ञानादन्यत्र इति

अवाधार्तात् *aatmavignaanaadanyatra iti avadhaaryataam*. It is not as though Atmagnan was just like knowing about a picture. बुद्धियोगे त्विमां शृणु (३९) *Buddhiyoge` tvimaam shrunu (39)* – describes the wisdom of Yoga. The Lord explained Yoga (yoking one's self to the Lord) in such a way, that it can be applied to Karmayoga (yoking one's self to the Lord through action), Bhaktiyoga (yoking to the lord through devotional worship), or Gnanyoga (yoking to the Lord through knowledge). There is, however, no doubt that that is only the उपाय *upaaya*, a method, nothing more. The word Yoga indicates a way, a method, a trick. People often say, 'Use some yoga-yukti to achieve our goal.' Now, whatever kind of goal it may be – internal or external – we must choose the path, or method, accordingly. An upaaya is: उप *up* = close, or near; and आय *aaya* = income. Hence, upaaya is that, which carries us to the benefit we seek. The point is that you understand the kind of object you seek.

Our Master of grammar, Bhartrihari, has written, in his work called 'Vakyapadi', that upaaya is that, which is created and accepted, and later on, it is discarded because it is no longer needed. A boat is an upaaya for crossing a river. Shoes are an upaaya for walking unhurt over ground covered with thorns. But, you don't carry your shoes into the prayer room, nor do you take the boat into your bedroom! This is exactly why they are called an upaaya. उपादायापि ये हेयास्तान् उपायस्ते प्रचक्षते (वाक्यपदीय २.३८) *Upaadaayaapi ye` he`yaastanupaaste` prachakshate` (Vakyapadeeya 2. 38)*. That, which is first accepted, and then left, is an upaaya. If you wish to cook food, you light a fire. You put it out when you have finished cooking, because the fire is an upaaya. This is called Yoga.

बुद्धयुक्तो यया पार्थ कर्मबन्धं प्रहास्यसि। (३९)

*Buddhyaayukto yayaa paartha karmabandhanam prahaasyasi. (39)*

These days, people make a living through their intellect; they speak extensively about the Upanishad of the Buddhi (intellect)! Incase any of them are present, I ask their pardon! Those who use their intellect to earn – whether it is by writing, editing, or giving lectures – are all Buddhi jeevi. I get many letters from people who want me to give a talk, asking what my charges are. I have to reply that I do not earn through my discourses. We should not use our ability to give discourses for earning money. The one who gave us the body is the one who gives us our food. Our bread comes from the same source our stomach came from. It is the same house, which both have come from. It is a sign of foolishness to feel low and lacking.

A woman's husband went abroad. The village women asked her whether he had made arrangements for her food. 'Your husband has gone abroad,' they said. 'How do you manage to eat?' The woman answered, 'I have two husbands – one who feeds, and one who eats. The one who feeds is with me. He is my supreme husband. He never leaves me.'

Now, this is intelligent talk, it is proper understanding, it is buddhi. Whether it is Gnan, Upasana (devotional worship), Yoga, or Karma – the one who gives us

guidance will give the right understanding, give us buddhi. The leaders of today talk loudly, and lengthily, when they come onto the platform. Their shouting into the microphone is, indeed, work! They continue to preach loudly, saying that the time for giving speeches is past! If the time for giving speeches is past, why do they give speeches?

Actually, if a person can give anything, it is buddhi. A command is given to get some work done. The sentiments of the laborers are aroused, and they become enthusiastic about taking the decision the leaders want them to take. However, what if their understanding were to be changed? Then, their decision will also change, and they will put in individual effort accordingly. What will happen then? If the buddhi is proper, the mind remains proper. Proper Gnan will result in right action. Our Scriptures ensure, first of all, that the thinking is correct, then the mind has proper emotion, and then the actions will automatically be pure and proper, too. The Shastra purifies thought.

एसा तेऽभिहिता सांख्ये बुद्धिर्योगे त्वमां शृणु।

*E'shaa te 'bhihitaa saankhye` buddhiryoge` tvimaam shrunu.*

Now see the importance of buddhi. Man needs to be aware of the importance of something, before he is motivated by it.

नहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्॥ (४०)

*Ne`haabhikramanaashosti pratyavaayo na vidyate` ,*

*Svalpamapyasya dharmasya traayate` mahato bhayaat. (40)*

What is indicated by the word अभिक्रम *abhikram*, here? क्रम *Kram* means to progress, and अभि *abhi* means an all-round progress – progress in work, progress in meditation, progress in Gnan, in release from bondage, and in the good of the people. Progress in every way and progress in every direction.

Look, if a person shows you a path which will lead to the destruction of your thinking powers, don't – under any circumstances – accept it. Don't be so absent minded that you become intoxicated. An absent minded person is superior to a person who is engrossed. This is the topic of the twelfth stage, given in some sects. उन्मना *Unmanaa* (the absent minded state) is the twelfth stage in spirituality. What happens there? They say that the ability to think is destroyed. Oh, Sir! I fold my hands to you. Spoil whatever else you want, but don't spoil my buddhi. Our Krishna Kanhaiya is very partial to the buddhi. The Kathopanishad says, बुद्धिं तु सारथिं विद्धि (१.३.३) '*Buddhim tu saarathim viddhi*' (1. 3. 3). Consider your intellect to be the driver of your chariot, and remain seated as the owner of the chariot (your body). Then He says, न मे भक्तः प्रणश्यति (९.३१) '*Na me` bhaktah pranashyati (9.31)* – My Bhakta (devotee) is never destroyed.' However, simultaneously He says, बुद्धिनाशात्प्रणश्यति (२.६३) '*Buddhinaashaatpranashyati (2. 63)*. If you destroy your buddhi, then you will

be destroyed.’ In the same way, He says, नेहाभिक्रमनाशोऽस्ति (२.४०) ‘*Ne`haabhikramanaashosti* (2. 40) I am showing you the path which will have no obstacles in your overall progress.’ Not only that, प्रत्यवायो न विद्यते *pratyavaayo na vidyate`* - there will be no adverse effects, no diminution.’ प्रति *Prati* means opposite, अव *ava* means downwards, and अयन *ayan* means movement. ‘You will not move in the reverse direction, and nor will you fall.’ प्रत्यवाय *Pratyavaaya* means that, which makes us fall or regress.

If someone is bringing you a cup of tea or milk, as a service of love, and if it falls accidentally, will you abuse him or make him pay a penalty? No. You will ask him whether he was burnt, or hurt, in any way. Loving service does not give rise to adverse results. If a paid servant were to spill tea or milk, and stain your clothes, you may perhaps, get angry and dismiss or punish him in some way. But, this is not the case when the service was being rendered unselfishly and lovingly. Any mistake made during service given unselfishly, is excused.

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात्। (४०)

*Svalpamapayasya dharmasya traayate`mahato bhayaat.* (40)

Otherwise, as in the case of सकाम कर्म *sakama karma*, a Yagya done with a desire for some benefit, if your right foot is lowered instead of the left one, there will be an adverse repercussion. There will be a न प्रत्यवाय *pratyavaaya*. You will have to atone for the mistake, do प्रायश्चित्त *praayashchit* (penance). If smoke affects your eyes and you are unable to stop them from watering, it is considered a lapse. The Devtas will depart from the Yagya, and they won’t return until you have undertaken the penance. Similarly, the Yagya will not be fruitful if a mistake is made in the pronunciation of the mantras. No mistakes are tolerated in any work which is undertaken to fulfill personal desires.

However, if you follow the Dharma Shri Krishna speaks of, it makes no difference whether you complete it, or leave it incomplete. *Svalpamapi* – do even a little, and it will protect you from great danger.

Then the Lord continues –

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम्॥ (४१)

*Vyavasaayaatmikaa buddhire`ke`ha kurunandana,*

*Bahushaakhaa hyanantaashcha buddhayovyavasaayinaam.* (41)

You see, my brother, only one kind of buddhi is good. Many trends of thought, means having many doubts. संशयात्मा विनश्यति *Sanshayaatmaa vinashyati* (doubting leads to destruction). Is this true, or is that true? Who knows what the truth is! The Lord says, ‘Kurunandana (the one who gives joy – ananda – to the people of the Kuru lineage). Arjuna, there is only one kind of buddhi in the path of Yoga.’ What is that? व्यवसायः आत्मा यस्याः सा निश्चयात्मिका बुद्धिः *Vyavasaayah aatmaa yasyaah saa nishchayaatmikaa buddhih*. It is of the greatest importance to make the right decision.

I wish to tell you this: face the West, and go on walking. You will find the Lord. Similarly, you will find Him if you face North and continue to walk. You can face the East, or South, and walk on. You will find the Lord. The Lord is everywhere. Or, stay where you are. Don't walk in any direction, and you will find Him. Keep your eyes open, and you will find Him.

Shut your eyes, and you will find the Lord. The Lord can be attained in the energy centers of the Mooladhara, Sahasrara, or Anahata. You can obtain Him in on the tip of your tongue, in your hand, or in your foot. Oh, He is everywhere! He is always there! The delay is only in recognizing Him. Where is there any delay in meeting Him, once you know? Who is delayed? It is the one who has no constructive work, no proper goal, and lacks the buddhi to reach the ultimate.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः। (६.२२)

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव। (४.३५)

यज्ज्ञात्वा नेह पुनर्मोहमेवं यास्यसि पाण्डव। (७.२)

*Yam labdhvaa chaaparam laabham manyate`naadhikam tatah, (6.22)*

(To know that there is no greater good fortune than of attaining the Lord.)

*Yajgyaatvaa na punarmohame`vam yaasyasi paandava. (4.35)*

(After knowing this, you will no longer be deluded, son of Pandu)

*Yajgyaatvaa ne`ha bhooyonyajgyaatavyamavashishyate`. (7.21)*

(Once you have this knowledge nothing more remains to be known)

This is called व्यवसायात्मिका बुद्धि *vyavasaayaatmikaa buddhi*. Businessmen call it the intellect which helps them to succeed in their business. Their mental faculties are focused unwaveringly on making the right decision in their business.

However, what about those, whose lives are lacking in decision? *Nishchay* (decision), means the conclusion. It means to reach the right conclusion after considering the matter from all angles. This is the निश्चयात्मिका बुद्धि *nishchayaatmikaa buddhi*. And, where the intellect does not reach the right conclusion, it scatters itself in all directions. The person takes four steps in one direction, and retraces his steps. A man desired a son. He went to six Mahatmas, seeking their blessings, so that he would have a son. By the Grace of God, he did have a son, but he didn't know which was the Mahatma whose blessings had worked. Had he known, he would surely have made some offerings to show his gratitude. Since he did not know, all the Mahatmas were deprived. These householders are extremely clever. They speak frankly on such occasions.

I narrate a rather base incident to you, because I have stayed among the carefree Mystics. I feel no shame or embarrassment. It is those who do shameful things, who should feel shame. Such people continue doing shameful things, and pretend to be shocked when they hear about such things. It happened when I was present, that a lady came, accompanied by a friend, to a Mahatma. She caught hold of the Mahatma's feet, and prostrated herself before him. Her

friend asked the Mahatma to bless her, so that she would conceive and get a son. The Mahatma said, ‘At night she goes to servants, asking them, and in the day she comes to me! Drive this lady away, with sticks, if need be!’ The Mahatma was a liberated soul. He was omniscient. Don’t think that nobody except the Ishwara is all-knowing. If the Brahman (in the individual) identifies with all forms, he becomes all-knowing. सर्वज्ञ *Sarvagya* (all-knowing) is a game played by the ब्रह्मज्ञ *brahmagya* – the one who knows the Brahman. He becomes omniscient when he identifies with all forms. As soon as he abandons the identification, he stops being all-knowing, retaining not even a little knowledge. It was a temporary super-imposition, when he identified with all forms. There is no cause for fear.

Now, come, ponder upon this shloka. It is just like a bomb –

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः  
वेदवादरताः पार्थ नान्यदस्तीति पादिनः॥ (४२)  
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम्।  
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति॥ (४३)  
भोगैश्वर्यप्रसक्तानां तयापहतचेतसाम्।  
व्यवसायत्मिका बुद्धिः समाधौ न विधीयते॥ (४४)

*Yaamimaam pushpitaam vaacham pravadantyavipashchitah,  
Ve`daravaadarataah paartha naanyadasteeti vaadinah. )  
Kaamaatmaanah svargaparaa janmakarmafalapradaam,  
Kriyaavishe`shabahulaam bhogaishvaryagatim prati.  
Bhogaishvaryaprasaktaanaam tayaapahritache`tasaam,  
Vyavasaayaatmikaa buddhih samaadhau na vidheeyate`. (42, 43, 46)*

What is पुष्पिता वाणी *pushpita vaani*? It is like a पुष्पिता *pushpita* woman, unfit for conjugal bliss. A रजस्वला *rajasvala* woman (having her monthly periods) is called पुष्पिता *pushiptaa*. Another meaning is that someone gave you a blow, and also told you about the hidden feelings in his heart. Even though the Vag Devi – the Goddess of speech – does not become rajasvala, the term is used to indicate unsuitability. The Vag Devi is beautiful to look at, but provides no nourishment, like a person skilled in the art of arguments does not bring liberation. There is no निर्गुण *nirguna* (attributeless), अकर्ता *akartaa* (one who has no feeling of being the doer), अभोक्ता *abhoktaa* (one who has no feeling of the one who experiences), निर्विशेष *nirvishe`sha* (free of differentiations), निर्धर्मक *nirdharmak* (free of religious constraints) Brahman, in the gist of his speech. Apart from the कर्मफल *karmafala* – the fruit of action – there is no substance in his talk. Of these, some believe in Heaven, and some don’t. Amongst the followers of the Mimamsa philosophy, some believe that Indra and other Devtas have forms, and some don’t share this belief. Both Sabar Swami and Kumaril Bhatt do not believe that the Demigods (who give power to our senses) have forms. They do not believe in a Heaven where Devtas live, nor do they believe that the

Demigods give the fruits of our actions. They believe only that in the words, इन्द्रं जुहोमि 'Indram juhomi', there is an action, there is a division of work, and that is the only divine power, nothing more.

वादरता: *Vaararataah* means that there are as many opinions as there are learned men. Khandadev and his group believe in Devtas, but Sabar Swami and his group don't. The sect of Prabhakar Guru is separate from Kumaril Bhatt's sect. They say that there are no Devtas. According to them, there is no Brahman, no mukti (liberation from the cycle of birth and death), and no Gnan (enlightenment). कामात्मानः *Kaamaatmaanah* – their Atma has become filled with desires. They want this, and they want that. Some people have become स्वर्गपराः *Svargaparaah*, believing Heaven to be the ultimate reality. Their entire planning is directed towards birth, karma, fruit of the karma, actions which yield good results, and the procurement of luxuries and indulgencies. भोगैश्वर्यप्रसक्तानाम् *Bhogaishvaryaprasaktaanaam* – luxuries in this life and luxuries in the life after death. Their thinking is deadened by such thoughts. अपहृतचेतसाम् व्यवसायात्मिका बुद्धिः समाधौ न विधीयते *Apahritachatasam vyavasaayaatmikaa buddhi samaadhau na vidheeyate*. How will they get the buddhi for making the right decisions? If you tell them to choose between the nectar of Heaven and the heavenly nymphs called Apsaras, they will exhaust their thinking power in making up their minds. Their minds will swing between the two choices. They have thousands of desires. They want an air plane, an Apasara, youth, nectar: how can they decide which to choose?

Those who lack the ability to make the right decision, lack the निश्चयात्मिका बुद्धि *nishchayaatmikaa buddhi*, are unable to concentrate. Samadhi (deep meditation) is the ability to gather up all threads of thought and place them in one spot. One is samadhi, and one is उपाधि *upadhi* (super imposition). You can call upadhi by any other name, whether it is Maya (the Lord's power of illusion), Prakriti (the Lord's power of creation), or avidya (the Lord's power of delusion). The gross body has व्याधि *vyadhi* (pain) and the mind suffers from आधि *aadhi* (anguish), and when both are folded up into their cause, it becomes Samadhi. Where do the vyaadhi, aadhi, and Samadhi abide? They abide in the उपाधि *upaadhi*, the conditioning, or the super-imposition. They have no connection whatsoever with the pure essence, the absolute Brahman, the substratum upon which it glimmers like a mirage. It is like the transparent crystal which appears to be red because of the red hibiscus flower behind it. Another example is the coiled rope which looks like a coiled snake.

Now, see this –

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्ययत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ (४५)

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ (४६)

*Traigunyavishayaa ve`daa nistraigunyo bhavaarjuna,*



*Nirdvandvo nityasattvastho niryogakshe`ma aatmavaan.*

*Yaavaanartha udapaane`sarvatah samplutodake`,*

*Taavaan sarve`shu ve`de`shu brahmanasya sijaanatah. (45, 46)*

When we were children, we would sit down in a group, to read the Gita. I had three or four companions. We would have the Shankaranandi, the Gnaneshwari, and Lokmanya Tilak's commentaries. We would compare one shloka at a time, and see how the great thinkers have interpreted them.

I recall an incident for you. One day, a Betiji (a daughter of the family of one of the founders of a Vaishnav sect) came to me. She was not the Betiji from Benares. She was the Betiji from Baroda, the grand-daughter of Shri Vrajaratnalalji of Vallabhacharya's sect. She must be about thirty now. She asked me the meaning of a shloka from the Bhagwat. I explained it at once. 'Swamiji,' she said surprised, 'this interpretation is not found in any of the commentaries.' I pretended to be surprised, and said, 'This is amazing, Betiji. You must have read extensively. Truly, none of the commentaries have this explanation. You must have read all the commentaries thoroughly, to know that none of them have given this explanation.' Listeners seldom discriminate. They consider everything to be on the same level.

Now I will tell you the meaning of त्रैगुण्यविषया: वेदा: *traigunyavishayaa ve`daah*. The Vedas are authentic, but they are meant for those who are bound by the three gunas (tendencies). They have no jurisdiction over those who have attained the state of निर्गुण *nirguna*, which is beyond the influence of the three gunas. The purpose of the Vedas is to raise the people steeped in tamoguna (sloth) to rajoguna (activity), and those in rajoguna to sattvaguna (peace giving tendencies). त्रैगुण्य *Traigunya* means people with these three fluctuating tendencies. They are eligible, to follow the injunctions of the Vedas, but the people who have risen above the gunas aren't. 'Therefore, Arjuna, निस्त्रैगुण्योविषया वेदा: *nistraigunya bhava*. Abandon sattva, rajah and tamah. Rise above all three gunas.' What will happen then? 'You will become निर्द्वन्द्व *nirdvandva*. You will be free of doubts about what is right for you.' What else? नित्यसत्त्वस्थ: *Nityastvasthah*. You will be permanently established in the highest state of mind. And, निर्योगक्षेम *niryogakshe`ma*. You will not have to guard yourself from decline. Nor will you have to strive to attain a higher state of spirituality.'

Forget about any stage from which you may fall. If you want to run away, do so now. If you wish to give a divorce, I give it to you before you can give it to me. Nor is there anything which I wish to save. Then – what do you have? You have nothing! No, I am the आत्मवान् *Atmavana* – I am! What more do I want?

यातानर्थ उदपाने सर्वतः संप्लुतोदके।

सर्वतः संप्लुतोदके उदपाने यावानार्थः।

*Yaavaanartha udapaane`sarvatah samplutodake`.*

If the water of the Ganga is available all round him, and still a man goes to a well for water, all we can say is that he is unfortunate. Nectar is available everywhere, and yet you go to a watering place, asking for a tablespoon of water!

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विज्ञानतः । (४६)

*Taavaan sarve`shu ve`de`shu braahmanasya vijaanatah. (43)*

The Brahmins who know the science of spirituality don't do this. विज्ञानतः *Vijaanatah* indicates विज्ञानाति इति विज्ञानत तस्य *vijaanaati iti vijaanata tasya*. यस्मिन् सर्वाणि भूतानि आत्मैवभूत विज्ञानतः (ईश० उप०) *Yasmin sarvaani bhootaani aatmaivaabhoota vijaanatah (Ishavasya Upanishad)*. It is the same विज्ञानतः *vijaanatah* in the Upanishad and in the Gita. Both indicate the same thing – the oneness of all things – एकत्वमनुपश्यतः *e`katvamanupashyatah* – for an enlightened person, nothing exists apart from the Brahman. Why should such a person ask the Vedas for a tablespoonful of water? What does he need this for?

An action done according to the standard of the doer, is a guna, a virtue. If it is contrary to our status, then it is a dosha, a fault. This is how the gunas and doshas are defined.

But, what does it indicate when the Vedas instruct us to undertake सकाम कर्म *sakama karmas*, like rituals for fulfilling personal desires? It is said – सर्गकामः यजेत् *sargakaamah yaje`t* – a person desiring Heaven should sacrifice an animal. The answer is, yes, true – त्रैगुण्यविषया वेदाः *traigunyaavishayaa ve`daah* – the Vedas prescribe animal sacrifice for those who are bound by the three gunas, the tamoguna, rajoguna and sattvaguna. However, where is any such prescription given for those who have no desire for Heaven? The rites prescribed by the Vedas (for those bound by the three gunas) do not enhance the prestige of the Vedas. The indication is to dissuade people from allowing the gunas to bind them. It is an admonition to rise above all three gunas. Because once you have risen above them, you will no longer be troubled by duality or doubt. What is the duality? The duality is of sin and merit, love and hate, joy and sorrow. When you are free of duality – dvandva – you become nirdvandva. You become a Monk. It is dvandva when a husband and wife live together, and argue several times a day. A Monk, however, is alone, nirdvandva.

नित्य सत्त्वस्थ *Nitya satvastha* – सत्त्व *sattva* is of two kinds. One is the tranquil, unmoving kind, and the other has tendencies, or drives. The Shanta (tranquil) is the eternal sattva, while the वृत्तिरूप सत्त्व *vrittiroopa sattva* is temporary, spasmodic. So, it is better not to get tangled in the impulsive rise and fall of tendencies, but remain tranquil.

निर्योगक्षेम आत्मवान् *Niryogakshe`ma aatmavaan* – don't try to obtain that, which does not exist. Remain content within yourself. You have authority over the Vedas. Had you been bound by the three gunas, then the Vedas would have had the authority to instruct you about what to do and what not to do. I am saying this for the Mahatmas.

One point to be considered is whether you wish to accomplish something, from the Vedas. The answer is that everything is accomplished by knowing the Vedas. Your not being subject to the three gunas means that you are no longer subject to the strictures given by the Vedas. You have no need for the things that the Vedas can give. As soon as you are free of the शिक्षा-सूत्र *shikha-sutra* (the tuft of hair and holy thread), you become free of daily rituals like the सन्ध्या वंदन *sandhya vandan*. As soon as you reach your destination, you can dispense with the vehicle you used for travel. This is the बाध *baadha* (curtailment) of your effort, since no further effort is required. The first is freedom from rituals, when you are free of the bonds of tendencies. The second is freedom from rituals when you no longer desire the items they can bestow. Now, you see only the Brahman everywhere. Now, you experience the Parabrahm Paramatma you wanted to attain. Hence, you are beyond the strictures of the Vedas. ब्राह्मणस्य विजानातः *Brahmanasya vijaanatah*.

Now, as though Arjuna said, 'Very well, Sir, but why do you involve me in the war?' 'It is because you have not yet attained what you desire, and nor have you risen above the three gunas.' The बाध *baadha* (negation) is of three kinds. One is when one overcomes the stage where we are subject to the strictures of the Vedas. The second is when we no longer require what the Vedas can give, and the third is rejection of what the Vedas have to offer.

For instance, conjugal bliss is proper when the time is right for conception. It is not a sin on such appropriate occasions. However, it is a sin to indulge in conjugal bliss on holy days like the ekadashi, an eclipse, or certain other dates. Hence, even a प्रतिषेध *pratishe`dha* (rejection) becomes a religious stricture. Hence, the baadha from the Vedic strictures are due to three causes. Freedom from the three gunas, not desiring the fruits of the Vedic rituals, and rejection of the items the Vedas can give. This is the principle of the Mimansa philosophy.

Then the Lord says – कर्मण्येवाधिकारस्ते मा फलेषु कदाचन '*Karmanye`vaadhikaaraste` maa fale`shu kadaachana*. Arjuna, had you desired pleasures, then you would have been suited for sakama karma, action for attaining your desires. However, you are not entitled to such rituals because you desire श्रेयस *shre`yas* – that, which is meritorious. Now, the question remains whether you are fulfilled, and whether you have obtained Brahmagnan. No, you have not. Still, you are entitled to undertake action. So, you should undertake the action of fighting this war, without having any personal desires. This will purify your antahkaran (subtle body, composed of the mind, intellect, tendencies and subtle ego).' The straightforward truth is that absence of personal desire is a purified subtle body.

यदा सर्वे प्रमुच्यन्ते कामाः येऽस्य हृदि श्रिताः ।

अथ मर्त्यो मृतो भवति । (कठोप० २.३.१४)

*Yadaa sarve`pramuchyate`kaamaah ye`sya hridi shrिताah  
atha martyomrito bhavati. (Katha Upanishad 2. 3. 14)*

Desire sullies the antahkaran. Greed and anger are the sons of desire, and we get attached to that, which fulfills our desire. All this is the influence of desire, of kama.

यद् यद् हि कुरुते किञ्चित् तप्त कामस्य चेष्टितम्। (मनुस्मृति २.४)

*Yad yad hi kurute` kinchit tat kaamasya che`shtitam. (Manusmriti 2. 4)*

‘We will now decide what your status is – कमर्ण्येवाधिकारस्ते *karmanye`vaadhikaaraste`*. Your status is that work (or action) is right for you.’ Then, Sir, why shouldn’t I do सकाम कर्म *sakama karma*? Shall I also do Yagyas with animal sacrifice? ‘No! No! मा फलेषु कदाचन(२.४७) *Maa fale`shu kadaachana* (2. 47). Don’t ever desire any fruits for your actions. If you desire the fruits of your actions, then you become eligible for sakama karma, which is of a lower status than निष्काम कर्म *nishkama karma*. You do not desire pleasures, so stop talking about the fruits of actions. All fruits give rise to more fruits. They contain seeds which turn into fruits, and continue endlessly. This chain will never end. This is not the परम फलं *param falam*; it is not the supreme fruit. The supreme fruit has no seeds. It is that, in which everything ends. Everything merges into the Atma. Nothing else remains. This will happen if you seat yourself within your Self. If you seat yourself in others, there will never be an end.’ फलेषु *Fale`shu* is in the plural. The fruits of material wealth, the fruits of worldly desires, the fruits of Dharma. The अर्थ-फल *artha-fala* (fruit of material wealth) is outside us, the काम-फल *kama-fala* (fruit of worldly desires) is mental, the धर्म-फल *Dharma-fala* (fruit of religious rituals) is unseen, and the मोक्ष-फल *Moksha-fala* (liberation) is the Atma, and there is nothing inside the Atma.

अन्यस्मात् स्रवस्मात् अन्तरतरं यद् अयम् आत्मा। (बृहदा० १.४.८)

*Anyasmaat sarvasmaat antarataram yad ayam aatmaa.*

*(Vrihadaranyaka Upanishad 1. 4. 8)*

If the fruit (result) is external, it will be unending. What if you look inside? There is a reflection in the mind, of the object which is seen, and this is called the *fala*, the fruit. This gets connected to the subtle ego. An illusion is also a fruit, but it is a false fruit. The real fruit is the supreme fruit of liberation, which is glimpsed as soon as the ignorance is dispelled.

मा कर्मफलहेतुर्भुः *Maa karmafalahe`turbhooh* – if you become the cause of the कर्मफल *karmafala*, then you will have to be the कर्ता *kartaa* (doer), and the भोक्ता *bhoktaa* (the one who experiences). You will incur the sin and experience the sorrow. This is because karma has joy and sorrow, and so does the result of karma. The endless cycle of sin and merit, joy and sorrow, will continue unbroken if you accept the status of being the doer and the one who experiences. ‘So, come, abandon action, but मा ते सगोऽस्त्वकर्मणि *maa te` sangostvakarmani* – not until you have obtained the authority to do so.’ What is the inertia, laziness, sloth, and stupor which causes people to give up work?

दुःखमित्येव यत् कर्म कायक्लेशभयात् तयजेत्। (१८.८)

*Dukhamitye`va yat karma kaayakle`shabhayaat tyaje`t, (18. 8)*

Where work is avoided due to a fear of physical discomfort, there the action (of withdrawal) is तमस *tamas* (filled with the darkness of nescience), and the attachment is with राजस *rajas* (passion). If you ask such people, ‘What are you attached to?’ They will answer, ‘I love to do absolutely nothing.’ In that case, don’t even think, don’t even love, and don’t do any work. Then, why didn’t we become rocks? Why were we born as humans? The greatest example of तमोगुण *tamoguna* is a rock. A man steeped in tamoguna becomes a stone. He can hardly be considered a man.

Then, the Lord tells us how to work. Lokmanya Tilak has called these shlokas the चतुःसूत्री *chatusutri* (four formulas) of Karma Yoga. Four points are given in these verses –

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।  
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ (४८)

*Yogasthah kuru karmaani sangam tyaktvaa dhananjaya,*  
*Siddhyasiddhyoh samo bhootvaa samatvam yoga uchyate`.* (48)

Shri Krishna says, ‘Arjuna, you are Dhananjaya.’ Dhananjaya is one of Arjuna’s names. It also means fire, अग्नि *agni*. Agni has many names, one of which is Dhananjaya. ‘So, be as bright as fire. Don’t ever become like smoke, or like coals, or like ash.’

Just as we pour ablutions into the Yagya fire, burn your nescience, envy, attachment, aversion, and ego, and become as bright as a fire without smoke. These tears and laments are like dark smoke. There is some dampness left. The wood is not yet mature.

‘Dhananjaya, the meaning of your name is also सद-धनंजय *sad-dhananjaya*. The name you have been given, should be shown to be appropriate.’ स *Sa* (with) has disappeared from this name of yours. So, you have to obtain विजय *vijay* (victory) over साधन *saadhan* (effort for spiritual progress). How can this be done? There are two ways. One is योगस्थः कुरु कर्माणि *Yogastha kuru karmaani*, to remain poised in Yoga while you work. Make work your worship. This is essential. Whatever work you do, let it be to attain your highest aspiration. That is the goal. Turn your car to the right, or turn it to the left. Reverse it, if necessary, but don’t forget your destination. योगस्थः कुरु कर्माणि *Yogastha kuru karmaani* – the योगस्थः *yogastha* in this doesn’t mean that you should stop working. Oh, even worship as an action. Devotion is a mental action. Yoga is a cultivated action. When you go on repeating something, it becomes a habit. When it yokes you with the Lord, the action becomes सात्त्विक *sattvik*.

अभ्यासाद्रमते यत्र दुःखान्तं न निगच्छति । (१८.३६)

*Abhyaasaadramate` yatra dukhaantam na nigacchati.* (18. 36)

A thing which is procured through practice – whether it is a memory or a condition – is always सात्त्विक *sattvik*; it is an acquired state of loftiness. It is not a सिद्धि *siddhi*, that is, it is not a permanent state. It is good to continue with the

effort, but the motive should be spiritual. However, सङ्ग त्यक्त्वा *sangam tyaktvaa* – give up attachment. संग *Sang* is what connects us to another, to be stuck to someone or something. Like the hunters, who apply glue to sticks, to trap birds. This त्रिगुण *triguna* catches us in the same way. सङ्ग त्यक्त्वा *Sangam tyaktvaa* – be careful that your feet don't get stuck anywhere, otherwise you'll never be able to fly. Our Guru graces us when he makes us a Monk. There are some people to whom God gives renunciation, but they fail to understand. They weep, considering it to be a misfortune that the Lord took away all their worldly possessions. They weep when God detaches them from the world; while we feel happy to accept the vows of renunciation. Some people name themselves 'Anand Parak' (one who is able to obtain bliss in every situation), but talk about how happy their wife and son are, and what a good daughter-in-law they have. They regret that they became Monks! This is contradictory. संग त्यक्त्वा *Sangam tyaktvaa*. Don't get attached. Go ahead like an arrow. Be brave, and overcome all hurdles.

What is this Yoga? The answer is, equanimity is Yoga.

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते।

*Siddhyasiddhyo samo bhootvaa samatvam yoga uchyate`.*

Consider success and failure to be equal. Let go of your attachment to success. Be poised in Yoga, undertaking all action as an effort for spiritual progress. This war is a sadhana, an effort for spiritual progress. However, it will be a sadhana only if you remain unconcerned about the outcome. You should not be attached to the war, and say that you will go on fighting. There are four kinds of attachments. This is what my Guruji told me. One is फलासक्ति *falaasakti*, attachment to the fruit, or result, like getting the kingdom when the war is over. Another is to be attached to your work – कर्मसक्ति *karmaasakti*. That is like the desire to continue fighting till you kill your enemy, even after your General has ordered a cease-fire. The third is कर्तृत्वसक्ति *kartritvaasakti*, like saying that you will stop doing this work, but will do continue working on something else. A shopkeeper had the habit of weighing things. He became a Monk, but the force of his habit was so strong that he would try to guess the weight of the rotis he would be given, when he went begging for food! Now, what is the fourth आसक्ति *aasakti* (attachment)? It is अकर्तापन *akartaapana* – the false pride of not having the ego of being the doer. A man stood proudly with his chest thrust out. Another asked him why. 'I do not have the अकर्तापन *kartaapana*. I do not have the ego of being the doer.' You straightened your back with pride, for not having pride?! A person who has not developed Brahmagnan can develop a subtle ego pretending, even to himself, that he is free of the ego of being the doer. This is the fourth kind of attachment – being attached to the feeling that he is not the doer. He must get rid of this false illusion that he is not the doer. He must get rid of this false illusion he has created.

Someone said, ‘This man has studied Patanjali.’ This comment is लाक्षणिक *laakshanaik*; it is indicative. The man has studied the philosophy of Patanjali, not Patanjali himself. The name of the Rishi becomes synonymous with his school of thought. This is called लक्षण वृत्ति *lakshanaa vritti*. However, which lakshanaa? Patanjali was left behind, and his philosophy, ‘Yogadarshana’, came to the fore. What is the basis of his Yoga? It is योगः चित्तवृत्तिनिरोध (१.२) *yoga chittavrittinirodhah* (1. 2). If you wish to go into a samadhi, then the Yoga should be the control of all tendencies. If, however, you wish to take the path given by the Gita, then you have to battle, while retaining the Lord as your goal. How can one practice Yoga, and fight at the same time? The Gita says, समत्वं योग उच्यते ‘*samatvam yoga uchyate*’ Here, समानता ‘*samataa*’ (equanimity) is the Yoga; not the curtailment of tendencies. Unless it is understood in this way, it will not tally with the context. Unless it is understood in this context, how can the withdrawal of tendencies be achieved while fighting? The Lord desires that we should detach ourselves from every worldly desire, while battling against everything that is negative. Every effort should be linked to spiritual progress. This is amazing!

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय (४९)

*Doore`na hyavaram karma buddhiyogaaddhananjaya. (49)*

The meaning of Dhananjaya here, is, the one who gathers spiritual wealth, overcoming every irreligious drive. धत्ते इति धनम् *Dhatte` iti dhanam*. धन *Dhana* (wealth) is that, which fills us with good qualities, does गुणाधान *gunaadhaana*. Along with gunaadhana comes दोषापनयन *doshaapanayana* (removal of faults), and हीनांगपूर्ति *heenangapurti* (procuring what is lacking). That, which eradicates our faults, and provides what we lack. For example, we wash away the perspiration, and apply make up, to cover the patches on our face. To remove the fault, develop good qualities, and cultivate virtues which are lacking. These are the basic requirements of all spiritual effort.

The Lord said, ‘Look, Dhananjaya, Buddhiyoga is a good thing. Action is much lower.’ दूरेण ह्यवरं कर्म *Doore`na hyavaram karma* – this means that action is inferior to Buddhiyoga, only if viewed from a distance. It is not lower, if viewed close up. The Lord is not telling Arjuna to do karma; He is telling Arjuna to do Karmayoga – action that will yoke him to the Lord. This means that the Lord wants Arjuna to work in keeping with Buddhiyoga. He does not want Arjuna to work thoughtlessly. Intellectuals tend to be argumentative, while those who make a living through their intellect – the Buddhi jeevis – sell their brains to make a living. The Buddhiyogi, however, attains equanimity – समत्वं योग उच्यते *samatvam yoga ucchyate*. The Buddhivadis are separate. They are intellectuals who enjoy dialectics. The Buddhi jeevis are separate. They earn through their brains. We are neither Buddhivadis, nor Buddhi jeevis, even though we do use our intellect, and this helps to provide for us.

Some of us were walking by a canal one day, at dusk. Clouds gathered, and it began to rain. We went to a Gurukul nearby. A teacher of this religious residential school was present. He was startled to see us, and asked why I had become a renunciate. I replied that I had become a Monk to achieve my goal. ‘What is your goal?’ he asked. I replied, ‘My goal is my personal matter. I do not wish to talk about it. Tell me, however, what goal should one have?’

Half an hour passed in such idle talk. They did not even ask us to sit down. Just then, the Principal came, and said, ‘These people are our guests. They have come at dusk. Ask them to be seated, and offer them refreshments. They speak the mantras of the Vedas, and the Upanishads, and the Brahmasutras. It is clear that they are educated and cultured. Yet, you people stand there in futile argument?’ Thus, we were given food by bartering our intellectual abilities. The Principal supervised the cooking, and serving rotis to us, but we had to sell our learning first. It is not that we could be totally carefree and get food for the asking. No, we were forced to show how learned we were, before they gave us food. That day, we became Buddhi jeevis. However, when we use our intellect as a part of our endeavor for spiritual progress that becomes Buddhiyoga.

You see, the Kama Purushartha (achievement of desires) stays within us, and the Artha Purushartha (achievement of material wealth) remains in external objects. The Buddhi, however, is deeply internal. Then, Yoga (uniting with the Lord) enters it, in place of Dharma. Yoga coming unto the intellect means that equanimity was achieved; worldly actions were left far behind. The Lord knew that Arjuna would not be convinced easily. So He said, ‘Arjuna, surrender to your intellect – बुद्धौ शरणमन्विच्छ (२.४९) *buddhau sharanamanvichha* (2. 49).’ Later on, towards the end, He says, मामेकं शरणं ब्रज (१८.६६) ‘*Maame`kam sharanam vraja*’ (18. 66). The Lord first told Arjuna to think intelligently, because the intellect is the driver – the driving force of our actions. The Lord is indicating, बुद्धौ सारथौ मयि शरणमन्विच्छ ‘*Buddhau saarathau mayi sharanamanviccha* – I am the intellect. I am driving your chariot, so surrender to Me.’ The fact is that Arjuna was focused only upon his own reasoning. He was not conscious of the Lord. So, the Lord spoke about the intellect, and said, बुद्धौ शरणमन्विच्छ ‘*Buddhau sharanamanviccha* – take the refuge of your intellect.’ Here, Buddhi means the Lord, and so does शरण ‘*sharan*’ (refuge), as in गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् (९.१८) *gateerbhartaa prabhuh saakshee nivaasah sharanam suhrid* (9. 18), which means, ‘I am your goal, your provider, your God, the inner witness, your abode, your shelter, and your well-wisher.’ That means that we should attach our intellect to the Lord, who is our haven. This is in keeping with the Shruti (verses) from the Chandogya Upanishad, कृपणाः फलहेतवः ‘*Kripanaa falahe`tavah*’ – who is कृपण *kripana* (small hearted)? He, who cuts away his own good fortune. He does not know himself, but is out to get the फल *fala* (fruit). My dear, you are the fruit of fruits! Fruits are fulfilled because you exist. Who



attains the fruit? Someone does, is it not? If the person who obtains the fruit was non-existent, what would be the use of the fruit, then?

Kripana means foolish, ignorant. Which kripana? The one who doesn't know himself. He is just holding on to the अनात्मा *anaatmaa* – all that which is not the Atma. He has tightened his fist. Over what? Over material considerations. A kripana is a miser, who is not prepared to give up worldly factors. We can repeatedly tell him to let go, but he is so miserly that he refuses to do so.

Once, at Vrindavan, we were sitting with Hathibabaji, when a businessman came, and asked me what the benefit of chanting the name of Rama is. Hathibabaji was quite elderly, and spoke with a totally carefree attitude. I kept silent, but Haribabaji said, 'Is this fellow a tradesman?' A trader is one who seeks profit from his every action. He will make an offering of one rupee, to a Monk, in the hope of making a ten rupee profit!

An acquaintance of mine gave one rupee to a Monk who came to his house. He did not earn even one rupee in this business that day. So, the next time that Monk came, he did not give him anything. One day, when I went to his house, he earned thousands of rupees. After that, you can imagine how I was offered a portion of his income!

Don't consider the examples I give as being applicable to one particular person. Don't think that I am accusing you, or someone else. Even when I refer to myself, don't take it to be a fact. The meaning of what I say is in the purport of the incident. An intelligent person is not a kripana, nor is he फलहेतु *falahe`tu*. This is the quality of the intellect. Now, see what the Lord says –

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते (५०)

*Buddhiyukto jahaateeha ubhe`sukritadushkrite`. (50)*

Which is the way by which we can leave both पाप *paapa* and पुण्य *punya* (sin and merit)? Papa is the result of सकाम कर्म *sakama karma* (action with desires), and punya is the result of निष्काम कर्म *nishkama karma* (unselfish work). Punya means that the dirt in our antahkaran is washed away. Desires for attaining Heaven after death are useful in helping us to rise above worldly desires. The worship of ancestors, called श्रद्धा '*shraaddha*', is also a meritorious deed; a पुण्य *punya*. How? When a child or stranger sees the ritual, they begin to understand that the spirit of the ancestor exists in some unseen realm, and that is why he is being worshipped. It develops faith in that which is divorced from the body. The faith thus developed – that there is something beyond the gross and the material – is the punya. The Devtas are always occupied in some work. They live in a land which is different from our world. देहातिरिक्त *De`haatirikta* means apart from the body. The worship of Devtas strengthens our senses. The worship of the Sages enhances our knowledge and wisdom. The worship of the image of the Lord helps us to understand that He abides in all things, and is omnipresent. Belief in the Lord's Avatars helps to impress upon us, how great is His compassion and love for us. All the details about the Sanatana Dharma (the eternal Dharma,

which has neither a beginning nor an end) give us an all-round punya, and purifies our antahkaran. However, if this punya is directed towards Heaven, son, wife, or material gain, then the result will be the same as driving your car into a ditch. सुकृत-दुष्कृते *Sukrita-dushkrite* (good and bad actions) - the dushkrita leads you to downfall. It makes you turn your back to God. I will point out the definition of the Gita regarding this. The Gita defines dushkrita and sukrita thus

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः । (७.१५)

*Na maam dushkritino moodhaah prapadyante`naraadhamaah. (7. 15)*  
(The lowly people who indulge in wrong actions do not worship Me)

\* \* \* \* \*

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन (७.१६)

*Chaturvidhaa bhajante`maam janaaha sukritinorjuna. (7. 16)*  
(Four kinds of people, who undertake good actions, worship Me)

Which means that sukrita is that, which takes us towards the Lord, and dushkrita is that, which makes us turn our back to Him. Both sukrita and dushkrita have कृत *krit* (action) in them. यद् कृतकं तद् अनित्यम् *Yad kritakam tad anityam* (the result of action is transient) is all very well, but the right intellect is the one which leaves behind both good (sukrita) and bad (dushkrita) actions in the world – जहातीह *jahaateeha*. Don't attach the work to the Atma; let it remain here, in the world. What is the method for being free from sin and merit, while still alive and living in this world? The answer is, 'Become a Buddhiyogi'. The outlook given by the Sankhya and Sthiti philosophies pertains to the science of objects, while the outlook given by the Buddhiyogi pertains to the science of actions. Yoga means the science of right action. Whether it is in Dharma, in Yoga, or in devotional worship, is not the point. The point is, the action which becomes Yoga is that which is undertaken by the doer, using कर्तृतन्त्र *kartritantra*, the science of right action. If you ask what Sankhya is, then the answer is that the Sankhya philosophy reveals what is, as it is, without creating or changing anything. Sankhya is the understanding of the natural. Sankhya buddhi means वस्तुतन्त्र बुद्धि *vastutantra buddhi*, the intelligent awareness of matter. Yoga buddhi is the kartitantra buddhi, the intelligent application of action. Action done with the right attitude enables us to achieve our goal, while intelligent awareness helps us to know that which already exists. This is their straightforward division.

तस्माद्योगाय युज्यस्व योः कर्मसु कौशलम् (५०)

*Tasmaadyogaaya yujyasva yogah karmasu kaushalam. (50)*  
'Therefore, Arjuna, get connected to Yoga.' The word युज्यस्व *yujyasva* means get attached, like a yoke on the neck of the oxen, by which they pull the cart. कर्मसु कौशलम् *Karmasu Kaushalam* – keep the yoke so skillfully that it does not scrape

your neck, and nor does it weigh you down. योगाय युज्यस्व *Yogaaya yujyasva* – get connected, lead the way.

When we were children, the wooden pillars and stools etc. were painted with tar. It was the same tar, which was used for making roads. We would play a game of passing through a freshly painted doorway fifty times, and see who could do this without getting tar on him. We also played a game of running across fields which had sharp dried stumps left over after the harvest was cut. Our game was to see who could do this without getting his feet cut. To run over sharp stumps without cutting our feet, and pass through doorways without touching the tar. This is skill. Similarly, sin and merit should not be allowed to attach themselves to us. They should not carry us to hell or heaven. They should not be allowed to cause our downfall, or raise us to the skies. We should be intelligent enough to tear them asunder, and free ourselves. This is skill.

Who is कुशल *kushal* (skillful)? The Brahmins know more about this. The lunar date of भाद्रपद शुक्ल अमावस्या *Bhaardrapada shulka amaavasyaa* is called कुशोत्पादनी अमावस्या *Kushotpaatani Amavasyaa*. On that day, the Brahmins pull up enough tufts of Kusha grass, for using in their worship for the next one year. The new leaves of this grass are like thorns, and the edges are as sharp as swords. Even a little carelessness while uprooting them, can cut the skin badly. So, the Brahmins uproot this grass very skillfully. They gather up all the leaves with utmost care, take a good grip of the base, and uproot each tuft with a sharp jerk. They do not cut the Kusha; they uproot it. They are called कुशलाः कुशान् लान्ति '*kushalaah kushaan laanti*', because they are so clever in doing this. They manage to uproot the Kusha, without the leaves being cut, and without being cut by the leaves.

Kushal means to do the work, but uproot and throw away the root. If the root is destroyed, the work cannot attach itself to you. You will get neither the sin, nor the merit. Work so cleverly that the desire (which is at the root of action) is uprooted, and the ignorance which is attached to the desire is also removed.

All this is praise of Buddhiyoga. It was clarified first, that you are not a Buddhiyogi if you desire the fruit. After mentioning the fruit, it was said that you are not a Buddhiyogi if the sin and merit are attached to you. Free yourself of both पाप *paapa* and पुण्य *punya*. Now, it is said that your intellect is praiseworthy if the sorrow and joy (which are the fruits of your actions) do not affect you.

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।  
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ (५१)

*Karmajam buddhiyaktaa hi falam tyaktvaa maneeshinah,*  
*Janmabandhavinirmuktaah padam gacchantyanaamayam. (51)*

Do work, but with great caution. Don't lose your thinking while you work. What happens if intelligence is lost while working? The fruit will attach itself to you. Every little incident will cause either sorrow or joy. The Mahabharata

describes a fool. You needn't take it as being applicable to you, but I recite the verse for your information:

शोकस्थान सहस्राणि भयस्थान-शतानि च ।  
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥

(स्वर्गरोहण पर्व ५)

*Shokasthaana-sahasraani bhayasthaana-shataani cha,  
Divase`divase` moodhamaavishanti na panditam.*

(Swargarohana Parva 5)

This is called the 'Bharat Savitri'. It is the Gayatri (prime mantra) of the Mahabharata. Thousands of sorrows come each day, in the life of a fool, and also thousands of causes for fear. This is not Buddhiyoga. I do not define the Gita as Gnanayoga, Bhaktiyoga, or Karmayoga. I call it the Buddhiyoga. I will show you the Buddhiyoga in whichever part of the Gita you tell me to. It is meant for the person who is alive and alert; for the one who is fully conscious. The Gita doesn't do her work by destroying the intellect; she does her work in maintaining the buddhi. The purport of Vedanta is not to negate all tendencies. It is to develop the right kind of intellect. In Buddhi, it is the Lord with attributes, who is the ultimate. Attributes lead to tendencies, and the Brahman is without any attributes. Hence, the purport of Vedanta leans towards the attribute-less Brahman. What is the difference between the two? In the सविशेष *savishe`sha* (with attributes), there will be just one form (for worship), but in the निविशेष *nirvishe`sha* (without attributes), the self-effulgent sub-stratum permeates all matter, regardless of the form. Inclination for a particular form is important in Bhakti. The dying down of tendencies and inclinations is important in Yoga. In Vedanta, however, forms are of no importance. Hence, तुरीय त्रिषु संततम् (भागवत ११.२५.२०) *tureeyam trishu santatam* (Bhagwat 11. 25. 20), the tendency should be towards the removal of nescience through identification with the attribute-less Brahman, whether we are awake, dreaming, or fast asleep. Otherwise, all tendencies are free of attributes. This is the principle of Vedanta. Now, it is said –

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः । (५१)

*Karmajam buddhiyuktaa hi falam tyaktvaa maneeshinah. (51)*

मनीषा *Maneeshaa* means the one who inspires the mind. केनेषितं पतति प्रेषितं मनः (केन० उप० १.१) *Ke`ne`shitam patati pre`shitam manah* (Kena Upanishad 1.1) – the 'eeshitam' in this, is the enemy. They say that the mind is inspired by the intellect, so keep yourself connected with your intellect. Let go of the fruits which will follow your actions. If you keep letting go of the fruits of your actions, you will be saved from the bondage of rebirth. जन्मबन्धविनिर्मुक्ताः (२.५१) *Janmabandhavinirmuktaah* (2. 51) – you can say that the जन्म *janma* (birth) is, itself, a बन्धन *bandhan* (bondage). Birth will lead to living, and ultimately, to death. This is the bondage. If you go to the defined etymology of words, you will see that the word 'bandhan' is composed of बंधु *bandhu* (friend) and धन

*dhan* (wealth). Our dear ones, and the material objects we are attached to, are the causes of our bondage. We get tied down by attaching ourselves to both these. Similarly, tie ‘bandhu’ to ‘dhan’ and leave them both, and it will turn into निर्बन्धन ‘*nirbandhan*’ (freedom).

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम्। (५१)

*Janmabandhavinirmuktaah padam gacchantyanaamayam. (51)*

अनामय *Anaamaya* means free of disease. The word आमय *aamay* indicates mental or physical suffering. Amaya means disease, and the disease means the disease of the world. Where does अनामय *anamaya* – freedom from आमय *aamaya* – abide? Oh, it abides at your feet – पदं गच्छन्त्य नामयम् *padamgacchantyanaamayam* – it rolls at your feet.

पदं व्यवसितित्राण स्थान लक्ष्मादि वस्तुषु। (अमरकोश ३.३.९३)

*Padam vyavasitatraana-sthaana-lakshmaadi-vastushu. (Amarkosha 3. 3. 93)*

Where is that पद *pada* (position or foot) which you wish to attain; upon which you wish to sit, which you wish to be? Oh, it is at your feet. You don’t need to lift your feet to go to it. You don’t have any mental or physical disease.

Now, I will tell you two more things about buddhi. How can we understand whether we actually are Buddhiyogis?

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति। (५२)

*Yadaa te` mohakalilam buddhirvyatitarishyati. (52)*

Is your buddhi ensnared in the quicksand of moha (attachment)? There was a Sadhu who had genuine detachment. A King developed great reverence for him, and requested him to live in the Royal garden. The Sadhu complied. The King asked him to accept a bed, since he felt ashamed to sleep on a luxurious bed while the Sadhu slept on the ground. After that, a bed was brought, and a fan and regular meals arranged. One day, a thought came to the King that he and the Sadhu were alike. The question just came up one day, and the King asked, ‘Sir, what is the difference between me and you?’ The Sadhu was a true renunciate. He avoided the question, and said, ‘Come, Raja, let us go for a walk.’ They set off to walk along the river. They walked for one mile, two, three and four miles. They discussed many profound topics as they walked. Then the King suggested that they turn back. The Mahatma said he wanted to walk a few miles more. After they had walked four more miles, the King said again, ‘Sir, let us return.

‘Why should we return?’ asked the Mahatma. ‘Let us continue walking on the river bank. We will go to Gangotri.’

‘How can I go off just like that?’ asked the King.

‘Very well, Raja, be happy. Rule your Kingdom well. I am now going to Gangotri.’

So, we are trapped in the quagmire of moha. We are unable to give up five rupees, or even five paise. However, the one whose buddhi crosses over to

spirituality does not get caught by the murkiness of worldly attachments. If you ask the characteristic of this, it is that there is no need to remember what we have heard till now, or what we will hear in future – येनाश्रुतं श्रुतं भवति। (छान्दोग्य ६.३.६.) *ye`naashrutam shrutam bhavati (Chandogya Upanishad 6. 3. 6)*. The requirement is over. We no longer need to carry the burden of all we've heard. If you resolve to forget worldly memories, you will feel no remorse or shame, at the time of death. In any case, death does not occur until one forgets. So, since we have to forget everything in the end, it is better to forget now, and – श्रोतव्यश्च *shrotavyashcha* – not bother about things to be heard in future. निर्वेद *Nirve`da* means detachment. It is the enduring emotion of the Shanta Rasa (the pleasure of peace). The person who is detached obtains peace of mind. He is untroubled by anything heard in the past. Nor does he have any wish to hear anything in future. He is free of both the past and the future. In the Yogavashishta, it is given –

भविष्यन्नानुसन्धत्ते नानीतं चिन्तयत्यसौ।

वर्तमाननिमेषन्तु हसन्नेवातिवर्तते।।

*Bhavishyannaanusandhatte`naateetam chantayatyasau,*  
*Vartamaananime`shantu hasanne`vaativartate`.*

This means that no expectation of what the future may bring, and no regrets for that, which is past. Our present is passing quickly, joyfully and enjoyably. Now, the Lord says one thing more –

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला। (५३)

*Shrutivipratipanna te`yadaa sthasyati nishchala. (53)*

I was acquainted with a Brahmachari (celibate) who kept the pictures of twenty Mahatmas. I asked him the reason for this. He replied that they were all his Gurus. I jokingly told him, 'Dattatreya had twenty four Gurus; you have only twenty so far!' He said, 'When I sit down to meditate, they all come and stand before me. I feel apprehensive incase any of them get displeased, so I have kept the pictures of all of them. Having made so many Gurus, I cannot achieve samadhi, because there is too much disturbance.'

So, श्रुतिविप्रतिपन्ना *shrutivipratipannaa* – our buddhi is confused by all the things we hear. Here, *shruti* means the ordinary talk. We heard the Shrutis (verses) of the Vishishtadvait school of thought. We have heard the Shruti of the Dvaita and Advaita schools of thought. However, we never pondered deeply upon them, never reached any understanding, never read तत्तुसमन्वयात् (ब्रह्मसूत्र १.१.४) *Tattvasamanvayaat (Brahmasutra 1. 1. 4)*. We did not obtain the knowledge of गतिसामान्यात् (ब्रह्मसूत्र १.१.१०) *gatisaamaanya (Brahmasutra 1. 1. 10)*, and nor did we come to any conclusion – our buddhi merely swung like a pendulum. Oh, understand first, when you hear something, and dispel your ignorance. The buddhi gets confused when you hear many viewpoints without absorbing any of them properly. You don't gain any knowledge, you don't absorb any of the

teaching, and moreover, you lose your capacity to absorb. You will, therefore, be able to experience the Paramatma only when your mind is absolutely calm – स्थास्यति निश्चला *sthaasyati nishchala* – and reposed in deep meditation. Samadhi means the Paramatma. सम्यक् आधीयते अस्मिन् सर्वम् इति समाधिः *Samyak aadheeyate` asmin sarvam iti samaadhih*. In Sanskrit, the word समाधि *samaadhi* comes under the masculine gender, the same way as do आधि *aadhi*, व्याधि *vyaadhi*, and उपाधि *upaadhi*. When the buddhi is fixed in deep meditation of the Paramatma, then it no longer wonders towards sense objects. Worldly objects have no value when the buddhi is established in its own shelter.

You see, the buddhi does not go anywhere. It is not right to say that your mind has gone to Calcutta. Oh, your mind is very much within you – how can you say that it has gone to Calcutta? Then, what happened? Did Calcutta enter your mind? Oh, Calcutta is where it always was! It is in Calcutta, and your mind is with you. What happened was that your buddhi took on the form of Calcutta for a while.

So, when समाधिवचला *samaadhaavachalaa* – your buddhi settles down, then तदा योगमवाप्स्यसि *tadaa yogamavaapsyasi* – you will achieve equanimity. Yoga means equanimity. Now, you may ask what is the sign that a man has entered deep meditation. A gentleman stayed with me, and asked questions occasionally. When I gave the answers, he would say that he had asked the question for a particular purpose. My brother, don't ask motivated questions. If you have anything to ask, ask it in a straightforward manner, and accept the straightforward answer. If you ask questions with ulterior motives, your questions will be crooked. They will be deceitful. A true seeker has no designs. He tells his Guru about the factors which trouble him, with simplicity and clarity. It achieves nothing when you speak of what you did, and what your intentions were. One will need to study the entire Poorva Mimansa and Uttar Mimansa, to understand all the intentions you had!

Arjuna now asks, स्थितप्रज्ञस्य का भाषा *'Sthitapragyasya kaa bhaashaa* – what is the speech of a sthitapragya (one who is poised in equanimity)?' Arjuna has used the word प्रज्ञ *pragyaa* (wisdom), here. Earlier, the Lord had spoken of प्रज्ञावादांश्च भाषसे *'pragyaavaadaanshcha bhaashase* (you speak as though with great wisdom)' and ultimately, He said –

इन्द्रियाणां हि चरतां यन्मोऽनुविधीयते।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि॥ (६७)

*Indriyaanaam hi charataam yanmanonu vidheeyate`,*

*Tadasya harati pragyaam vaayurnaavamivaabhasi. (67)*

The word 'pragya' is given here as well. And, in-between, the Lord explained how buddhi should be single-pointed, capable of reaching the right decision. This means that the intellect should be at its peak, not at the starting point. व्यवसायात्मिका बुद्धि *Vyavasaayaatmikaa buddhi* means an immature intellect. Check

whether the jaggery is well-cooked or still raw. Examine your intellect, and see whether it is mature.

There was a Mahatma in Kashi (Varanasi). He would go every day, to take a bath in the Ganga. A prostitute lived on the road he had to pass, to go to the Ganga. She would ask, 'Mahatmaji, are you unripe, or are you mature? Is your beard tender, or is it ripe?' The Mahatma would pass by without reacting in any way. He never answered her, but she persisted in asking him this question every day. One day, the Mahatma passed away. People began to celebrate, because when a Mahatma passes away, the Atma reaches the Brahman, and is freed from the cycles of rebirth. When other people die, there is a doubt whether they will go to heaven or to hell, but there is no doubt that a Mahatma will obtain liberation. So, what greater cause for celebrations can there be than this?

When the prostitute saw the celebrations, she asked who had passed away. The people told her that it was the same Mahatma who passed her door every day, on his way to the Ganga. 'Oh, he went away without answering my questions!' she exclaimed. They say that when the prostitute said this, the corpse of the Mahatma sat up, and said, 'See, I pass my hand over my beard. It is mature. It is not unripe.' Then he lay down lifeless again.

So, the buddhi should be mature. Mature in what way? Like a स्थितप्रज्ञ *Sthitapragya*. स्थित *Sthita* – प्रज्ञ *pragya* means, the one whose intellect, whose wisdom, is established firmly. Not temporarily, not fluctuating, but absolutely firmly settled, and fully established. Arjuna asked what the characteristics of a Sthitapragya are. What is the definition of such a person? There are two kinds of pragyas (prudent thinking). One is that, which enters a samadhi. The other is that, which is established in enlightenment. The Madhusudani has made these two divisions. All the other commentaries have given only one explanation. What is the Sthitapragya like, when he sits in deep meditation, and what is he like, when he interacts in the world? स्थितधीः किं प्रभाषेत *Sthitadheeh kim prabhaashe`ta* – how does the sthitadhee (a person whose intellect is steady) preach? What are his discourses like?

भववारिधि मृगतृखा समाना ।

अनुदिन यह भाख नहिं आना ।।

*Bhavavaaridhi mrigatrikhaa samaanaa,*  
*anudina yaha bhaakhaata nahin aanaa.*

The sea of this world is as false as a mirage in the desert. A Sthitapragya does not value anything worldly. Giving importance to the world increases our attachments and aversions. This is cheap, this is costly. An elephant seen in a dream, and a pig seen in a dream – which is more valuable? Both exist in the dream state, what value will they have? Arjuna then asks, किमासीत *Kimaaseeta* – how does a Sthitapragya sit? And, व्रजेत किम् *Vraje`ta kim* – how does he interact with people? The Sanskrit word *vraje`ta* means interaction.



This is Arjuna's straightforward question. There is nothing crooked or deceitful in it. What sort of a seeker is it, who starts lecturing his own Guru about the motive behind his questions? Oh, you should try to understand the purport of what your Guru tells you. If your Guru has to understand the purport of what you say, you will never gain enlightenment! A seeker should be like Arjuna.

श्रीभगवानुवाच 'Shreebhagavaanuvacha – these are the words spoken by the Lord.' It is not, 'Bhagwan said'; it is 'Bhagwan is saying'. Sanjay clarifies that what comes next are not his words, they are the words of the Lord. Sanjay is merely repeating what the Lord said. The word 'Bhagwan', here, is the subject, not the predicate. Bhagwan as an adjective is not applicable, as far as the Lord is concerned.

आशचर्यवत् पश्यति कश्चिदेनम् आश्चर्यवद् वदति तथैव चान्यः। (२९)

*Aashcharyavat pashyati kashchide`nam aashcharyavad vadati tathaiva chaanyah. (29)*

Is this the situation? Who is this Lord? He is अनिर्वचनयी *anirvachaneeya*, something which is beyond description or definition. There is only the adjective, without the subject, and with no sign of anything specific. Perhaps nobody has actually seen Him. Whenever the word Bhagwan is used in the ancient scriptures, it is mostly as an adjective. Taking the specific name is avoided, as a mark of respect. Like, 'Sir said', is what people say. In the same way, Sanjay said, 'These are the words of Bhagwan.'

Now see what the statement of Bhagwan is. Are His words about the Sthitapragya to be told to a Sthitapragya? All present are Sthitapragyas. Still, some discussion is necessary. The first point is that the strength of a Sthitapragya lies in his giving up all desire. There is a man, full of desire. He wants a woman, another woman, and yet one more woman. How will his buddhi be stable? Similarly, someone wants wealth, wants money, and wants riches. He wants to earn it honestly, but is prepared to compromise his honesty, if necessary. Such desires do not let the buddhi remain stable. So, you have to give up your desires if you want your buddhi to be निश्चयात्मिका *nishchayaatmikaa* – stable, unwavering, and capable of taking the right decision.

Now, see मनोगतान् कामान् प्रजहाति *manogataan kaamaan prajahaati*. Desire has no connection with the Atma. Desires are 'un+atma' (that which is not the Atma); they are the subjects of the anatma, even while abiding in the Atma. Therefore, न अहं, न मम *na aham, na mama* – I am not the desire, the desire is not mine. Nor does the subject of desire belong to me. What connection do I have with desire? Divorce desire! Tell it to go away, pack up and leave. 'Neither do you belong to me, nor do I belong to you.' Thus, the Lord explained the purpose, and said, मनोगतान् प्रजहाति 'Manogataam prajahaati.'

All right, what is the sign of a person in samadhi? One characteristic is that he tells his mind to block all desires and tendencies. मनोगतान् अनात्मधर्मान् निश्चयति व्यवहारयति प्रजहाति *Manogataan anaatmadharmaan nishchayati vyavahaarayati*

*prajahaati* – desire is in the mind, not in the Atma. Once this is fully established, the desires are to be given up even if they crop up once in a while, during our worldly interactions. The meaning of मनोगतान् *manogataan* is neither in samadhi, nor in interaction. What is desire? यदा सर्वे प्रमुच्यन्ते हृदयस्येह ग्रन्थयः (कठ० २.३.१४) *Yadaa sarve` pramuchante` hridayasye`ha granthayah* (*Katha Upanishad 2. 3. 14*). It is a knot. Desire is the name of the knot, where tendencies are tied to sense objects. Alternately, agnan (ignorance) is the name of the knot where the Atma is tied to inclinations. The knot is completely false. You can have the testimony of Goswamiji –

जड़ चेतनहिं ग्रन्थि परि गई। जदपि मृषा छूटत कठिनाई॥

*Jada che`tanhi granthi pari gayee, jadapi mrishaa chhootata kathinaayee.*

(The inanimate is tied in a knot with the animate. The knot is false, but difficult to unravel.)

So, the first point is the steadiness of the buddhi, by giving up desire. Now see what the second point is.

आत्मन्येवात्मना तुष्टः *Aatmanyeva`aatmanaa tushtah* – are you content within yourself? Where will you go, to find satisfaction? Where you get rice pudding! You will go to some householder, to beg for rice pudding, because they make excellent rice pudding. Satisfaction does not abide in a house, or in bed. Contentment is not in a woman, or in a son, or in wealth. Then, where is it? आत्मन्येवात्मना तुष्टः *Aatmanyeva`aatmanaa tushtah* – it is within you. My brother, surely there is something more? No, आत्मनि *aatmani* means that contentment is in the feeling of being one with the Brahman, by the ब्रह्माकार वृत्ति *Brahmaakara vritti*. No, no, leave all this talk. आत्मन्येव सन्तुष्टः *Aatmanyeva`va santushtah* – he is content by himself, within his self. He needs no other tendency, needs to invoke no inclinations to be content. So, the buddhi is now stable. A discontented person may start a fight. The buddhi which is controlled by desire will never be stable, will not tally with fairness, and will stoop to injustice.

So, the first point is the giving up of desire, and the second point is to be content, constantly. That too, within one's own Atma, and with one's own Atma. This is the method for making the buddhi stable and unwavering. Is your thinking stable, or do you keep changing your mind? The mind of a fool fluctuates between anger and satisfaction.

Now see the third point – स्थितप्रज्ञस्तदोच्यते *Sthitapragyastadochyate`* - when tendencies overcome you, you are repeatedly struck with sorrows. Allow them to do their worst, without depending on anyone else, for your inner contentment and peace of mind. Then, who is it that can spoil your buddhi? The Lord now elaborates –

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥ (५६)

*Dukhe`shvanudvignamanaah sukhe`shu vigatasprihah,*

*Veetaraagabhayakrodhah sthitadheermuniruchyate` (56)*

Do you hope that no cause of sorrow will ever enter your life? Is this ever possible? I have seen great Mahatmas who faced great sorrows. Oh, loved ones die, wealth is lost, the house is burnt down. Don't these things happen? Such causes of sorrow come to all. These are the arrows of unhappiness. However, दुःखेष्वनुद्विग्नमनाः *dukheshvanudvignamanaah* – let the arrows come. Sorrows come and go. They are visitors. They are gangsters, who walk on the roadside. They don't enter our houses. They are not within us; they are outside. Let them flow on.

Joys and sorrows have many divisions. One is the cause, that we feel happy when our wishes are fulfilled, and sad when they are thwarted. We are happy to be independent, and sad to be controlled by others.

सर्वं परवशं दुःखं सर्वम् आत्मवशं सुखम्।

*Sarvam paravasham dukham sarvam aatmavasham sukham.*

(Dependence is sorrow, independence is happiness.)

But, who is dependent? It is the one who is ruled by another Nation, one who is subjugated to someone else. My brother, when favorable and unfavorable situations arise, it is the buddhi which decides whether they are pleasing or unpleasant. The items do not, by themselves, have the power to make anyone glad or sad. One is the tendency for being despondent, and the other is the feeling, 'I am sad.' The causes of sorrow flow past the Mahatmas like a natural phenomenon. You may consider them to be the प्रारब्ध *prarabdha* (fate), or the will of Ishwara (the Lord with attributes), or the consequences of your actions. Give it any name you like, but know that they are अनिर्वचनीय *anirvachaneeya* (indescribable). Just remember this factor. Don't blame only the prarabdha, or the Ishwara, for the favorable and unfavorable events. Don't even consider them to be illusory, or worldly, or seeming realities. Come to the conclusion that they are indescribable, indefinable, and it is not possible to analyze them either. Unless you accept the causes of joys and sorrows as anirvachaneeya, they will continue to trouble you. You will get attached to the factors which bring pleasure, and hate the factors which bring discomfort. Nobody is the source of your joys. Nor is anyone the cause of your suffering. Both are present, but throw them away into the indescribable category. All the talk about the prarabdha is rubbish. Has anyone ever established whether sorrow is caused by ignorance, or the prarabdha, or Maya, or the wish of the Lord, or as a result of our own actions? These should be dismissed into the bracket of the indescribable, improvable, and indefinable. Tulsidasji says

कोउ न काहु सुखदुःख कर दाता।

*Koi na kaahu sukha-dukha kara daataa.*

(Nobody, and no factor is the giver of joys and sorrows.)

So, first cut away the cause. Then there remains the tendency for despondency. If you wish, I will tell you something about this, too. If such a tendency enters your mind, tell it, 'Oh, you have come after many days. You are my guest. Please stay awhile, don't go away. I will give you a grand welcome today.' Thus, you will ask despondency to stay, but it will be inclined to leave you. If you ask it to leave, it will refuse to do so. This is the mischief of this tendency of despondency. It does exactly the opposite of what you tell it to do. So, welcome it warmly, and urge it to remain with you!

The third point is the subtle vanity of being unhappy. This is the son of Avidya (nescience). You will latch on to some vanity or other, until you obtain the knowledge that you are the Brahman.

This knowledge releases you from nescience. What is the indication that a person has achieved ब्रह्मज्ञान *Brahmagnan* (knowledge of the Brahman)? My brother, when Avidya is indescribable, then Gnan (knowledge) – which dispels it – will also be indescribable. What is there, to doubt, in that? However, I will tell you an easy way to identify a Brahmagnani. A person who has achieved Brahmagnan no longer feels, 'I am a Jeeva'. The common identification with the mind and body no longer seems real to him. The feeling of being a Jeeva has four factors. One is the feeling, 'I am the doer', which includes feelings of sin and merit. The second is the feeling, 'I am the experiencer', which includes feeling sad and happy. The third factor is the feeling of being in the world, which includes the concepts of heaven and hell. The fourth factor is the feeling of being a separate entity. These four factors give rise to the subtle ego of being a Jeeva. This subtle vanity never affects anyone whose heart is illumined by the knowledge of the Brahman.

So, let the causes of sorrow come, and also let the feeling 'I am sad', come. None of them need to affect you. It is only when the inner witness allows itself to be identified with the feeling of sorrow that the subtle vanity of being sad establishes itself. So, don't allow the witness within to mingle with the illusion of being sad. In fact, a stream of happiness flows through our lives. A sea of bliss heaves within us.

मधुवाता ऋतायते मधु क्षरन्ति सिन्धवः माध्वीर्न सन्त्वोषधीः ।। (ऋग्वेद १.१०.६)

*Madhuvaataa ritaayate` madhu ksharanti sindhavah,*

*Maadhveernah santvoshadheeh. (Rig Veda 1. 10. 6)*

The Earth is made of Madhu (honey). So are the water, sun, moon, wind and sky. We are sprinkled with springs of honey.

इयं पृथिवी सर्वेषां भूतानां मधुः । (बृहदा ० ५.१)

*Iyam pritthivee sarve`shaam bhootaanaam madhuh.*

*(Vrihadaranyaka Upanishad 5. 1)*

This earth is the Madhu of all creatures. When joys keep flowing, allow the new joys to come. Why try to hold on to just one source of joy?

सुखेषु विगतस्पृहः *Sukheshu vigatasprihah* – my brother, why have seven rotis (unleavened bread) in one house, when you can have seven kinds of rotis in seven homes? Have, and enjoy, seven kinds of curries and cooked pulses in seven homes. Our Teacher would say –

एकाग्रं न नतु भुञ्जीथा बृहस्पतिसमादपि ।  
अपि म्लेच्छकुलाद् ग्राह्यं श्रद्धाभक्तिबहिष्कृतात् ॥

*E`kannam na natu bhunjeethaa brihaspatisamaadapi,  
Api mle`cchakulaad grahyam shraddhaabhaktibahishkritatt.*

Even if the one who gives you food is Brihaspati (the Guru of the Devtas) himself, you should not take all your food from one person. You should, however, take some food from even a person from an unclean clan, even if the giver does not have faith or piety.

Under no circumstances should you take from only one source. My brother, the people of this world feed you for one day, and ask you to do something for them, like dropping their letter off at the post office.

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ।

*Veetaraagabhayakrodhah sthitadheermuniruchyate`.*

वीतरागभय क्रोध *Veetaraagabhayakrodhah* – राग *raaga* (attachment), भय *bhaya* (fear) and क्रोध *krodha* (anger) – where should these be kept? The Lord said, वीत *‘beeta’*, meaning they should be kept in the past. They should not be allowed in the present or in the future. These should be things which are past. Their place is in history. Let the historians do their research and write about my having once had an attachment for someone, or that I got angry with someone, or felt fear when I saw a snake! Thus, raga, bhaya and krodha came one day, met me, and went away. They may appear in the pages of my diary as a memory, but they are things which have gone forever.

The fact is that a person's intellect is destroyed when he is unhappy. It is also destroyed if a person clings to factors which give pleasure. He will do wrong things to retain these factors. His buddhi will be destroyed under both circumstances. An infatuated person will be unable to control his partiality. His thinking will be biased. A frightened man will do anything to save himself. And anger? You know the saying, क्रोध पाप कर मूल *‘Krodha paapa kara moolaa’* (anger is the root of sin). So, only a person who is unaffected by these, will have a steady buddhi. Those who permit these bad tendencies to linger in their houses, will repeatedly send their buddhi to foreign lands, like Paris, or America, or Pakistan, or Bangladesh, etc. There, there is the risk of fear, anger, and attachment. Their condition becomes pitiable, because how can their buddhi remain steady under such circumstances? Their buddhi has gone into the house of other people.

स्थितधीर्मुनिरुच्यते *Sthitadheermuniruchyate* - look, if you want your buddhi to remain steady, do one thing more. Do not think that all your actions will be good ones. You may kill an ant, or push someone inadvertently, and maybe someone's kamandalu (a vessel Monks carry) will fall. What will you do, then? You will say, 'Oh, God! I did something terribly wrong,' and lament so bitterly that your buddhi will lose its stability.

Then, what should we do?

यः सर्वत्रानभिस्नेह (२.५७) *Yah sarvatraanabhisne`hah* (2. 57) - have स्नेह *sne`ha* (affection) for all, but avoid being attached to any. अभिस्नेह *Abhisne`ha* means glue - to be stuck to someone. You can be the ghee (rarified butter), butter, curds, or milk (with soothing properties), but don't become the sticky glue for anyone!

शुभाशुभम् *Shubhaashubham* - you will get the शुभ *shubha* (auspicious) sometimes, and sometimes you will get the अशुभ *ashubha* (inauspicious). What should I say about regrets and sorrows? People continue to be depressed, and go on seeing the faults of others. Their tendency for fault finding leads them into doing wrong. How much time will you waste in seeing the faults in this world? Forget them, stop thinking about what is auspicious and what is inauspicious.

नाभिनन्दति न द्वेष्टि *Naabhinandati na dve`shti* - then, what should we do, Sir? Give up honoring people, and give up all hatred, criticism and eulogizing. You saw a cat cross the road, and stopped, because of superstition. The cat is called the tiger's aunt - so what if she crossed your path? You should go forth like a tiger! You complain if you are allotted Room No. 13. Let foreigners hold on to such superstitions. In your Bharat, there is सर्वसिद्धा त्रयोदशी *sarvasiddhi trayodashi* (the thirteenth date brings all success). It is excellent.

Showing people honor or hatred, results in partiality, and destroys the buddhi. So, don't focus on the good or bad qualities. Retain an attitude of equanimity, whether others do good or bad things. Avoid eulogizing those who do good, and criticizing those who do wrong. Unless you retain equanimity, your thinking will be affected, and partiality will seep in, and you will show favoritism. Similarly, when people say something good or bad, you must understand that they are free to say what they want. Will you keep catching their tongues?

A Mahatma told me, 'Whatever happens, let it happen. Let people say what they want. It is up to the Ishwara (God with attributes) to prevent the events He does not want, and it is His task to stop people from saying that, which He doesn't like. We are the Brahman (without attributes). The task of management - of doing, or causing actions - is not our responsibility. Neither do we do anything, nor do we make anyone do anything.' Shri Udiyababaji Maharaj would often recite these shlokas of the Lord:

न स्तुवीत न निन्देत कुर्वतः साध्वसाधुवा ।  
वदतो गुणदोषाभ्यां वर्जितः समदृङ्मुनिः ॥

न कुर्यान्न वदेत् किञ्चित् ध्यायेत् साध्वसाधु वा ।  
 आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनिः ॥ (११.११.१६-१७)  
*Na stuveeta na ninde`ta kurvatah saadhvasaadhu vaa,*  
*Vadatogunadoshaabhayaam varjitah samadrinmunih.*  
*Na kuryaanna vade`t kinchanna dhyaaye`t saadhuvasaadhu vaa,*  
*Aatmaaraamonayaa vrityaa vichare`jadavanmunih. (11. 11. 16 – 17)*

A person should not do, say, or think anything which is good or bad. Well, isn't it wonderful? Now, how can the buddhi be spoilt? If you talk to win a point, it will spoil your buddhi. The more talkative a person is, the more he has to prattle. So, the Mahatmas said, 'All right, my brother, if you must prattle, let it be about the old topics, about the Puranas, not about new topics. Otherwise, the subtle vanity of being the doer will creep in, and your buddhi will be disbalanced.' This is why Goswami Tulsidas said, when he wrote the story of Rama,

मुनिह प्रथम हरिकीरति गाई ।  
 तेहि मग चलते सुगम मोहि भाई ॥  
*Muninha prathama harikeerati gaayi,*  
*te`hi maga chalata sugama mohi bhayee.*

तस्य प्रज्ञा प्रतिष्ठिता *Tasya pragyaa pratishtithaa* – प्रतिष्ठिता *pratishtithaa* means established, highly respected. People have faith in the person whose mind is steady. People lose respect for a person who takes a decision, then wavers, and keeps changing his mind. They cannot trust a fickle person. Who will believe a person who says one thing today and something else tomorrow? If a woman removes money from her husband's pocket repeatedly, and keeps denying that she took it, he will cease to believe her. He may even suspect her fidelity. He will no longer trust her in anything. So, our प्रज्ञ *pragya* should be प्रतिष्ठिता *pratishtitha*. प्रतिष्ठिता *Pratishtitha* means that the decision taken is firm and true.

यदा संहरते चायं कूर्मोऽङ्गनीव सर्वशः । (५६) *Yadaa samharate` chaapam kurmongaaneeva sarvashah (56)*. The first point is based on giving up. The second is based on inner contentment. The third is to not differentiate. The fourth is to retain equanimity, and the fifth is based upon self control. It is impossible to predict what a person lacking in self control will say or do. He lacks the capacity to stick to his decision. One should have the ability to understand all kinds of people. A person should be able to control his sense organs, the way a tortoise withdraws his limbs at the first sign of danger.

इन्द्रियाणीन्द्रियार्थेभ्यः *Indriyaaneendriyaathe`bhyah* – our इन्द्रियाँ *indreeyas* (senses and organs) – what are they? Indra is the Devta of action. If the mind wants to see some place, the feet come forth to take him there. If the mind wishes to touch something, the hands come forth to grasp it. If the mind wants to hear something, the tongue is ready to say it. All the कर्मेन्द्रियाँ *karma`ndriyas* (organs

of action) are servants. They are the staff, while the ज्ञानेन्द्रियाँ *gnane`ndriyas* (sense organs) are the bosses. इन्द्रिय *Indriya* means इन्द्रिदत्त *indradatta* (given by Indra), or इन्द्रिजुष्ट *indrajushta* (controlled by Indra). Indra is the Devta who gives us the power to act. His resolve (that we should be able to act) creates the indriyas. This is why they are called the indriyas.

Now, see, what is इन्द्रियार्थ *indriyaartha*? Catch this, eat this, listen to this, see this! My brother, gather yourself, and check whether your sense organs are under your control. We can trust a person with self control, but we can't trust a person who has no control over his actions.

विषया विनिवर्तन्ते निराहारस्य देहिनः । (२.५९)

*Vishayaa vinivarthante`niraahaarasya de`hinah. (2. 59)*

Someone said, 'Come, let us fast. Let us not eat, nor go for an outing.' No, my brother, you will achieve nothing by giving up food and activity. Fasting may prevent the roti from entering your mouth, but fasting will not remove your desire for food. The tendencies of the senses, and their objects of desire, cannot be overcome by mere abstinence.

Tomorrow is Ekadashi. Suppose someone says that since we have to restrict our diet tomorrow, let us have rich food tonight. It will help us to stay light tomorrow. The special items for tomorrow should be well made – a sweet potato dish, and special fried bread made of kutu. Tell me, will that be Ekadashi or will it be Dvadashi? The fast will turn into a feast!

So, abstinence restricts indulgence, but fails to remove the desire. Attachment for sense objects will go when - परं दृष्ट्वा *param drishtvaa* – one get a vision of the supreme essence, the Atma. It is only a glimpse of that, which can remove our worldly attachments.

The Buddhists consider the world a शून्य *shoonya*, a vacuum, because it has no characteristic, or specific nature. It is मिथ्या *mithyaa* (false), since there is no intrinsic characteristic. The Vedantis also consider it to be मिथ्या *mithyaa*, but their conclusion is based upon their knowledge of its sub-stratum. The illusionary nature of the world is recognized when the sub-stratum is recognized, and not because it has no particular nature. The snake (actually a coiled rope) is seen; it has no nature or snake-like qualities. Is that enough? No. If you dismiss the snake as not being true to a snake's nature, it will seem to be a garland. If you consider the garland to not have a nature, it will appear to be a crack in the floor, or a crooked stick lying on the ground. However, as soon as you obtain the knowledge that it is actually a rope, you will recognize that all the other apparent realities were an illusion based upon the sub-stratum of the rope. There is, therefore, a difference between the *mithyaa* of the Buddhists and the *mithyaa* of the Vedantis. One is free of illusion only when one knows the ultimate truth. This can only be achieved by the buddhi. So –

रजवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते । (५९)

यततो ह्यपि कौन्तेय पुरुषस्य विवर्चितः । (६०)



*Rasavarjam rasopyasya param dristvaa nivartate` (59)*  
*Yatato hyapi kaunte`ya purushasya vipashchitah. (60)*

The great people are very learned, and they continue to strive. They have deep understanding, and their intellect is as sharp as a sword. They have far reaching visions. विपश्चित् '*Vipashchita*' means one who has far reaching vision. They shut their eyes, and penetrate the subtle sheaths which hide the Atma, as though they were something solid. These are the अन्नमय कोश *annamaya kosha* (gross sheath), प्राणमय कोश *pranamaya kosha* (subtle sheath), मनोनय कोश *manomaya kosha* (tendencies), विज्ञान कोश *vigyanmaya kosha* (intellect), and they reach hidden truths. All these are imagined sheaths, to help the seeker to understand the Atma within. How do you go within them? They are like the assumed figure of 'X' in algebra, which is calculated and then cancelled, for the purpose of explaining a theory. So, no matter how hard you try, these इन्द्रियाँ *indreeyas* (senses and sense organs) churn our emotions. They are प्रमाथीनि *pramaatheeni*. And, the butter of the mind comes to the surface – हरन्ति प्रसभं मनः। *haranti prasabham manah*. So, start understanding from, तानि सर्वाणि संयम्य युक्त आसीत् मत्परः *taam sarvaani sanyamya yukta aaseeta matparah*.

Now you can see for yourself what the definition of a Sthitapragya is. नाभिनन्दति न द्वेष्टि *Naabhinandanti na dve`shti*, is his characteristic. He neither praises, nor criticizes. किमासीत् *Kimaaseet* – where is he seated? यदा संहरते चायं कूर्मोऽङ्गनीव सर्वशः युक्त असीत् मत्परः *Yadaa samharate` chaayam koormongaaneeva sarvashah yukta aaseet matparah* – within his own Self. अस्तिमात्र *Astimaatra* – he sits as though a heap of bones was seated. असीत् *Aaseeta* – where does he sit? Established in the pure essence of his *swaroop*, his intrinsic nature.

Two points are given here. One is the युक्त *yukta* (with Me), and the other is मत्परः *matparah* (inclined towards Me). The word अस्मद् *asmaad* describes the Paramatma – अहमेव प्रत्यगात्मा परः वासुदेव *ahame`va pratyagaatmaa parah vaasude`vah*. Vasudev is the Atma within each individual creature. मत्परः *Matparah* – take it like this, that the first chapter is the fruit, and the second chapter is the seed from the fruit. The next fifteen chapters are the branches, and the eighteenth chapter is the ultimate fruit of the seed. This is the position of the Gita.

As stated earlier, the second chapter contains the seed of the teaching. The seed of Bhakti should also be present in it. It is मत्परः *matparah*. The inclination for the Lord is the seed of Bhakti, and the word युक्त *yukta* is the seed of Yoga. How will anyone in the world obtain Bhakti and Yoga unless the Sthitapragya has them? That is why we are told युक्ताहारविहारस्य (६.१७) *yuktaahaaravihaarasya* (6.

17) – maintain a proper level of intake and activity. The one who does this is युक्त *yukta* – स युक्तः सर्वकर्मकृत् (४.१८) *sa yuktah sarvakarmakrit* (4. 18). In the sixth chapter it is written –

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।

युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः॥ (६.८)

*Gnanavugyaanatriptaatmaa koothastha vijite`ndriyah,*  
*Yukta ityuchyate` yogee samaloshtaashmakanchanah. (6. 8)*

This ज्ञान-विज्ञान-तृप्तात्मा *gnaana-vignaana-triptaatmaa* (the enlightened person who has achieved the skill for remaining content) is not a blind-deaf-lame person. He sees the लोष्ट *loshta* (stone), as well as the अश्म *ashma* (clod of earth) and the कंचन *kanchan* (gold). He recognizes them all, but does not value them the way the worldly people do. He has no wish to sell the gold, break anything with the stone, or crumble the clod of earth to make the field level. He has no intention of farming, throwing stones on anyone, or selling gold, even though he sees and recognizes them all.

You see, he is in a samadhi. He remains in deep meditation even while involved in worldly interaction. He is always inclined towards the Paramatma, and established in the essence of the Brahman. Now, it is stated that he has control over his sense organs, and his buddhi is reliable.

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता। (६१)

*Vashe` hi yasye`ndriyaani tasya pragya pratishthitaa. (61)*

This has six points. How can our buddhi be kept stable? How can we prevent our thoughts from wavering? Even a businessman becomes a failure when his buddhi fluctuates. How can he undertake a Yagya, or maintain a wife, unless his thinking is stable and steady? How can he even maintain himself? He will not succeed even in worldly interaction. A dependable buddhi is essential for everything. That is why the method for developing this is given first. It is not only a characteristic, it is also the goal. It is the साधन *saadhan* (method) for a साधक *sadhak* (spiritual aspirant), and a landmark for a profound thinker.

Now, which are the factors which hinder the buddhi's stability? Eight disruptive factors are named here –

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते।

सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते॥ (६२)

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति॥ (६३)

*Dhyaayato vishayaanpunsah sangaste`shoopajaayate`,*  
*Sangaatsanjaayate` kaamah kaamaatkrodhobhijaayate`.*  
*Krodhaadbhavati sammohah sammohaatsmritivibhramah,*

*Smritibhranshaad buddhinaasho buddhinaashaatpranashyati. (62, 63)*

Attachment आसक्ति (*aasakti*) gives rise to desire. One desires that, to which one is attached. Any obstacle in the attainment of what we want, leads to anger क्रोध (*krodha*). The Guruji Maharaj got angry with the disciple for not coming on time and completing his tasks. The happiness in our heart is burnt to ashes when there is any obstruction in the work we want to do. Anger is the name of the blockage which prevents the stream of happiness from flowing freely in our heart. What happens when we get angry? Anger causes confusion. Disciples grunt rudely at their Gurus, and sons give impertinent answers to their fathers. Anger is a tendency which burns. It causes confusion, which results in a person forgetting basic decorum. We forget where our duty lies, and our buddhi – our ability for right thinking – is destroyed. Then, we are destroyed, too.

Count the obstacles: first you thought about something desirable. You lingered deliberately upon the thoughts of the object of your desire. This is not the same as the fleeting thoughts which come and go. When you dwell lovingly upon thoughts of what you want, you get attached to the object. Anger follows, as soon as you are thwarted, and then comes confusion सम्मोह (*sammohah*). Confusion leads to forgetting what is right स्मृति विभ्रम (*smriti vibhrama*), paving the way to destruction नाश (*naasha*) of the buddhi, and then you destroy yourself.

However, the Lord says – न मे भक्तः प्रणश्यति ‘*Na me` bhaktah pranashyati* – My Bhakta is never destroyed.’ This is because a devotee of the Lord never lacks buddhi. It would indeed, be बुद्धिनाशात्प्रणश्यति *buddhinashaat pranashyati* for him, if he didn’t have buddhi (intellect). A Bhakta, however, is sure to have buddhi, because the Lord grants buddhiyoga to His Bhaktas, when He is pleased with them. It is a gift, given only to His Bhaktas.

ददामि बुद्धियोगं तं येन मामुपयान्ति ते।

*Dadaami buddhiyogam tam ye`na maamupayaanti te`.*

We discussed this earlier, the factors which cause the buddhi to waver. The main cause is, its not remaining firm in the right decision. स्थितप्रज्ञ *Sthitapragya* means a person whose decision is absolutely firm. Our Vedantis say that there are two kinds of understanding. One is firm, and the other is wavering. The understanding of a Sthitapragya is steady; it does not waver. The buddhi will continue to waver, so long as the eight confusing factors remain in our lives. The first of these is the contemplation of the objects of desire – ध्यायतो विषयान्पुंसः *dhyaayate` vishayaanpunsah*. This is what the Shrimad Bhagwat says about it – विषयान् ध्यायतश्चित्तं विषयेषु विषज्जते।

मामनुस्मरतश्चित्तं मध्येव प्रविलीयते ।। (भा० ११.१४.२७)

*Vishayaan dhyaayatashchittam vishaye`shu vishajjate`,  
Maamanusmaratashchittam mayye`va pravileeyate`. (Bhagwat 11. 14. 27)*

The Lord says, ‘You will drown in the objects of your desire, if you keep thinking about them. You won’t even realize that you are drowning. However, if you contemplate upon Me, your inclinations will result in your merging into Me.’ This shows how important the object of our meditation is. The fact is, the utility of all Yoga is that we should meditate upon the Lord.

The special factor in this is that while it is we who meditate, it is the object of our meditation which binds us. The eye looked straight ahead. There was no string or wire to tie it to the object it saw, but the person became restless if he could no longer see the object of his desire. This is bondage. So, we should be careful that we don’t consciously meditate upon any worldly object. If you do that, your buddhi will leave you and go to another’s house. Just as you don’t like it when your wife goes to another man’s house, incase an attachment is formed. The preacher of the Gita is alert about this danger. People say, ‘That man has a lot of sattvaguna – everybody praises him for his noble qualities.’ The Gita, however, disapproves, because this also causes attachment. Even the sattvaguna wants peace and comfort to continue. सुखसंगेन न बध्नाति ज्ञानसंगेन चानघ (१४.६) *Sukhasange`na na badhnaati gnaanasange`na chaanagha (14. 6)*. Even the Lord desires total dissolution when He gets bored of the tasks of Creating and Sustaining the world. Why else would He need to destroy the world? Similarly, the sattvaguna causes one to be attached to peace and knowledge.

We invariable want to stay close to whatever or whoever we get attached to. This becomes a desire. It becomes काम *kama*. And, कामात्क्रोधाऽभिजायते *kaamaatkrodhobhijaayate` - kama* is never satisfied. The Bhagwat says –

न जातु कामः कामानाम् उपभोगेन शाम्यति ।

हविषा कृष्णवर्त्मनो भूय एवाभिवर्धते ।। (९.१९.१४)

*Na jaatu kaamah kaamanaam upabhoge`na shaamyati,  
Havishaa krishnavartme`va bhooya e`vaabhivardhate`. (Bhagwat 9. 19. 14)*

Trying to fulfill your desires is a futile exercise. It is like feeding a fire with rarified butter, which is called ghee. The more you try to satisfy the fire, the higher the flames rise. The more you try to satisfy your desires, the more they increase. And, what if you don’t get what you want? If you ask someone for five rupees, and he gives it to you, you will immediately regret that he didn’t give you ten. A person desires a thousand rupees, A person who has a thousand rupees desires a hundred thousand. One who has a hundred thousand wants ten million. Desire has no limits. When thwarted, it gives rise to anger, and if it is fulfilled, it flares up, desiring more – कामात्क्रोधाऽभिजायते

*kaamaatkrodhobhijaayate`*. I told you earlier, but there is no harm in repeating it, the buddhi ceases to function well when a person is angry. An angry man gets confused, and forgets his duty. This leads to his buddhi being destroyed, and what will he then have, to offer the Lord? Oh, the Lord stands at your door, asking for something. Do you have any idea what He is asking for? He is asking, मय्येव मन आधत्स्व, मयि बुद्धि निवेशय (१२.८) ‘*Mayye`va mana aadhatsva mayi buddhim nive`shaya* (12. 8) – Give Me your mind, and keep your buddhi in Me.’ However, what will you give Him, if your buddhi has been destroyed? If your buddhi is destroyed, how will you have devotion? Even Bhakti is impossible without buddhi.

There is a story about a monkey who was devoted to a King. He loved the King so much that he would always stay close to the King. One night, he stood guard, while the King slept. The poor monkey had no buddhi, so as soon as a fly sat on the King, he picked up a sword to kill the fly. The fly flew off but the King was killed. It is the same with people who have love, but lack buddhi. Those who lack buddhi also love, but they destroy the objects of their love.

So, there is no Bhakti without buddhi. Nor is there Gnan without buddhi – बुद्ध्या विशुद्ध्या युक्तो धृत्यात्मानं नियम्य च (१८.५१) *buddhyaa vishuddhyaa yukto dhrityaatmaanam nayamya cha* (18. 51). So, my brother, it has just been stated that even Karmayoga is impossible without buddhi. There has to be some desire at the root of karma. Knowledge has to be at the root of desire. And, buddhi cannot exist without Gnan. जानाति इच्छति करोति *Jaanaati, icchati, karoti*, we first understand, then desire, and then act. There can be no spiritual aspiration without desire and effort at its root. Suppose someone prays to the Lord, to make him free of buddhi? A gentleman actually wrote a poem titled, ‘Make Me Free Of Buddhi, Lord.’ Who was to question him whether he considered himself to be so clever that he needed to give up his buddhi to save himself? This is another way of boasting about his intelligence. A gentleman came to a satsang (religious discourse), and sat near the shoes kept at the entrance. People invited him to sit in front, on a chair, but he refused, saying, ‘I will sit here and listen to the discourse. The others sit in front, on chairs, because of their pride. I have no such pride, so I like to sit at the back, where the shoes are kept.’ Is this not the vanity of not having pride? When the man states that others have vanity, but he doesn’t, is it not just another kind of vanity?

So, there is buddhi even when people claim to be lacking in buddhi. I have seen that those who pray, ‘Make me free of buddhi,’ consider themselves to be very clever.

So, my brother, when your buddhi is destroyed, you will not be able to obtain the Gnan of the Ishwara, or of your own self. Then you will be destroyed. प्रणाश *Pranaasha* (destruction) is when something is no longer visible. So, take it that without buddhi you will be unable to see the Ishwara, and without buddhi you will be unable to live as an ethical householder. Now, read on:

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।  
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति॥ (६४)  
प्रसादे सर्वदुःखानां हानिरस्योपजायते।  
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते॥ (६५)

*Raagadve`shaviyuktaistu vishayaanindriyaishcharan,  
Aatmavashyairvidhe`yaatmaa prasaadamadhigacchati.  
Prasaade`sarvadukhaanaam haanirasyopajaayate`,  
Prasannache`taso hyaashu buddhih paryavatishthate`. (64, 65)*

The Lord likes a stable buddhi. Those, whose buddhi is fickle, say, ‘Lord, You are very merciful. You know everything, and are all-powerful. I worship you.’ Another day they say, ‘You are nothing! I prayed so hard yesterday, but You didn’t answer a single prayer. I do not believe that You exist!’ Even the Lord fears such fickle people.

Now, I will tell you about a basic principle. The principle is that the Bhaktas have an inclination for behaving with decorum and uprightness. They are affectionate. However, when the same qualities are combined with the detachment of Yoga, it is not considered to be bhakti. They lack the sweet exhilaration of bhakti. आनुकूल्येन कृष्णानुशीलनम् - (भक्तिरसामृतसिन्धु १.१.११) *Aanukoolye`na shreekrishnaanusheelanam (Bhaktirasaamritasindhu 1. 1. 11)* – Bhakti is to think about Shri Krishna constantly and lovingly. The Yogis, however, detach themselves first from material objects, then from their indreeyas, then the subtle ego of individuality, and then attain samadhi by losing awareness of everything.

I am introducing you to the Guru-Gita – the Gita who gives us guidance. It is difficult to catch this Guru. He tells us to work and remain happy. The principle of Vedanta is not to be immersed in deep meditation. Nor is it to develop a tendency to consider ourselves the Brahman. The principle of Vedanta is to remain fearless and free from doubts. The spade is used energetically, cows are being taken to graze, merchandise is being weighed and measured, arrows are being shot, someone smiles joyfully, and someone sits in a samadhi. Is there any difference in these different occupations, for an enlightened person? The answer is no. In the mind of an enlightened person there is no doubt of any kind. A Monk finished his midday meal, which was begged, and sat, sewing shoes from an old cloth. Someone asked him, ‘How is it that a great Mahatma like you sits and sews shoes?’ The Mahatma replied, ‘Entering a Samadhi is the same as sewing shoes, as far as I am concerned. I see no difference.’

This is Vedanta. Freedom from conflicts, and freedom from fear. अभयं वै जनक प्राप्नोसि (वृहदा ४.२.४) *Abhayam vai janaka praaptosi` (Vrihadaranyaka Upanishad 4. 2. 4)* – the state of fearlessness has been reached. Vedanta is not sitting with folded hands, or to sit shrinking in a corner. What is Vedanta, then? It is to

retain a state of liberation, whether one is doing constructive work, or something futile, or sitting idle.

The Lord now tells us the trick for retaining the buddhi's stability. Indreeyas are compared to cows that graze in the fields of sense objects. This is, on the authority of Panini, quite correct grammatically, in Sanskrit. The senses graze amongst the sense objects, but without attachment or aversion. They can indulge with complete detachment, finding something even in arid areas. The cows are interested in filling their empty bellies – they aren't bothered about what kind of grass they are eating. Their only concern is to get enough food. The senses, however, are not as free as the cattle that go anywhere, in any forest or field. The senses are under our control, so it is important that they are controlled by the intellect which is free of attachment or aversion. It is not necessary to totally stop their indulgence. In Jabalpur, there was a cow that would only eat if the grass was green. The owner was worried, since green grass was not available throughout the year. He had a large pair of green spectacles made, and made the cow wear them. The hay looked green to the cow, and she started to eat it!

So, our indreeyas must be in our control, and then we are free to do what we want. Or, refuse to do what we feel to be wrong. There has to be some discipline even for a wise person with self control. One day, some girls came to me. They were studying for their B.A. and M.A. degrees. They said, 'Swamiji, why do all of you restrict us by telling us what to do and what not to do; what to eat and what not to eat? Why don't you just give us the freedom to do what we want? How does it bother you, to let us be free to follow our inclinations?'

'All right,' I said, 'Are you prepared to eat whatever I tell you?' This made them pause and think. 'There will be things which you will not be able to eat. If you wish, I will name them.' The girls admitted that it was true. So, since there comes a stage when you have to admit that you can't eat certain items, it is better to chalk out the limitations of what to accept in life, and reject the rest. It is like marking the boundary of our field with a little barrier, and cultivating the area within the limits.

Even birds and animals have their own rules and codes of conduct. Is it not a matter of shame if we, as humans, do not keep to the codes of conduct and reject harmful indulgences? Our senses must be controlled, and our intellect must dictate the extent of our indulgence. What sort of a servant is it, who goes on working after we tell him to stop, or refuses to do the work we tell him to do? Just think – are our senses our servants or are they our masters?

विधेयात्मा *Vidhe`yaatmaa*, means obedient. What is the benefit of obedience? It is प्रसादमधिगच्छति *prasaadamadhigacchati*. Arjuna was in tears when he came onto the battlefield. The Lord said, 'You came in tears, now go with blessings.' Arjuna is depressed, and the Lord is teaching him how to obtain pleasure and peace. 'Go with a tranquil mind. Abandon dejection and attachment.'

प्रसादे सर्वदुःखानां हानिरस्योपजायते। (६५)

*Prasaade` sarvadukhaanaam haanirasyopajaayate`. (65)*

It is not the items that cause sorrow. Nor is sorrow given by people. Sorrow is caused by desire. Householders complain of poverty, saying they don't have enough to eat. However, they have a full meal before coming. Perhaps they can't afford a better quality meal, but it is not that they starve. A businessman came once to me, and began to weep. So many big businessmen, even multi-millionaires come to me and weep, when they get caught by the Income Tax Department, or make a big loss. You should see how bitterly they lament! This man said that his financial condition was so bad that they found it difficult to get two square meals a day. He mentioned a person known to me, who had taken a lakh of rupees from him. He wanted me to intercede, and get his money back. I was moved to see him weep, and said I would speak about it when the man came to me. After ten days, the he came again, and told me that he had bought a plot of land, and planned to build a factory on it, worth ten lakhs. He wanted me to go and bless the Foundation Stone ceremony. I wondered how a man who could not afford two square meals a day could afford a ten lakh factory. After that, he went abroad and brought back machinery worth fifty lakhs!

So, just think – what is sorrow? All worldly sorrows are of this kind. People eat, drink, dress up, sleep, and keep lamenting. Their desires are the cause of their sorrows. One, when I was a youth, I felt very sad. The cause of my sorrow was that my Grandfather's student had not bowed down to me. I felt very bad, because I felt that a disciple of our lineage ought to show me this respect. I went to a Mahatma, and – after bowing down to him – told him about the incident. The Mahatma said, 'What was his fault? The poor man's mind must have wandered off somewhere, so he didn't remember to bow down. It is your desire to be given this respect which is the cause of your sorrow.' Desire is the filth of the mind. The mind is clean when there is no desire, and we are receiving the प्रसाद *prasaada* (Grace) from the Lord Satyanarayana. However, if there is any desire, then even the Kingly symbols like riding on an elephant, and having a ceremonious Chatra (umbrella) held over your head, will fail to give contentment or tranquility. Those who are afflicted by sorrow are afflicted by foolishness, because happiness is where Gnan is, and Gnan is where happiness is. Where there is a combination of आनन्द *anand* (bliss) and Gnan (knowledge), there is सत्य *satya* (truth). Where there is satya as well as Gnan, there is सत्यज्ञान *satyagnan* – knowledge of the ultimate reality, and also आनन्द *anand*. सच्चिदानन्द *Sacchidanand* (sat – truth + chit = awareness + anand = bliss) is not broken up. (It is the nature of the Atma) If your bliss is separated, then your ज्ञान *gnan* has left you, and your सत्ता *sattaa* (the reality which is you) has detached itself from you, and you are nothing but a corpse. The one who is unhappy is not a gnani. He does not have the knowledge of the ultimate reality. Death, अज्ञान *agnan* (lack of knowledge) and sorrow – these are three names of the same thing. That



which is Sat, is the Chit, and is Anand. So, experience प्रसाद *prasaada*. Let there be no desire in you. Retain your consciousness, but be free of desire. Then you will see how fearless and carefree you feel.

Our sorrows and misfortunes – and release from sorrow – are not in the hands of someone else. It is not that our sorrows will be removed when someone gives us something. Sorrow is not eliminated that way. You will be free from sorrow when your mind is limpid, free from desire, and full of contentment.

प्रसादे सर्वदुःखानां हानिरस्योपजायते। (६५)

*Prasannache`taso hyaashu buddhih paryavatishthate`.* (65)

You see, चित्ति-संज्ञाने *chiti-sangyaane`* is the root which forms the word चेतस् ‘*che`tas`*’ (consciousness). If your संज्ञान *sangyaan* (awareness) is सम्प्रसन्न *samprasanna* (filled with pure happiness), if it is steady, limpid, and free of desire, then your buddhi will become stable – आशु *aashu* (quickly) – without any other effort. It will stop wavering. You won’t need any other effort to keep your buddhi steady. It is the desires which make the buddhi restless and fickle. They are the filth of the mind, and should be washed away.

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना।

न चाभावयतः शान्तिरशान्तस्य कुतः सुखम्॥ (६६)

*Naasti buddhirayuktasya na chaayuktasya bhaavanaa,*

*Na chaabhaavayatah shaantirashantasya kutah sukham.* (66)

What about the one who is not युक्त *yukta*, who does not have a regulated intake and activity? He fails to see the truth behind action and inaction, and is not established firmly in the Lord. What will happen to him? He will not get buddhi. So, we should be युक्त *yukta*, because only the युक्त *yukta* gets buddhi; the अयुक्त *ayukta* (unconnected with the Lord) never gets it. ‘Yukta’ means Yoga, साधन *saadhan* (spiritual effort), उपाय *upaaya* (method) – which needs to be continued; whereas युक्त *yukta* means, one who has learnt the trick for remaining connected with the Supreme. So, one needs to know the trick for being happy.

A gentleman was giving a speech about how to control the mind. He spoke about the different methods for destroying desire. A man from the audience stood up and asked him if he had succeeded in destroying his desires, and controlling his mind. The lecturer lost his temper. All his lofty talk on the mike was mere theory, without personal experience. We tell people that when you say, ‘My mind’, it is incorrect. Neither have you created the mind, nor will it go with you. It keeps changing every moment. Why do you believe that it belongs to you? Why do you feel possessive about such a rascal, who you have not created, who refuses to follow your instructions, and keeps changing endlessly?

न चायुक्तस्य भावना *Na chaayuktasya bhaavanaa* – the अयुक्त *ayukta* doesn’t even have भावना *bhaavanaa* (enduring sentiment). What happens at the schools and colleges these days? Boys and girls become ethical brothers and sisters. Their fraternal feelings linger for a few months, and then they become lovers. How

will their भावना *bhaavanaa* last? They are युक्त *ayukta*, they do not adhere to the codes of conduct – neither in their behavior, nor in their outlook. A sister for six months, and then a lover for six months! It is like worshipping Rama for four days, then Krishna for four days, then Narayana for six days.

Our Udiyababaji Maharaj used to talk about an excellent point. He would ask, ‘Do you have a Guru?’

‘Yes, Sir, I do.’

‘Is he seated in your heart?’

‘Yes, Sir, he is established in my heart.’

‘Now, if the external Guru is found to be unworthy, does your internal Guru become unworthy as well?’ Oh, he has become your private Guru – how can he be spoilt? The external Guru may die. Let him die. The internal Guru lives on. The inner Guru is a divine, saintly, ethical entity, who will remain established in your heart until even your subtle body (which is reborn) is purified and liberated. Even after that, he will not lose his form. Then why do you fill your mind with a thousand images, calling them your Guru?

न चाभावयतः शान्तिः *Na chaabhaavayatah shaantih* – how can you have शान्ति *shanti* (peace) unless your feelings are enduring? There can be no peace unless your sentiments are stable. The biggest egoist in the world is the one who doesn’t have a Guru. All right, is there no one in this world, who you consider to be a faultless Mahatma? If you say that it is difficult, these days, to find a real Mahatma, then – are you in this world, or not? If there is no pure person in this world, how can you be pure? If you are convinced that nobody in this world can attain the Lord any more, then you certainly won’t attain Him, whether or not anyone else does! You are totally without support. There is no one upon whom you can have full faith, that He will help you in your hour of need. People get so carried away by their ego that they hold their head stiffly, and refuse to bow down to anybody.

I will tell you of an incident. I was going somewhere, with the wife of a wealthy businessman. We saw a group of saffron robed men, having tea and spicy snacks at a roadside tea stall. Involuntarily, I said, ‘This is what is called a खड़िया पलटन *khadiyaa paltan* (a group of loafers).’ The lady said, ‘Sir, these are the people to whom I fold my hands and bow my head respectfully, whenever I see the saffron robe. Only they know what they really are, but I gain this benefit.’ I was ashamed to hear these words, because her thinking was loftier than mine. So, when people who wear white clothes consider themselves superior to others, they go around sunk in their own egos, and distance themselves from the Lord. They should realize that one can never know which form the Lord may choose to assume any moment. The Lord – who comes even as a fish (in the Matsya Avatar), a turtle (in the Kacchap Avatar), who feels no shame in taking on the form of a boar (in the Varaha Avatar) – why can’t that Lord don the garb of a saffron-clad Monk? So, the important thing is that our vanity should be broken, and our faith should be developed. It is not that the reality will be as

clear as a crystal in the palm of your hand, for everyone. *Bhavanaa* is not something complete. It is a method. We can never hope to have peace of mind until our feelings are consistent.

A discussion was being held in the presence of a Mahatma. His disciple told me, ‘You are speaking about श्रद्धा *shraddhaa* (faith).’ I kept silent, but the Mahatma said, ‘Why, brother, who told you that it is a sin to talk about faith? Oh – श्रद्धा *shraddhaa* is such a wonderful quality that it purifies the heart as soon as it enters. A sinner becomes a meritorious person.’ Vyasji has written that श्रद्धा *shraddhaa* protects the श्रद्धालु *shraddhaalu* (one having faith) the way a mother protects her child.

अशान्तस्य कुतः सुखम् *Ashaantasya kutah sukham* – how can a person, who has no peace in his heart, ever be happy? ‘We will earn more money if we go there.’ People rush for from place to place, in the hope of making their fortune. My brother, happiness does not lie in wealth. I know wealthy people who cannot sleep at night. They take sleeping pills, trying to get some sleep. So, happiness does not lie in wealth. Happiness lies in peace, and peace comes from भावना *bhaavanaa*, and भावना *bhaavanaa* is obtained by being युक्त *yukta*.

I will now tell you something which is useful for worldly interaction. Take a look at your प्रज्ञा रानी *pragyaa raani* (the intellect which rules you). The wisdom which guides us must be given full respect. When I returned after this morning’s talk, I was told that an article is needed for ‘Chintamani’. I translated a lecture given at the Bangalore University, of which I had a copy. It was in Sanskrit, and was given by Palkhiwalla. He said that the greatest danger our country faces today, is the unreliability of the intelligencia, and their inability to establish the Vedas. It is comparatively easy to find upright businessmen, who keep their commitment, and pay up, when the payment is due. However, it is very difficult to find, amongst the intellectuals, a person who will stick to what he stated, even one day back. The intellectuals establish a viewpoint, and – when it suits them – establish a contrary viewpoint the following day. You cannot depend on them.

Twelve judges, five from the Supreme Court, and seven from the High Court, met one day. One of them told me how they had discussed the lack of ethics in the legal profession. A Judge had given a verdict in a particular case, before retirement. The case was taken to a higher court, and the same man appeared as the lawyer, on behalf of the petitioner. He was asked how he could plead against a verdict which he, himself had given earlier. ‘That was the verdict of a judge,’ he said, ‘At present, I am a lawyer for my client.’ The integrity of his intelligence was thus destroyed.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते। (६७)

*Indriyaanaam hi charataam yanmanovidheeyate*. (67)

One principle is that the Atma is the Brahman. This cannot be annulled, even if Brahma (the Creator) comes and declares it to be false. Local arguments will

establish that Brahma is as unreal as a dream, and the principle is true. Shri Krishna says that the इन्द्रियाँ *indriyas* lead the way. The eye saw a beautiful sari, and observes that the lady does not have one like this. The mind said, ‘Five hundred rupees are needed to buy it. Let us think of a way to get the money.’ The mind then prompted the lay to sit in a huff, so that her husband would give her the money to cajole her back into a good mood. This was the work of the buddhi. The eye went ahead, the mind followed, and the buddhi was forced to obey the mind, to get five hundred rupees. The indriyas became the master, the mind became the servant, and the poor प्रज्ञा *pragya* was made to obey them.

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि । (६७)

*Tadasya harati pragya vaayurnaavamivaambhasi. (67)*

Buddhi was ruined. It fell into the hands of a servant. It was carried off, the way a strong wind carries a boat off its course.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।

इन्द्रियाणीन्द्रियार्थम्यस्तस्य प्रज्ञा प्रतिष्ठिता ।। (६८)

*Tasmaadyasya mahaabaaho nigrihitaani sarvashah,*

*Indriyaaneendriyaarthe`bhyastasya pragyaa pratishthitaa. (68)*

The Lord tells Arjuna, ‘Oh, Mighty-armed one, he, whose इन्द्रियाँ *indriyas* are withdrawn from all sides, and from all sense objects, has a prudent and dependable intellect.’ Keep your sense organs under your control. Withdraw them from their objects. Keep a dog, but train him so well that he attacks at your command, and comes back to you as soon as you call him. The dog should be in the house, obedient and well behaved. This shloka comes later in the Gita –

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ । (३.३४)

*Indriyasaye`ndriyasya`arthe`raagadve`shau vyavasthitau. (3. 34)*

*Indriyasya indriyasys arthe`* - every sense organ has attachments and aversions for its respective objects. Every sense has its own object of pleasure and discomfort. Let the इन्द्रियाँ *indriyas* remain, let the objects remain, but let them all be under control.

We should not allow them to control us. Vedanta does not say that we should stop looking, or walking, or working. It does not tell us to go and sit in a dark cave. Vedanta tells us –

सेनापत्यं राज्यं च दण्डनेतृमेव च ।

सर्वलोकाधिपत्यं च वेदशास्त्रविदहति ।। (मनुस्मृति १२.१००)

*Se`naapatyam raajyam cha dandane`trime`va cha,*

*Sarvalookadhipatyam cha ve`dashastraavidarhati. (Manusmriti 12. 100)*

The Chandogya Upanishad mentions three points which the ब्रह्मज्ञानी *brahmagnani* (one who knows the Brahman) has, which the Brahman does not have. What are these three points? The Brahman does not have learning, but the Brahmagani has it. He is the स्वराट् *svaraat* (unruled by any other). He is radiant, shining, and above all. His bliss is extraordinary, his knowledge is extraordinary, and his reality is extraordinary, too.

So, the person whose इन्द्रियाँ *indriyas* are controlled, is respected for his stability. When such persons say that the Atma is the Brahman, we should never reject the verdict of their buddhi. Their buddhi is prudent, firm, and worthy of esteem.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥ (६९)

*Yaa nishaa sarvabhootaanaam tasyaam jaagarti sanyamee,*

*Yasyam jaagrati bhootaani saa nishaa pashyato mune`h. (69)*

पश्यतो मुनेः *Pashyato mune`h* – this muni (sage) has eyes, he sees. Only the eyes which share his vision can see the Paramartha (the supreme benefit). That Paramartha, which most creatures are ignorant of, is the निशा *nishaa* (night). Grammatically, निशा *nisha* also means, that, in which there is no शांति *shanti* (peace); and it can also be turned to mean ‘that, which contains a lot of peace’. A poet has written that it is something in which even the butterflies, trees, and shrubs experience rest. It is the supreme achievement which worldly people are ignorant about. The person who is self-controlled, the संयमी *sanyami*, is awake to this night. संयमी *Sanyami* is a synonym of संन्यासी *sanyaasi* (Monk). The subject just discussed is also इन्द्रियाणीन्द्रियार्थेभ्यः निगृहीतानि *indriyaaneendriyaarthe`bhyah nigrihitaani* – meaning, when good sense controls the senses, the person is called a संयमी *sanyami*. The same words are used in different contexts, in different schools of philosophy. This can lead to confusion and misunderstanding. In the Yoga Sutra, the word संयम *sanyam* means the three stages of धारणा *dhaarana* (focusing repeatedly on the subject of meditation), ध्यान *dhyaana* (meditation), and समाधि *samaadhi* (deep meditation). The subject of all three stages is the same. धारणा *Dhaarana* is related to space, ध्यान *dhyaana* is related to time, and समाधि *samaadhi* is related only to the subject. This is how they are analyzed.

I explain this to clarify the subtle differences. The Ayurvedic doctors, called Vaidyas, tell their patients to do संयम *sanyam*. What they mean is that the patient should control his diet, eating beneficial foods, and avoiding those which aggravate his disease. This संयम *sanyam* is different from the *sanyam* of the Yogis. The संयम *sanyam* of the Yogis is to control all their senses, the way a horseman keeps the reins in his hands, to control his horse.

यस्यां जाग्रति भूतानि *Yasyaam jagrati bhootaani* – जागर्ति *jaagrati* is the plural for ‘is awake’. Worldly people are fully awake to matters like social decorum, wife, son, wealth, business, shop, house, etc. They are alert and careful about these matters. They come to know of it, even eavesdropping to overhear what people say about them. Once, I was talking to an important man. I told him that people were critical of him. ‘Let them criticize,’ he said. ‘It is their tongue, so they say what they like. They don’t have the guts to come and say it to my face. They criticize to give relief to the itch in their tongues! It is the same as the buzzing

of mosquitoes. Why should I bother to understand their talk? They don't come forward to speak to me directly. Let them say what they want behind my back.' When we try to overhear what people are saying about us, it is like inviting sorrow. When a person says something secretly, it is obvious that he will not be saying anything good. I have some experience in confidential conversations! When people come to meet me in private, they speak about their debts, and their problems with their wives and children. They seldom talk about good things. However, when they want to talk about the Lord, they speak freely in front of everyone.

सा निशा पश्यतो मुनेः *Saa nishaa pashyato mune`h* – worldly interaction is like night for the enlightened person. It is the graveyard where ghosts abide. The word is a huge graveyard, where ghosts speak, and corpses come to life. What happens amongst the crowds at night? A son is born somewhere, someone is getting married, and someone is dying. All these are living corpses! In this great graveyard, you are like the Lord Shiva, with the ghosts and ghouls all around. The word भूत *bhoota* is used, isn't it? (भूत *Bhoota* can mean the past, living creatures, or ghosts.) यस्यां जाग्रति भूतानि *Yasyaam jagrati bhootaani*. What an excellent word to choose! Ghosts are Shivji's people. They get up and dance in the cremation grounds at night. They sing, and play, get married, express their joys and sorrows, weep, and shout. And everything is over as soon as the night comes to an end.

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत्।  
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी॥ (७०)

*Aapooryamaanamachalampratishtham samudramaapah pravishanti yadvat,  
Tadvatkaamaa yam pravishanti sarve`sa shaantimaapnoti na kaamakaamee.*

(70)

If fifty six tasty dishes were to be placed on a large plate, and served to a Mahatma, would he eat them or not? He would eat them, but he would not have had any desire for them in his heart. Nor would he have asked anyone to give him a lavish meal. The sea never goes to any river, inviting it to come to it. The rivers flow into the sea, and the sea accepts them calmly. आपूर्यमाणम् *Aapooryamaanam* – it is folly to chase desires. Someone said that it is only children who chase sense objects. The Upanishad says that Death has spread out a net, in which we get caught. However, आपूर्यमाणम् अचलप्रतिष्ठम् *appooryamaanam achalapratishtam* – the Sthitapragya sits unmoved, within his essence, while the world dies. समुद्रमापः प्रविशन्ति यद्वत् *Samudramaapah pravishanti yadvat* – at times he is in a मुद्र *mudra* (posture) of peace, and sometimes he shows restlessness, just like the ocean. At times he moves his hands and feet, and talks; and at times he sits immobile and silent. Pleasures come to him unsought. The rivers flow into the sea from all sides, but the sea is established in its own position. The Prashna Upanishad says –

नद्याः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति।

*Nadyaah syansamaanaah samudraayanaah samudram praapyaastam  
gacchanti.*

Oh, the rivers merge into the sea, losing their names and forms. Only the name and form of the sea remains. Similarly, the Mahatma remains seated. His form radiates bliss.

तद्वत् कामा यं प्रविशन्ति सर्वे *Taavad kaamaa yam pravishanti sarve* - all desirable objects and pleasures come unsolicited, and merge into the Mahatma. Removing disturbance is a cause for confusion. For example, my companions try to stop people from coming forward to touch my feet, while I am walking. The man has already stepped forward and bent down. What is the use of making a noise now? Stop him if you can, before he blocks my path, forcing me to stop walking. If a person has to stop every few steps, it affects the heart, just as a machine gets spoilt if it is put on and off repeatedly in quick succession.

A man once asked Shri Udiyababaji Maharaj, why he allowed people to apply sandalwood paste on him. He replied, 'My brother, I am unable to stop them. I do not want the sandalwood paste, but how does one stop those who are determined to apply it? Just as it is a disturbance for me to call people, it is a disturbance to try to stop them. I neither call, nor stop anyone. If someone comes, it is good, if he goes, it is good.'

A Monk was walking down Bombay's Kalbadevi Road. Four people walked with him, two in front and two behind. They kept calling out, telling people not to touch the Mahatma's feet. Now, who is bothered about touching a Mahatma's feet, in a busy city like Bombay? Who bothers to see how many Monks and beggars are walking around? However, when people heard the men call out that nobody should touch the Mahatma's feet, some of them thought that this must be a great Mahatma. 'We should definitely touch the feet of such a great Mahatma,' they said. 'If anyone touched Mahatmaji's feet, he fasts on that day,' said the Monk's disciples. 'Well, let him fast if he wants,' said the people. 'At least we will get the merit of touching his feet. We will definitely touch his feet.'

So, just as it is a disturbance to get attached, it is also a disturbance to detach yourself from worldly people. If you chase the objects of your desires, they will continue to elude you. They are just like the shadows of the Lord in your heart, which appear to be outside. If you look outside, (instead of within) you will always find that the things you desire are just beyond your reach.

विहाय कामान् सर्वान् पुंश्चरति निःस्पृहः।

निर्ममी निरहंकारः स शान्तिमधिगच्छति॥ (७१)

*Vihaaya kaamaan yah sarvaan pumanshcharati nispriah,*

*Nirmamo nirahankaarah sa shaantimadhigacchati. (71)*

पुमांश्चरति निःस्पृहः *Pumanshcharati nispriah* – means that he is not seated immobile; he is moving. If you ask a person who believes in samadhi, 'What is the meaning of चरति *charati* (moving about)', he will say, that it is समाधि

*samadhi*. The command of the Vedas is, चरैवति, चरैवति *Charaive`ti, charaive`ti* – walk on, go ahead, continue with the progress. चरन् वै मधु विन्दति (ऐतरेय ब्राह्मण ७.१३-१७) *Charan vai madhu vindati (Etare`ya Brahman 7. 13. 17)* – he who walks on gets the honey.

A Mahatma explained the characteristics of a Sanyasi (Monk) to me. One of the characteristics is that a Monk should not be attached to any particular place, or room. It is the sign of a householder to always want the same accommodation. This is not the characteristic of a renunciate. Another characteristic is that a Monk should not get attached to any particular person, wanting that person to accompany him all the time. Both of them will be bound, then. The Sanyasi and his companion will be bound to each other. The third characteristic is that a Sanyasi should never be attached to any particular object. If he says, ‘My bowels won’t move unless I drink a quantity of milk,’ he will have died for a couple of liters of milk! He will have to depend upon a trader to give him milk every day. So, a Sanyasi should remain unattached to any place, person, or thing. His inner vision should remain bright and shining. Let the place, person, or thing continue to be unreal. पुंमाश्चरति निःस्पृह विहाय कामान् यः सर्वान् *Pumanshcharati nisprihah vihaaya kaamaan yah sarvaan* – go around without a care! Don’t have any craving for something you did not get. Neither should you desire that which you can’t have, nor should there be any desire to retain what you have. Give a warm welcome to whoever comes, and give a warm farewell, when he wants to leave. There is no need to go into the worldly formalities of receiving, sending off, or requesting anyone to stay.

‘I sit peacefully, whether you come or go, my brother.’

आगच्छ गच्छ तिष्ठेति स्वागतम् सुहृदोऽपि वा ।

सम्माननं च न ब्रूयात् मुनिर्मोक्षपरायणः ।।

*Aa gaccha gaccha tishthe`ti svaagatam suhridopi vaa,  
Sammaanam cha na brooyaat munirmokshaparaayanah.*

विहाय कामान् यः सर्वान् *Vihaaya kaamaanyah sarvaan* – don’t have any hope that the future may bring you the things you want. पुंमाश्चरति निःस्पृहः *Pumanshcharati nisprihah* – don’t hope that what you have will remain with you. निर्ममः *Nirmamah* – let go of the feeling that what you have belongs to you. Don’t make it ‘Mummy’. Please don’t feel upset about what I say, but there are Monks who leave their natural Mothers, and – after accepting the vows of renunciation – make adopted Mummys and Papas. The reason such relationships are forbidden is that they turn into bondages. A poet has written –

अरे विश्व तू मुझे लुभाने का करता है व्यर्थ प्रयास ।

नहीं जानता मेरे उरमें दीख रहा प्रियका मृदु हास ।।

भले फूट जायें ये आँखें, पर न लखेंगी तेरी ओर ।

देख देख यह नृत्य कर रहा मेरा प्यारा नन्दकिशोर ।।

*Are`vishva too mujhe`lubhaane`kaa kartaa hai vyartha prayaas,*



*Nahin jaanataa me`re urame`n deekha rahaa priyaka mridu haasa.  
Bhale`foota jaaye`n ye`aankhe`n, par na lakhe`ngee te`ri aur,  
De`kha yah nritya kar rahaa me`raa pyaaraa nadnakishore.*

So, निर्ममः *nirmamah* means that the feeling – this belongs to me – is absent. You don't even need to feel that you own the loin cloth you wear. You don't need to feel that Bombay is yours. Oh, even the body does not belong to you, and the subtle body (consisting of the mind, buddhi, tendencies and subtle ego) is not yours either. Nor is the spirit which inhabits them, and no visible object belongs to you. You, yourself, are non-existent in the supreme reality. Then, what in this world is yours? What is mine?

Now, someone says, 'I do not desire that, which is not available, and nor do I desire to retain what I have. Further, whenever something is given to me, I do not consider it to be mine.' This is an excellent feeling. However, what about the pride of having developed such renunciation? A subtle ego is developed, when you feel that others lack such renunciation. My brother, you are trapped in the feeling, 'this is not mine.' So, you have to be totally free of any kind of ego. निरहंकार *Nirahankaara* – be free of any kind of vanity. Everything spoken by the Lord has a profound significance. If someone gives you something, requesting you to keep it, say, 'Look, my brother, I am a Sanyasi. I will not take this.' There is no ego in saying this, because it saves you from the evils of hoarding. If, however, you are walking on a road, and push forward saying, 'I will go first, because I am a Sanyasi. You people should walk behind me because you are only householders,' then that is your ego speaking. If a person asks you to give a false testimony in his favor, tell him, 'I am a Pundit, I am a Brahmin, and I do my daily rituals of purification. I chant the Gayatri Mantra every day. It is not my job to give a false testimony.' Then, if anyone accuses you of being very proud, tell him that this is a felicitous pride. 'It saves me from falsehood and perjury.'

There was a Punditji in Kashi (Varanasi), who is still living. He got married to a low caste girl. Fifteen years or so later, I happened to visit them. The wife came and sat near me. She wept, as she told me how humiliated she felt, because her husband kept telling her that she was from a low caste. 'He got married to me, the children were born, and we eat and live together. Yet he keeps humiliating me because of my birth. I am his wife – what can I say to him?' It occurred to me that the Punditji has given up the qualities of a Brahmin long ago – on what basis was he so proud now?

You see, the meaning of the word निरहंकार *nirahankaara*, in Sanskrit, does not mean the destruction of the ego. This अहंकार *ahankaara* is the individuality of the senses, which enables the eyes to see the ground, before the feet walk ahead. The eyes send their message to the ego, that the ground is safe to walk upon, and the ego send the message to the feet, to walk on. How could the eyes and feet work in unison, if there was no common factor? So, it is the same ego

which sees through the eyes, and moves through the body. However, who are you? This ego is not the essence which is the real you. You are the unattached Brahman. Just as the physical body – composed of bones and flesh – does its work, so does the subtle ego – which abides in your subtle body – do its work, even though it is an illusion that you are an individual. All the apparent action is undertaken through illusion, and you are the witness of all that happens.

So, शांतिमधिगच्छति *shaantimadhigacchati* – he gets शांति *shaanti* (peace). The word अधिगम *adhigam* means that peace cannot be manufactured. Pay attention to this point. अधिगच्छति *Adhigacchati* means, to understand. There is one place peace goes to. When we take it out, and sit, we can't see it. But, when we realize that we are the sub-stratum of peace, then we get a glimpse of it, and can feel its presence.

Shri Haribabaji Maharaj used to go to the house of a learned man, to listen to his discourses. He had been going there for about four months, when one of his followers told Baba that a number of valuable shawls and decorative garments were hung on hooks, on the walls of the man's house. He said that it was like an exhibition. Haribabaji said, 'I have been going there every day for four months. I only looked at Punditji, and listened to his discourse. I never even glanced inside his house to see what was there.' This answer shamed his follower, because his attention had been wandering among the expensive garments – he had not been watching Punditji, or listening to his discourses.

Similarly, what do you notice? Within you are the gross elements of bone, flesh, skin, etc., which represent the तमोगुण *tamoguna* (lowly tendencies). Then, there are the emotions like forgiveness, compassion, etc., which represent सत्त्वगुण *sattvaguna* (lofty tendencies). And then, there is the state of constant tranquility, which you fail to notice. Where are you seated, when you observe? अधिगच्छति *Adhigacchati* means obtaining the understanding of the peace which resides within. The word *adhigam* is a synonym of the word Gnan.

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति। (७२)

*E'shaa braahmee sthiti paartha nainam praapya vimuhyati. (72)*

All of this is a definition of the त्वं पदार्थ *tvam-padaartha* – the oneness of the Atma and the Brahman. Don't be afraid. मत्परः *Matparah* – as soon as you move towards Me, you will reach the तत्पदार्थ *tat-padaartha* (the all-pervading Brahman). The Lord introduced the topic by speaking about the Atma, and concluded by saying एषा ब्राह्मी स्थितिः पार्थ *E'shaa braahmi sthiti paartha.* *Braahmi sthiti* means the state when the Atma is experienced to be one with the Brahman. To be established in the Atma is to be established in the Brahman. Then, नैनां प्राप्य विमुह्यति *nainam praapya vimuhyati* was also clarified. Once the process of वृत्ति-व्याप्ति *vritti-vyaapti* (when the tendencies are all gathered up and poured into the Brahman) is accomplished, then there is no need for it to occur again. When a person has achieved enlightenment, he cannot become ignorant again. Once he has realized that his Atma is everybody's Atma, and is the all-

pervading Brahman, there is nothing which remain separate from him. How can he know another, when no other exists? When the essence is the same, how can knowledge about it be different? Having obtained this knowledge, there can be no question of its being unobtained.

Now, someone said, 'My brother, my life has been a total waste. What can I do now?' A poem comes to mind:

प्रभु नहीं चीन्हा रे उमरिया बीत गयी।

उमरिया बीत गयी सारी, प्रभु नहीं चीन्हा रे।

ऐसे ही जनम समूह सिराने।

प्राणनाथ रघुनाथ सों पति तजि सेवत पुरुष बिराने।

*Prabhu naheen cheenhaa re` umariyaa beeta gayee,*

*Umariyaa beeta gayee saaree, prabhu naheen cheenhaa re`.*

*Aise` hee janma manooha siraane`,*

*Praananaatha ragunaatha saun pati taji se`vata Purusha biraane`.*

No, no! Fear not! The Dharma (religion) which cannot uplift one who has fallen, which cannot raise up the lowly – how will it be a Dharma at all? There is no need for a religion which lacks the capacity to turn a sinner into a person with merit. Dharma is that, which turns a sinner into a saint, raises up the lowly, and brings salvation to any who come to it – whether it is a Brahmin or any other. This Dharma is such that it liberates a person who thinks of it, even if it is on the day of his death, or while he is dying.

स्थित्वा स्यामन्तकालेऽपि *Sthitvaa syaamantakaale`pi* – even if the entire life has passed away in thinking about the essence of the Vedas, without bringing the experience of the Brahman – if, by a stroke of good fortune – the person gets सत्संग *satsang* (godly company), and experiences the ultimate Reality, he will stop considering himself to be a Jeeva (individual soul). His feeling of individuality will die down, and he will cease to see the world as being real.

The lamp (of inner illumination) that we light, should have the oil of श्रद्धा *shraddhaa* (faith). The बुद्धि *buddhi* should be the vessel, and the Atma – which we must constantly remember to identify with – should be the flame. अविद्या *Avidyaa* (nescience) is darkness, and मोक्ष *moksha* (liberation) is release from the darkness of nescience. The witness who watches this worldly play is the Brahman, the Atma. This is the essence of Vedanta. ब्रह्मनिर्वाणमृच्छति *Brahmanirvaana mrichchati* means that he has obtained ब्रह्मनिर्वाण *brahmanirvaana*; he has been liberated from this world, and established in the Absolute. Some people consider ब्रह्मनिर्वाण *brahmanirvaana* to be one word, निर्वाण *nirvana* (passing away) into the Brahman, or becoming the Brahman; and some consider that one becomes separate from निर्वाण *nirvaana*, when one is released from the cycles of rebirth. What is the Brahman like? The Brahman is निर्वाण *nirvaana*. It is complete, it is the final emancipation. It is such a *nirvaana* that it has no movement (निर *nir* = no, वाण *vaana* = movement). It does not have even a

whiff of any desire. It has no movement from birth to birth, or from this world to any other land.

Now, come, let us do the निर्वाण *nirvaana*! First, an arrow strikes the target. What is its target? There is pain in the body. If the target of the arrow is contrary to happiness, we will become unhappy. Then, if we become unconscious, it will be contrary to our consciousness, our चेतन *che`tan*, and then we will die. The arrow thus achieves three things. First, it gives us suffering, then it makes us unconscious, and then it causes our death. निर्वाण *Nirvaana* means liberty from all three. निर्वाण *Nirvaana* is that, which contains no desires, and no movements of coming (into the world) or going (death). ब्रह्मनिर्वाण मृच्छति *Brahmanirvaana mricchati*.

Thus, this second chapter, called ‘Sankya Yoga’ has been completed.

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## CHAPTER III

Arjuna's question is so simple and straightforward! The question arose in his mind, and he asked it without hesitating. अर्जुन उवाच *Arjuna uvaacha* means, 'this is spoken by Arjuna'. Sanjay is telling Dhritarashtra that what he says next is what Arjuna said. Arjuna asked Shri Krishna for his final opinion. In reply, Shri Krishna tells him about the buddhi of Sankhya and the buddhi of Yoga. What are Sankhya and Yoga? सम्यक्ख्यानम् संख्या *Samyakhyaanam sankhya* – to describe something with enumeration is called संख्या '*sankhya*'. संख्यैव सांख्य; सम्यक्ख्यानमेव सांख्यम् *Sankhaiva saankhyah samyakkhyaaname`va saankhyam* – to analyze and describe in detail, is called सांख्य '*saankhya*'. Similarly, योजनम् योगः *yojanam yogah*. The root *yuj* is used to make both समाधि *samaadhi* (deep meditation) and संयोग *sanyog* (uniting). योगः समाधिः *Yogah samaadhih. Yogah sanyojanam*. To unite something with something else is called Yoga. Or, to mix something with something else, in such a way that all doubts and differences are resolved, is Yoga. It is also Yoga when all actions are poured into their cause. When two things are connected in such a way that they become one, it is also Yoga. Yoga is the activity undertaken by a person who is suited for the right action, effort, and result. It is the physical, mental or intellectual activity which is repeated systematically in an unrelenting effort to produce the desired result.

If we wish to define Yoga and Sankhya in brief, we can say that Yoga is what can get us the results we desire, while Sankhya is that which reveals the existing reality as it is. Shri Krishna has called them both 'buddhi', in the Gita, and said plainly, 'Arjuna, you should remain बुद्धियोगी a *buddhiyogi* (united with the buddhi).' He has also said –

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन। (२.४५)

*Traigunyaavishayaa ve`daa nistraigunya bhavaarjuna .(2. 45)*

The Vedas give their strictures about what is right and what is wrong for people of the three types of gunas (latent tendencies). 'So, you should attain the stage of निस्त्रैगुण्य *nistraigunya* (being beyond the three tendencies).' The Lord has also said, एषा ब्राह्मी स्थितिः पार्थ (२.७२) '*E`shaa brahmi sthitih paartha* (2. 72) – this is the ब्राह्मी स्थिति *brahmi-sthiti*, the ultimate emancipation.' He has also stated, कर्मण्येवाधिकारस्ते मा फलेषु कदाचन (२.४७) '*Karmanye`vaadhikaaraste`maa fale`shu kadaachana* (2. 47) – you have the right only to do the right action; not to the fruit of the action.' Arjuna, however, is still not quite clear about what the Lord means. So, he tells the Lord to give him a clear answer. Arjuna asks without any guile. He has no ulterior motive, like that of testing the Lord, to see what answer He gives. He asks without guile.

Now, what does the Lord say, ultimately? The Lord is very partial to buddhi. Right from the start, it is perfectly clear that the Lord attaches great importance to the buddhi. It is a characteristic of the buddhi to favor the truth. It always inclines towards that which it perceives to be true. It is a different matter altogether, when we deliberately avoid acknowledging the truth.

The word जनार्दन ‘*Janaardana*’ used by Arjuna for the Lord means ‘the one who kills wicked people.’ Janardan is also the name of the one who frees us from the cycle of birth and death, and it also means ‘the one who destroys Maya.’ Janardan is the one who destroys nescience and ignorance. Arjuna’s words indicate, ‘It is Your job to remove nescience, since You are partial to buddhi, and the buddhi always confirms the truth. You have stated दूरेण ह्यवरं कर्म बुद्धि-योगाद्भज्जय (२.४९) *doore`na hyavaram karma buddhiyogaadghananjaya* (2. 49) – karma comes far behind buddhi; it is at a much lower level.’ This means that karma can be foolish. What will people assume, if it is stated that this action is far behind buddhi? They are bound to think that the person doing that action is a fool. He should not do what he is doing.

Well, if you say that the Lord is speaking in general terms, it is not so. The second half of the shloka states clearly, बुद्धौ शरणमन्विच्छ *buddhau sharanamanviccha*. This is an order given directly to Arjuna, to take the shelter of his buddhi. The Lord has criticized those who do not take the shelter of their buddhi – कृपणः फलहेतवः (२.४९) *kripanaa falahe`tavah* (2. 49). The Lord has criticized those who seek a reward, and advised us to take the shelter of our buddhi. He has criticized worldly action which is unconnected to the buddhi. Because of these flaws, it is natural that Arjuna continues to feel confused. It is not his fault. He is straightforward and simple hearted. Neelkantha has defined the word ‘Arjuna’ as ‘absolutely upright, not crooked in any way.’ Panini’s grammar defines it differently, stating that Arjuna means ‘the one who earns (merit)’. Neelkantha, however, describes ‘Arjuna’ as being uncomplicated and straightforward. Arjuna’s question makes it clear that the buddhi is superior to the action.

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन।  
तत्किं कर्मणि घोरे मां नियोजयसि केशव॥ (१)

*Jyaayasee che`tkarmanaste`mataa buddhirjanaardana,*  
*Tatkim karmani ghore`maam niyojayasi ke`shava. (1)*

Arjuna says, ‘Oh, Keshava, why do You tell me to go into action, where there is no Buddhiyoga at all? An action, moreover, which is so terrible. Why do You assign me the task of fighting?’

Keshava means ‘the one with long, black hair.’ Shri Krishna’s hair was so black that His blue-hued face shone in-between. I have observed that people who have a dark complexion keep their hair long, on both sides of their faces. No matter how dark their skin may be, it cannot be as dark as their hair. So, the face seems a little fairer when surrounded by black hair.

See what else ‘Keshava’ means. The one, whose hair is beautiful and strong, is called Keshava. What are Shri Krishna’s locks? They are rays of knowledge, rays of enlightenment. केश *Ke’sha* (hair) does not mean the moustache or beard. It means the animate object from which animated rays spread out; and the one who has such केश *ke’sha*, is called Keshava. He is the source of everything which is animated. It is His power which animates everything in this illusionary world.

Some people are of the opinion that even the आभास *aabhaasa* (illusion) is सत्य *satya* (real). However, is the illusion caused by anything in particular, or does it have no specific cause? It is निर्निमित्तिक *nirnimittik*; there is no specific cause.

I agree that the निर्निमित्तिक *nirnimittik* has no beginning. That, in which the illusion appears, has no beginning. Nevertheless, is it not annulled by तत्त्वज्ञान *tattvagnan* (knowledge of the essence of the Brahman)? Does not the cause, which is reflected in the antahkaran – or in nescience – get annulled by enlightenment? When the result of the illusion is removed, where will the illusion remain? The fact that something has no beginning in Time does not make it immune to annulment. There is no automatic decree, that something which has no beginning cannot be negated. If it retains its validity, even after enlightenment is obtained, then it is the Truth, the permanent Reality. So, illusion is without a beginning, and exists for as long as it seems to be real in the four-fold mind, called the antahkaran. There is no harm in saying that this illusion flows through time. When the antahkaran is known to be unreal, then the illusions will also come to an end. This is the principle of Vedanta. It is the same principle established by Shankaracharya.

Look, कश्च *kashcha*, अश्च *ashcha*, एषां *eeshashcha* – meaning Brahma (the Creator), Vishnu (the Sustainer) and Shankar (the Destroyer) – are all called केश *ke’sha*. केशान् ब्रह्मा-विष्णु-शिवान् वयते प्रशास्ति इति केशवः *Ke’shaan brahma-vishnu-shivaan vayate` prashaasti iti ke’shavah* – the one who rules over Brahma, Vishnu and Shiva is called ‘Keshava’.

A friend of mine was very tender hearted. One day he went to Udiyababaji Maharaj. Baba invited him to ask any questions he had. He said, ‘Sir, you are all very wise and learned. You are enlightened. I am a servant with an impressionable and sensitive mind. I don’t know what you may say, and how it

may affect my mind. So, please don't induce any changes in my thinking. I am a very simple man.' Baba laughed heartily at these words, and said, 'You are fine, as you are.'

Arjuna seems to be talking in the same way, when he says, 'Shri Krishna, You are a very powerful ruler. You make even Brahma, Vishnu and Shiva dance to your piping – विधि हरि शम्भु नचावन हारे *vidhi hari shambhu nachaavana haari*. It is You who has given the Vidhaataa (Brahma), Hari (Vishnu) and Shiva their powers. So, You will convince people whatever You choose. However, Shri Krishna, as far as I am concerned, please tell me what is best for me, in simple terms. I have a thirst for that which is praiseworthy. I want to know what is meritorious. That is why I want to know about this' –

व्यामिश्रेणैव वाक्येन बुद्धिं मोहयसीव मे।

तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥ (२)

*Vyaamishre`ne`va vaakye`na buddhim mohayaseeva me`,  
Tade`kam vada nishchitya ye`na shre`yahamaapnuyaaam. (2)*

When I studied the portion of the Vedas which applied traditionally to my lineage, I pondered deeply upon the words श्रेयश्च-प्रेयश्च *shre`yashcha-pre`yashcha*. What I understood was that a person should never get caught by the instant gratification which worldly pleasures provide. One should choose the basic meritorious goals. Arjuna says, 'I desire that, which is श्रेय *shre`yas* (praiseworthy), and I have surrendered to You. So, why do you give me such confusing advice?'

Note how carefully Arjuna chooses his words. I remember how obtuse I was, as a child. A Mahatma was explaining something to me once, and I told him that he was saying झूठा *joothaa*'. (Joothaa can mean a lie, or it can mean something made impure by touching to the mouth.) Despite this impudence, he did not get annoyed. 'Very well,' he said, 'What I said was not true. Now you tell me what the truth is.' I said, 'Sir, what I say will also be झूठा *joothaa*, because when the words touch my tongue, they become झूठा *joothaa*.' The Mahatma was delighted with my impudence and understanding, and had a hearty laugh. Mahatmas give telepathic sermons for this reason.

How does Arjuna view Shri Krishna's words? व्यामिश्रेण इव वाक्येन *Vyaamishre`na e`va vaakye`na* – they seem like a 'khichri', where the flavors of rice and pulses are all mixed up. We can't discern the separate flavors. It is like the vegetables cooked by the Gujaratis, which contain both salt and jaggery. When Shri Krishna went to Dwarka, it was natural for Him to be influenced by the habits of Gujarat – Kathiawad! So, His talk is also a mixture – व्यामिश्रेणैव वाक्येन *vyaamishre`ne`va vaakye`na*. After this, Arjuna says, बुद्धिं मोहयसीव मे *Buddhim*



*mohayaseeva me`* - my buddhi is confused.’ The word *e`va* reveals Arjuna’s extreme caution in choosing his words. What does it mean, to tell the Lord that He is making a khichri? It means that the Lord believes in totality. It appears from His talk, that a person can simultaneously undertake the different paths of Karma and Gnan. This has confused Arjuna – मोहयसी इव *mohayasee iva*. Arjuna is confident that the Lord can not mislead or confuse someone who is His devotee, His disciple, and has, moreover, surrendered to Him. Arjuna has faith in the Lord’s compassion and adherence to the truth. Despite this, he feels that the Lord is confusing him at that moment, so he says, तदेवं वद निश्चित्य ‘*Tade`kam vada nishchitya* – give me a clear decision.’

Then, as though the Lord asked, ‘Which one should I tell you? I am telling you, as it is.’ Arjuna said, No, not like this.’ ‘Then how?’ येन श्रेयोऽहमाप्नुयाम् ‘*Ye`na shre`yohamaapnuyaam* – tell me the way by which I can obtain merit.’

Now the Lord clarifies that He did not mean to imply that a person can practice both Karmayoga and Gnanyoga simultaneously. It is the temperament of the individual which is the deciding factor, about which path is right for him. ‘This is why I elaborated on both paths. My explanation shows that Karmayoga is connected to Gnanyoga, through an अङ्गाङ्गी भाव *angaangi bhaava*. Yoga is the अंग *anga*, and Sankhya is the अङ्गी *angi*.’ The अङ्गाङ्गी भाव *angaangi bhaava* means that the external efforts of Yoga are necessary for purifying the antahkaran. The internal effort of developing वैराग्य *vairaagya* (detachment) is necessary to purify the objects (and save ourselves from getting attached to them). The religious traditions and practices are also a साधन *saadhan*, a method of inner purification. Leading an ethical life results in the development of qualities like शम-दम *shama-dama* (internal and external self control). They cleanse the tendencies, the way the nozzle of a gun is cleaned. They make the mind capable of absorbing the essence. Tendencies are comparatively superficial, and the object (the Atma within the individual) and the Brahman are at a deeper level. The superficial efforts are विवेक *vive`k* (discrimination), वैराग्य *vairagya* (detachment), samadhi, and निमित्त *nimitta* (that which is used as a focal point), because these cleanse the antahkaran. It is one thing to cleanse the vessel, and another to use it for cooking rice. So, these are the methods for cleansing the vessel of the mind.

About forty or fifty years ago, when we were in Rajasthan, we used only a little water to clean our plates, before eating. The reason was that the utensils used to be cleaned with dry sand. Similarly, the process of cleaning the thali (plate) is the बहिरंग साधन ‘*bahirang saadhan*’ (superficial effort), and the serving of food in the thali is the अन्तरंग साधन *antarang saadhan* (the internal offering of the Atma, as both ‘That’ factor and ‘This’ factor – meaning that the Universal Atma and

the Atma within the individual). The activities of श्रवण *shravana* (listening to discourses), मनन *manana* (pondering upon what we hear), and निदिध्यासन *nididhyaasan* (bringing our mind repeatedly to the object of worship), are all focused either on the तत्पदार्थ 'Tat padaartha', or on the त्वं पदार्थ 'Tvam padaartha' (Tat = 'that; Tvam = 'you'. It refers to the Vedic philosophy which states, 'Thou are That'; meaning, you are the Brahman). Thus, the अन्तरंग साधन *antarang saadhan* is the cleansing of the instrument – the antahkaran. When the cleaner cleans the car, it is different from when he sits in it and drives it. Having placed the question, Arjuna felt a bit nervous about having used the words व्यामिश्रेण वाक्यं 'vyaamishre`ne`va vaaykye`na –confusing words', and घोरे कर्मणि 'ghore`karmani – terrible action.' He feared that these words may displease Shri Krishna. However, Shri Krishna said –

लोकेऽस्मिन्निविधा निष्ठा पुरा प्रोक्ता मयानघ। (३)

*Loke`smindvividhaa nishthaa puraa proktaa mayaanagha. (3)*

‘Arjuna, you are sinless, innocent of any wrong intent. You are not at fault; you speak the truth. If there had been any murkiness in your mind, you would have tried to hide it. The first point is that you have asked an excellent question.’

You see, when the question is appreciated, it enhances the buddhi of the one who asks. If the person who asks something is told, ‘You are a fool! You don’t understand anything! Your antahkaran is impure,’ then it casts a damper on his eagerness for knowledge. So, my brother, see the Brahman within the questioner. Consider him to be the शुद्ध *shuddha* (pure), बुद्ध *buddha* (enlightened), मुक्त *mukta* (liberated) one, who has come to you in the guise of a जिज्ञासु *jigyaasu* (seeker of the ultimate truth), to place his question to you. You have donned the garb of ज्ञान *Gnan*, and he has donned the garb of जिज्ञासा *jigyaasaa* (desire for the ultimate truth). Within you both is the same Atma. So, treat him with respect.

Shri Krishna said, अनघ 'Anagha (sinless) Arjuna, I have explained, earlier, that there are two types of निष्ठा *nishthaa* (beliefs) – पुरा प्रोक्ता मयानघ *puraa proktaa mayaanagha*.’ The word पुरा *puraa* is explained in the second chapter. Some people say that the word indicates that Shri Krishna has no beginning in Time. It makes no difference to Him, whether He said something five minutes ago or five thousand years ago. The truth remains the truth; its validity is unaffected by time.

That is all right, but what if we consider the words पुरा-प्रोक्ता 'puraa proktaa' to be spoken at a fixed period in time?

For that, you have to see where the Lord is seated when He says them. In the first shloka of the fourth chapter, He says –

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्॥ (४.१)

*Imam vivasvate`yogam proktavaanahamavyayam,  
Vivasvaanmanave`praaha manurikshvaakave`braveet. (4. 1)*

Where is this Yoga? It is seated in the buddhi. Surya (the sun) means the illumination in the buddhi – धियो यो नः प्रचोदयात् *dheeyo yo na prachodayaat*. ‘I spoke of this first of all, then I told Vivasvaan Manu about it, and – मनुरिक्ष्वाकवेऽब्रवीत् *manurikshvaakave`braveet* – Manu told Ikshvaku.’ Ikshvaku represents the senses. एवं परम्पराप्राप्तम् (४.२) *E`vam paramparaapraptam (4. 2)* means, it descended into the senses from generation to generation. This means that the Lord is not speaking from a position in the beginning of Time or Space. He speaks from a position in the beginning of Creation. It is the place from which tendencies rise and fall, the place where tendencies are born, and into which they dissolve. So, come, let us go to that position, and then we will understand what the Lord means. द्विविधा निष्ठा *Dvividhaa nishthaa*. द्विविधा *Dvividhaa* means two. The निष्ठा *nishthaa* (belief) is one, but it has two modes. It develops in two ways. The विद्या *vidhaa* (methods) are two, but the belief is one, and the same. This is what I have stated.’

ज्ञानयोगेन सांख्यानं कर्मायोगेन योगिनाम्। (३)

*Gnaanayoge`na saankhyanaam karmayoge`na yoginaam. (3)*

Gnanyoga is for those who prefer to reach the Ultimate Truth through the intellectual method of calculating and analyzing the factors which the ultimate essence is composed of. Karmayoga is for those who believe Satya (the ultimate Truth) to be invisible and beyond their reach, but wish to find a way to obtain it. The Bhagwat mentions a belief in a middle stage.

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु।

तेष्वनिर्विण्णचित्तानां कर्मयोस्तु कामिनाम्॥

न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः। (११.२०.७-८)

*Nirvinnaanaam gnaanayogo nyaasinaamiha karmasu,  
Te`shvanirvinnachittaanaam karmayogastu kaaminaam.  
Na nirvinno naatisakto bhaktiyogasya siddhidah. (11. 20. 7 – 8)*

Gnanyoga is for the fully detached, and Karmayoga is for those with some worldly attachments. However, what about those who are neither fully detached, nor fully attached to the world? For them Bhaktiyoga – the path of loving devotion – is the right path. The Gita, however, has only विद्या *vidhaa* (mode), no

विधि *vidhi* (ritual). The two are quite different. Vidhaa is a way of explaining, a style of teaching. ज्ञानयोगेन सांख्यानाम् (३.३) *Gnanayoge`na saankhyaanaam* (3. 3) indicates that everybody should think about Sankhya, because nobody is prepared to admit that he lacks buddhi. Everybody considers himself to be very intelligent, and says, 'Do you consider me to be a lesser man? I am as fit for Gnanyoga as anyone! Who are you to say that I am incompetent to follow this path?'

न कर्मणामनारम्भात्रैष्कर्म्यं पुरुषोऽश्नुते । (४)

*Na karmanaamanaarambhaarnnaishkarmyam purushoshnute`*. (4)

Now I will explain the अंगांगी भाव *angaangi bhaava* of Karma and Gnan. You can never attain नैष्कर्म्यं *naishkarmya* (the state of being beyond the effects of Karma) unless and until you have undertaken Karma in the right manner. नैष्कर्म्यं *Naishkarmya* is the fruit, and worship through right Karma is the method. Observe this clearly. There is not the slightest need for any pretense in this. If you do not begin Karma, you will never attain नैष्कर्म्यं *naishkarmya*. Proper action prepares you to be suited for the achievement of नैष्कर्म्यं *naishkarmya*. If you say, 'Sir, I cannot see the picture,' it is correct. How will you see the picture? You have to use your feet to walk up to it, before you can see it! When you walk, it is Karma, and when you see, it is Gnan. People make proper use of अन्ध-पंगु-न्याय '*andha-pangu nyaaya*'. When a blind man carries a lame man, the lame man guides the blind man, and they both reach their common destination. We see with our eyes, and walk with our legs. However, if there is nowhere for us to go, then we use only our eyes to observe. You see, the Paramartha (ultimate goal) is not a place for us to go to. Nor is it a railing for us to hold, to guide us. Where is the combination of Karma and Gnan to be applied? It is to be applied where both the organs of action, and the sense organs, need to be used. If we wish to hold a tender object to our heart, the skin cannot touch it until the hand grasps it and carries it to our chest. We want to touch the flower to our eyelids, and bring it to our nose, to catch the fragrance. What is this? It is the combination of Karma and Gnan. It is a Gnan when the nose informs us about the fragrance, and it is Karma when the perfume bottle is lifted up to the nose.

Our Atma is beyond the reach of Karma. It is the essence of Gnan, and can be experienced only by आवरणभंग *aavarabhanga* – the shattering of the veil which hides it. The combination of Karma-Gnan is of no use here. Here is नैष्कर्म्य-त्याग *karma-tyaaga* (giving up Karma), or कर्म-मुक्ति *karma-mukti* (being liberated from the effect of Karma). The thing is that the word नैष्कर्म्यं *naishkarmya* is of even greater importance. कर्मणो निष्क्रान्तं निष्कर्मं ब्रह्म *Karmano nishkraantam nishkarma brahma* – that, which is above all three – the Kartaa (the one who acts), the Karma (action) and the Karmafala (fruit of the action) – is called नैष्कर्म्यं

*naishkarmya*. निष्कर्मणो ब्रह्मणो भावः नैष्कर्म्यम् अश्नुते व्याप्नोति ब्रह्म भवति *Nishkarmano brahmano bhaavah naishkarmayam ashnute`vyaapnoti brahma bhavati*. Unless a person begins to work towards the purification of his antahkaran, he will never be able to attain the experience of being the Brahman. So, the ब्रह्म-भाव *Brahma-bhaava* (the feeling ‘I am the Brahman’) is the अंगी *angi* (whole), and the Karma is the अंग *anga* (part). This means that an effort is needed, to cleanse the antahkaran. This is the first point.

न च संन्यसनादेव सिद्धिं समधिगच्छति। (४)

*Na cha sanyasanaade`va siddhim samaadhigacchati. (4).*

The second point is that the person gives up all Karma before the अन्तःकरण *antahkaran* is purified – what happens, then?

नारि मुई घर सम्पति नासो। मूँड मूँडाय भये संन्यासी।।

*Naari mui ghara sampati naasi, moonda mundaaya bhaye`sannyasi.*

(The wife died, and wealth was depleted, so the man shaved his head and became a Monk.)

This is what will happen! Whoever becomes a Monk without having inner detachment, will not have a pure अन्तःकरण *antahkaran*, because नैष्कर्म्य *naishkarmya* cannot be attained without proper Karma. So, one should put in the right effort. Purity cannot be attained by simply becoming a Monk, if detachment is lacking. One should, therefore, definitely do Karma.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत्। (३.५)

*Na hi kashchitkshanamapi jaatu tishtatyakarmakrit. (3. 5)*

Now see the third point. Let the essence – which can be called the Brahman or the Atma – remain beyond Karma, but कश्चित् व्यक्ति विशेषः *kashchit vyaktivishe`shah* – no person dwelling in a physical body can remain without action, for even a moment. People go and live in isolation under a tree. They keep sweeping the ground there. Please don’t feel offended at my pointing out these facts. Such people throw stones at the birds whose chirping disturbs them. Just try to be अकर्मकृत् *akarmakrita* (without action), and see! Many of those who are given a hut, shut their doors, and do physical exercises inside. Or else they while away their time in massaging themselves with oil. There was a Mahatma who kept his door shut, to avoid meeting people. Yet, what was he to do, all by himself? The poor fellow did not even dare to take a nap, incase people heard him snore! So, he would give himself an oil massage, and do exercises to pass his time. Seeing him, I was reminded of the proverb, बैठा बनिया क्या करे, इस कोठे का धान उस कोठे मे करे ‘*Baithaa baniyaa kyaa kare` , isa kothe` kaa dhaan usa kothe`*

*kare`.* (What does an idle grocer do? He shifts the groceries from one place to another). What I mean to say is that it is not possible to give up all action. So, one should work, and the action should be proper and systematic.

कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः। (५)

*Kaaryate` hyavashah karma sarvah prakritijairgunaih. (5)*

Now take the fourth point. There is activity within every body. Tendencies rise up according to the nature of the person, and compel people to act. Action is compulsory for every being that has a physical body. A human being should, therefore, refrain from doing anything that is forbidden by Dharma. We should only do what is within the tenets of Dharma. We should formulate ethical guidelines, and ensure that our actions are within this ethical framework.

Now it is said that everybody's Atma (referring the physical body connected to the Atma) is a combination of Karma and Gnan. The physical body is neither only Karma, nor is it only Gnan. Whether you call it अभ्यास *abhyaasa* (habit) or ग्रन्थी *granthi* (knot), it makes no difference. Won't a ग्रन्थी *granthi* contain both? This is absolutely the topic of Vedanta. When you curtail the movements of the body, the mind becomes more active. What happens when the mind becomes more active? It recalls the things it has seen and heard. The mind will use the senses, to revive memories, and can even obtain new knowledge through the senses.

However, what if the mind gets immersed in the memory of pleasurable objects? Its experiences will only belong to the external world; it has no experiences of the Parameshwara (the Almighty God), so it will only dwell on other things. We can bind our body in Yogic postures like the sukhasana, padmasana, baddhapadmasana, etc. I have tried many asanas. Even with this obese body, I am able to hold an asana for four hours at a time. Despite all my layers of fat, I can sit in a swastikasana for several hours at a time. However, does the movement of the mind stop with the movement of the body? What does the mind remember? It is a memory of the connection between the गृहीत *griheeta* (that which is absorbed) and the ग्राहक *graahak* (that which absorbs). All the past objects that have been seen, heard, and experienced rise up in the mind. If, by some chance, the buddhi accepts them as good, then it leads to ruin. You can only chant the name of Sitaram, then! So –

कर्मन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्।

इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते॥ (६)

*Karme`ndriyaani sanyamya ya aaste` manasaa smaran,  
Indriyaarthaanvimoodhaatmaa mithyaacharah sa uchhyate`. (6)*

Oh, you tie up the Karmendriyas (organs of action), and remember with your sense organs. The mind is सात्त्विक *sattvik* (with lofty tendencies), the इन्द्रियार्थ *indriyas* are राजसिक *rajasik* (with mixed tendencies) – and the result? The result is that you become a विमूढात्मा *vimoodhaatmaa* (lost soul). You will be overcome by तमोगुण *tamoguna* (the lowly tendencies). People may say that Babaji has entered a Samadhi. Thousands bathe on the ghats of the Ganga, and Babajis sit among them in deep meditation. Thousands throng the roads, while Babajis sit in Samadhi at the roadside. Now, tell me – those who sit in apparent Samadhi on the river steps, or at the crossroads, or in the markets – are they professionals, or are they Mahatmas? It is a false pretense to sit in Samadhi at such crowded places – मिथ्याचारः स उच्यते *mithyaachaarah sa uchyate*. He who controls his limbs, but thinks longingly about sense objects, is a hypocrite – कर्मेन्द्रियाणि संयम्य *karma`ndriyaani sanyamya*. So, it is necessary to work, in order to prevent yourself from becoming a hypocrite. If you have obtained the knowledge you need, and have no need to acquire more knowledge, then sit quietly by yourself, and dwell upon the knowledge, till it is firmly established in your heart. You may sit for a short duration, or for many hours.

However, if your knowledge is incomplete, then the half-knowledge will have a hypnotic effect upon you, if you stay in complete solitude. Some illusions will confuse your buddhi, and you will believe that you had a vision of the Lord, or had an experience of the Brahman. These will only be a play of your mind, but you will start believing that you have experienced the Satya. A जिज्ञासु *jigyaasu* should even avoid visiting pilgrimages, because even that causes disturbances in the mind. Similarly, he should not live in solitude, or undertake any व्रत *vrata* (ritual of abstinence). He should get rid of the impurities in his buddhi, and for this, the best method in the world is Satsang (listening to discourses by devotees).

श्रवणं सर्वधर्माणां परमाह तपोधनः ।

*Shravanam sarvadharmannaam paramaaha tapadhanah.*

Shravana (imbuing the message of the scriptures) is the highest Dharma in the world. It gives us the knowledge we lack. Shravana will inform you about the things you don't know. So, undertake shravana, and save yourself from any possibility of becoming a hypocrite.

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ (७)

*Yastvindriyaani manasaa niyamyaarabhate` arjuna,  
Karme`ndriyaih karmayogamasaktah sa vishishyate`. (7)*

It is important for a साधक *saadhaka* (seeker of the ultimate) to control his sense organs, and start using his organs of action for proper Karma, without developing any attachments. All his actions should be done with a sense of doing his duty. However, so long as the feeling, 'I am the doer of this action' lingers, you can not be liberated from the effects of your actions. It is seen quite often, that people begin to consider themselves to be निष्काम *nishkama* (free of desire), before they have reached the stage of being free of the feeling of doership. I asked one Acharya (teacher), who advocated निष्काम कर्म *nishkama karma* (desireless action), 'How can a person be considered निष्काम *nishkama* until he has overcome the feeling, 'I experience'?' He replied, 'Oh, I am not speaking about a total lack of desire. I refer to निष्काम *nishkama* as being free of selfish desires.' The fact is, that the state of being totally free from all desires is achieved only when a person obtains the knowledge of the Brahman – whose pristine nature is अकर्ता *akartaa* (one who doesn't consider himself to be the doer of the action), अभोक्ता *abhoktaa* (one who doesn't consider himself to be the one who experiences), असंसारी *asansaari* (one who does not consider himself to be of this world), अपरिच्छिन्न *aparicchinna* (one who doesn't consider himself separate from any other), प्रत्यक् चैतन्याभिन्न ब्रह्मतत्त्व *pratyakchaitanyaabhinna brahma tattva* (the essence of the Brahman, which is experienced directly, as our own consciousness). Otherwise, people will continue with unethical trading practices and claim that they do so with a निष्काम भाव *nishkaama bhaava* (feeling of desirelessness). This is not being निष्काम *nishkaama* – it is a parody of the निष्काम भाव *nishkaama bhaava*! It is important for a genuine जिज्ञासु *jigyaaasu* to be very vigilant about these matters. He should begin to control his senses by yoking them to the Lord, but avoid getting attached even to this.

असक्तः स विशिष्यते *Asaktah sa vishishyate* - he who does this, is a special person. What does विशिष्ट *vishishta* mean? The मिथ्याचारी *mithyaachaari* (hypocrite) has already been described. The मिथ्याचारी *mithyaachaari* refrains from acting physically, but indulges mentally. The विशिष्ट *vishishta* does everything, but without his senses being the least bit titillated in any way. He becomes special by virtue of his lack of attachment.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते प्रसिद्धयदकर्मणः ॥ (८)

*Nityam kuru karma tvam jyaayo hyakarmanah,*  
*Shareerayaatraapi cha te`na prasidhye`dakarmanah. (8)*

नियतं कुरु कर्म त्वं - नियतं शास्त्रोक्तम् *Nityam kuru karma tvam – nityam shaastroktam.* यस्मिन् कर्मणि अधिकृतः तत् *Yasmin karmaani adhikritah tat.* You should definitely undertake the Karma which is right for you.



कर्म ज्यायो ह्यकर्मणः *Karma ज्यायो hyakarmanah* – you see, अकर्मण्यता *akarmanyataa* (lack of action) is तमोगुण *tamoguna*. It is निद्रालस्यप्रमादोत्थ *nidraalasyapramaadotha* – sleep, lethargy, and forgetfulness. It is better to do something, than to be completely idle. Your lamenting about ‘My relatives will die in the war; what will I do with the Kingdom? I don’t have anybody’s support,’ are all signs of depression, attachment, possessiveness, and the melancholy which fills your heart, and turns you away from your duty. Work should be undertaken only after reaching the right decision. It is good to think that we work to fulfill our duties. Not fulfilling your duties leads to sin and प्रत्यवाय *pratyavaaya* (adverse reaction). What is प्रत्यवाय *pratyavaaya*? It means moving backwards. We fall, instead of rising. Where will you end up, if you move away from your goal? You awaken रजोगुण *rajoguna*, when you start working. This dispels the तमोगुण *tamoguna*. If you behave like a warrior, you will awaken the human in you. If you behave like a human, you will awaken the spirit within you, and if you are motivated by the right spirit, you will glimpse the Ishwara within. To undertake Karma is like taking a step forward. It means stepping on the road to your destination.

If you say that sometimes you slip and fall down, well, that does not matter. To fall is not considered an offence. It is an offence to refuse to get up again, and move on. So, continue to go ahead.

उत्थतव्यं जाग्रतव्यं योक्तव्यं भूति-कर्मसु।  
 भविष्यतीत्येव मनः कृत्वा सततमव्यथैः॥ (उद्योगपर्व १३५.२९.३०)  
*Utthaatavyam jaagritavyam yoktavyam bhooti-karmasu,*  
*Bhavishyateetye`va manah kritvaa satatamavyathaih.*  
*(Mahabharata Udyogparav 135. 29. 30)*

Refuse to succumb to grief. Retain the hope that you will reach your goal. Have full confidence that you will meet Rama! Arise! Awake! Go forth towards your goal. जिज्ञासु सावधान *Jigyaaasu saavadhaana* – Seeker, be alert! Remember, even routine work is better than total idleness, so, you should act.

Oh, if you adopt कर्म-त्याग *Karma-tyaga* (giving up all action), and refuse to pick up a morsel of food to put into your mouth, well – that is also a Karma. If you argue that if someone else picks up the food and places it in your mouth, it can’t be your Karma, then the answer is that it is you who will move your tongue, and either push out the food, or swallow it. There is no need for any pretense. Use your hand to feed yourself. Karma is necessary to keep your body fit, and maintain good health, so you should not give up Karma.

Now see, one factor is to do the Karma to fulfill your duties. Another factor is to do Karma to purify your अन्तःकरण *antahkaran*. There used to be narrow-necked

vessels, which were difficult to clean, because the neck was too narrow to allow the hand to be put inside for cleaning it properly. People would put in a mixture of mud, water, and pebbles, and shake it vigorously. The mixture would rattle against the walls of the vessels, and they would be rubbed clean. Sometimes, the vessels would be placed overnight among certain condiments. They would turn blue, but be absolutely clean and shining, when rinsed. This is called शोधन कर्म *shodhan karma* (purifying action). It is कर्म साम्य *karma saamya* (similarity in action); it is अधःपात *adhahpata* (downfall). Even downfall can purify. Those who develop a vanity about the good they do, are plunged into bitterness, to make them pure. Else, how will they be rid of the vanity of being very meritorious?

The third factor is to work for the Lord. See how this is done –

Who is Yagya? It is Vishnu – यज्ञो वै विष्णु (शतपतः) ‘*Yagyo vai vishnu*’ (*Shatpathah*).

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।

तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ (९) (ब्रा० १३.१.८.८)

*Yagyaarthaatkarmannyatra lokoyam karmabandhanah,*

*Tadartham karma kaunte `ya mukhtasangah samaachara.*

(9) (*Brahmana 13. 1. 8. 8*)

Where can we find Vishnu, in order to do Karma for Him? विष्णु *Vishnu* means वेवेष्टि *ve`ve`shti* – the one who is seated in everyone. So, the work which is the most useful and beneficial for all, is the Yagya-Karma.

One day, the Lord said, ‘The Pundits have kept Me in the Yagya-shalas for far too long. I have had to imbue the smoke of the Yagyas for all these years. I now wish to go to the homes and markets, and shops, and have some fun. All these years, the Pujaris (priests who do the ritual worship in temples) kept Me imprisoned in temples. Take Me out, now!’ I’m not saying this as a joke – you can take it to be a fact. This whole world is the form of the Lord Vishnu. In the Vishnu Sahasranama (the thousand names of Vishnu), the first name is ॐ विश्वं विष्णुर्वषट्कारो भूतभव्यभवत्प्रभुः *Oum vishvam Vishnurvashatkaaro bhootabhavyabhavatprabhuh*. Vishva (the world) comes before Vishnu in it. When work is done as a worship of this form, it does not create bondage. This entire world is bound by Karma, but there is no bondage when Karma is done as a Yagya; as an offering to please the Lord who pervades the world. So, undertake all work with the spirit of serving the Lord Vishnu, who is everybody’s Atma. Work that is done as a service to the Lord, is work done as a Yagya. The work which moves in the direction of the goal, does not remain with the person who does the work. It is the nature of action, to attach itself to the person who acts, whether the action is internal or external. It turns into an

अपूर्व *apoorva* (latent effect) and attaches itself to the अन्तःकरण *antahkaran* or the body of the person. However, when the work is undertaken a service to the Lord, and is dispatched towards Him as an offering, it no longer binds the doer. It is not retained in the subtle body as an *apoorva*. It does not bind the doer, and nor does it make the अन्तःकरण *antahkaran* impure.

‘So, तदर्थं कर्म कौन्तेय *tadartham karma kaunte `ya* – do undertake action.’ Yes, but, for whom? Work for the Lord, and मुक्तसंगः समाचर *muktasangah samaachara* – don’t get attached to what you undertake.

Now see, seven points are mentioned here. Shri Shankaracharya says that the word ‘Yagya’ used here indicates the question, ‘Work for whom?’ The work will not be a cause of your bondage if it is done with a spirit of doing your duty, or for purifying your antahkaran, or as an offering to the Lord. It will result in liberating you from worldly attachments, and your antahkaran will become pure.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ।। (१०)

*Sahayagyaah prajaah srishtvaa puraavaacha prajaapatih,*  
*Ane `na prasavishyadhame `sha vostvishtakaamadhu. (10)*

Mankind has been created by Yagya. The entire population of the world has been born along with the Yagya. The Jeeva (soul attached to the body) emerged eating mud, drinking water, with warmth in his body, and breathing normally. Had the Vayu Devta (the Lord in the form of air) not given him breath through Yagya; had the Agni Devta (the Lord in the form of fire) not given him his body temperature through Yagya, how would he have survived? Mankind is born along with the Yagya, giving something and getting something, and living within the laws of what is right and proper. This is the nature of Yagya. आदान-प्रदान *Aadaan-pradaan* (receiving and giving) and उत्सर्ग *utsarga* (abandoning, or offering up) – the Yagya contains all these.

Now, focus upon your obligations in this matter. Are you giving good air to the world? If you emit smoke-filled air, whether it is through a car, truck, bus or pipe; and foul the rivers with toxic effluents, is not Yagya. If you want to do Yagya, undertake activities which will spread fragrance, sweetness, beauty, and tenderness in the world. The Lord didn’t make you a human being for you to use curse words. You should pour nectar in the ears of others.

The Lord, the Prajapati (ruler of the populace) created you through Yagya. He had commanded, अनेन प्रसविष्यध्वम् ‘*Ane `na prasavishyadhvam* – I give you a साधन *saadhana* (method) which will act as a कामधेनु *kaamadhe `nu* (wish-fulfilling

cow), इष्टकामधुक् *ishtakamadhuk* (giving what you desire). If you are ready to undertake the Yagya, if you serve and help others, then Kamadhenu will live in your home. Whatever you need will automatically come to you. So, give to others the best of what you have.' A wise poet has written something very pertinent:

पानी बाढ़े नाव में घर में बाढ़े दाम।  
दोनों हाथ उलीचिये यही सयानो काम॥

*Paanee baadhe`naava mein ghar mein baadhe`daam,*  
*Dono haatha uleechiye`yahi sayaano kaam.*

(When excess water fills your boat, and excess wealth fills your home, throw them out with both hands; that is the wise thing to do.)

This is called Yagya. This will help you to grow. So, do Yagya, work for the good of all. It is the Kamadhenu which is being given to you in the form of the Yagya, or the work. Your wishes will be fulfilled if you work with the right attitude. Yagya doesn't mean only pouring ablutions into the sacred fire. The Lord is, Himself, telling you what the meaning is –

देवान्भावयतानेन ते देवा भावयन्तु वः।  
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ॥ (११)

*De`vaanbhaavayataane`na te`de`vaa bhaavayantu vah,*  
*Parasparam bhaavayatah shre`yah paramavaapsyatha. (11)*

Offer fragrance to the earth, offer milk to the waters, worship fire with the little flames of the ritual of आरती *aarati*, give pure breath to the air around you, and offer sweet sounds – like the chimes of bells and the strumming of the veena, to the sky. This is Yagya.

Look, I have to visit people's houses. The ladies there speak sweetly in our presence, agreeing with all we say. However, when they think that no one is listening, they speak extremely harshly to their servants. I can't tell you how roughly they talk! Their natural tone is revealed when they are under the impression that no outsider is listening.

देवान्भावयतानेन *De`vaanbhaavayataane`na* – देव 'De`va' (the Lord, or the Lord's power in the Demigods) means the Devta seated in our इन्द्रियाँ *indriyas* (senses). Our Teachers used to say that we should strengthen our इन्द्रियाँ *indriyas* through this Yagya. It will enable your eyes to see well, enable your ears to hear well, enable your tongue to taste the different flavors, your nose to smell well, and your feet to keep walking. This Yagya will ensure that the power of your organs does not diminish. And, देवान् भावयन्त *de`vaan bhaavayata* – the Devtas will

continue to grant you strength and power. Your ability to work will remain unabated. You should ensure that your इन्द्रियाँ *indriyas* gain strength, and they will continue to strengthen you – परस्परं भावयन्तः *parasparam bhaavayantah* – in return. Pass your life in the best way, and earn praise and merit – श्रेयः परमवापस्यथ *shre'yah paramavaapsyatha*. The Shruti (Vedic verse) says – कुर्वन्नेवेह कर्माणि जिजीविषेच्छतनसमाः (इशोप० २) *Kuruvanne'ha karmaani jijevishe'cchatansamaah* (*Isha Upanishad* 2), which means exactly this. The Devtas are of two kinds – one is the Aajaan Devta, and the other is the Karma Devta. The Surya (sun) and others are Aajaan Devtas, and the Devtas like Indra, who have become Demigods through their deeds, are the Karma Devtas.

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।

तैर्दत्तानाप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ (१२)

*Ishtaanbhogaanhi vo de'vaa daasyante'yagyabhaavitaah,*  
*Tairdattanapradaayaibhyo yo bhunkte'ste'na e'vas ah. (12)*

What will be the result, if you lead a deplorable life? स्तेन एव सः *Ste'na e'vas ah* – you will be considered a thief; and you will indeed be a thief. It is the Devtas who give you earthly pleasures. If the Prithvi Devta (earth) refused to let you stay; if the Jala Devta (water) refused to give you water to drink; if the Surya Devta (sun) refused to give you the light in which you see; if the Agni Devta (fire) refused to give you warmth; and the Vayu Devta (air) refused to let you breathe, can you stay alive? Have you ever paid their bill? You pay the bill for electricity, you pay the House Tax, and the rent for your apartment. However, have you ever made any payment for the breaths you take in the Lord's air? Every day, you see everything thanks to the light given by the sun, but did you ever pay the Surya's bill? You did not. Then, when will you meet all these obligations for the advantages you keep getting?

You would surely have heard the story of the divine weapon Karna had, with which he could kill whoever he wanted. When Indra (the King of the Devtas, and Arjuna's elemental father) heard about it, he began to lament. He was certain that Karna would use it on Arjuna. Now, Karna had taken a vow that he would never refuse to give anything anyone asked for, from him. Indra took advantage of this vow. He came in the guise of a Brahmin, and asked Karna for this divine weapon. Karna gave it to him. However, Indra's feet began to sink into the ground when he turned to go back. He was unable to take even one step forward. A celestial voice was heard, telling Indra that he knew only how to take; he did not know how to give. 'This is why your progress is halted,' said the voice. 'Now you can not go to Heaven.' What was Indra to do? He gave Karna a protective sheath, as a return gift, and only then could he go back to Heaven.

You take everything from the totality of Creation. You take warmth, coolness, water, food, and the sweet world of people who give you peace. However, what do you give? तैर्दत्तानप्रदायैभ्यः *Tairdattaanapradaayaibhyah* – you take everything from the Devtas, giving nothing in return, and don't even remember them! You cook your food with fire, but show no gratitude. You don't drop even a morsel of the cooked food into the fire, as a thanksgiving. You lack the gratefulness to even fold your hands every morning, as a token of respect to the sun, in whose light you see. That is why it is said, स्तेन एव सः '*Ste`na e`vas ah* – to not do Yagya, to refuse to do your duty, and to give nothing to those from whom you receive – is thievery. It is a crime.' Hence, it is necessary to do Karma to save yourself from this default.

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।

भुञ्जते ते त्वघं पाप ये पचन्त्यात्मकारणात् ॥ (१३)

*Yagyashishtaashinah santo muchyante`sarvakilbishaih,*  
*Bhunjate`te`tvadham paapaa ye` pachantyaatmakaaranaat. (13)*

Look, those who give food to others before eating – for example, giving something for the earth, for the fields where crops are grown, a little for the cows, and birds, dogs and others – and have their food after giving, are absolved from sin. So, you should do the Pancha Mahaayagya (the five essential duties of every householder. These are thanksgiving to the Rishis, by studying the scriptures; to the ancestors, by the recommended offerings; to the Devtas, to other creatures and the guest who comes uninvited to your door) and the Bali Vaishvadev (daily feeding of cows, dogs, crows, ants and a Brahmin), and then have your own meal from what is left over. This absolves you from all sins.

Sins are incurred unwittingly, in the process of growing, buying, selling, watering and cooking food. Sin was incurred when you lit a fire to do the cooking. Insects and other tiny creatures were killed. You will be saved from all these sins if you feed others first. All the murkiness in your mind will be washed away! In our family, the first and last rotis (unleavened bread) were not eaten by family members. They were always given away.

Here, by saying भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् (१३) '*Bhunjate`te`tvadham paapaa ye` pachantyaatmaakaaranaat (13)*,' the Lord is abusing people. He says that those who work only for themselves are sinners. They eat sin. Listen to more – केवलाघो भवति केवलादी (ऋग्वेद १०.११७.६) *ke`valaadho bhavati ke`valaadee (Rig Veda 10. 117. 6)* Oh, Sir! Why speak of others? Even for Monks, it is stipulated that they should not ask for more than they need. If they get anything extra, they should give it away to other creatures, before eating. It is not proper to give away the begged food after you finish eating. झूठा *Joothaa* (rendered impure by the touch of the mouth) food should not be given. After the surplus food has

been given away, the Monk should immerse the cloth bag, in which he takes the food, into the Ganga. This washes away all the spices and impurities. Only then should a Monk eat the food. He should keep only the quantity he is able to consume. The dictate of the scriptures for Monks is:

अष्टग्रासा मुनेः प्रोक्ताः ।

*Ashtagraasaa mune`h proktaah.*

(A Monk should eat only eight mouthfuls a day)

This dictate, however, is only for Monks, not for Brahmacharis (celibate aspirants). A Brahmachari is free to eat as much as he wants. A Monk has a perpetual Chadrayana (a ritual where a person can eat only 240 mouthfuls in a month), because eight mouthfuls per day comes to two hundred and forty in a month, as per the Chadrayana Vrat.

अन्नद्भवति भूतानि पर्जन्यदन्नसम्भवः ।

यज्ञाद्भवन्ति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ (१४)

कर्म ब्रह्माद्भवं विद्धि ब्रह्माक्षरसमुद्भम् ।

तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ (१५)

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।

अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ (१६)

*Annaadbhavanti bhootaani parjanyaadannasambhavah,*

*Yagyaadbhavanti parjanyo yagyah karmasamudbhavah.*

*Karma brahmodbhavam viddhi brahmaaksharasamudbhavam,*

*Tasmaatsarvagatam brahma nityam yagye`pratishtitam.*

*E`vam pravartitam chakram naanuvartayateeha yah,*

*Aghaayurindriyaaraamo mogham paartha sa jeevati. (14, 15, 16)*

This says that the Yagya is a method by which worldly luxuries, and also liberation, can be obtained. A Yagya helps in getting pleasures in this life, and also freedom from rebirth. That, by which one makes a sacrifice, is called a Yagya. यजन *Yajan* (sacrifice) means worship of the Devtas; it means Satsang. In explaining how this is done, the Lord says – ‘Here are the भूत *bhootas* (living creatures). They are all predominantly attached to work. From where do they get life? They get life from grain. Food is their life. Where does the grain come from? It comes from rainfall. Clouds shower rain. They are also dominated by रस *rasa* – which means sweetness and moisture. They bestow pleasure. Hence, the purpose of grain is the growth of the living creatures. And, the purpose of rain is the growth of food. This is a cycle; a cycle which provides pleasure. Three things are needed for this – one is that the rain (which is also the ability to enjoy), the second is the food (which means the object of enjoyment), and the third is the भोक्ता *bhoktaa* – the one who enjoys. This way, the body (which is the

भोक्ता *bhoktaa*), the grain (which is the भोग्य *bhogya* – enjoyed), and the power (which showers down as the pleasure giving rain) are created by the Yagya.’

Now, see what lies beyond this Yagya. They say, यज्ञः कर्म-समुद्भवः, कर्म ब्रह्मोद्भवं विद्धि, ब्रह्माक्षरसमुद्भवम् ‘*Yagyah karmasamudbhavah, karma brahmodbhavam viddhi, brahmaaksharasamudbhavam.*’ With what is the Yagya done? It is done by क्रिया शक्ति *kriyaa-shakti* (the power of action). Where does क्रिया शक्ति *kriyaa-shakti* rise from? It rises from the ज्ञान शक्ति *gnaan-shakti*. So, Karma is the Kriya-shakti, the Brahman is the Gnan-shakti, and the अक्षर तत्त्व *Akshar-tattva* (the changeless primordial essence) is separate from all Shaktis. From the eternal, unchanging essence of the absolute Brahman, comes the Brahman with attributes. This सगुण ब्राह्मण *saguna brahman* (Brahman with attributes) is dominated by Gnan. And from this सगुण ब्राह्मण *saguna brahman* comes the Karma and the क्रिया शक्ति *kriyaa-shakti*. The Brahman which abides in worldly interaction is a combination of क्रिया शक्ति *kriyaa-shakti* and ज्ञान शक्ति *gnaan-shakti*. He, who we call the सगुण ईश्वर *Saguna Ishwara* (the Lord with attributes), and the सविशेष ईश्वर *Savishe'sha Ishwara* (the specific Ishwara), is formed with the combination of ज्ञानेन्द्रिय *gnaane'ndriyas* (sense organs) and कर्मेन्द्रिय *karme'ndriyas* (organs of action) in our lives.

Our body is a model of the Brahman with attributes. What is the Ishwara like? He is just like us, with a body which looks like ours. Our scriptures frequently state that when the Lord made the human body, He shaped it in His own form. He created a model of Himself, and sent it to the Earth. It is discussed in the Shrimad Bhagwat in several places, that the Brahman with attributes is a combination of Gnan-shakti and Kriya-shakti; while the निर्गुण ब्राह्मण *nirguna brahman* (the attribute-less Absolute) is the Akshara-tattva (changeless essence). To obtain the निर्गुण ब्रह्म अक्षर *nirguna brahman akshara*, and the सगुण ब्रह्म ईश्वर *saguna brahman ishwara*, is the same as obtaining ability for great achievements, become omniscient, and work extensively.

Now, if you walk the path of the Yagya, it will be ‘Sat’ (the ultimate reality), and beneath it will be the blessed rain, food, and pleasure. In-between will be the Yagya. The Yagya is a चक्र *Chakra*. It is a wheel with three lower and three upper shafts connected to the hub. It moves according to the way the shafts are positioned.

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः। (१६)

*E`vam pravartitam chakram naanuvartayateeha yah. (16)*

Let this Chakra continue to revolve. Turn the spinning wheel. Do you know what will happen if you stop turning it? If you stop turning the wheel before you



have developed detachment – then you will come to a standstill. Your progress will be halted, and you will not move ahead. What happens to the person, then? What happens to such a person? He leads a sinful life, eating stolen food. He will become indolent and comfort-loving, and his life will be a waste – अधायुः इन्द्रियारामः मोघं पार्थ स जीवति (१६) *aghaayuh indriyaaraamah mogham paartha sa jeevati* (16). Instead of being पुण्यायु *punyaayu* (having a meritorious life), he will become a पापायु *paapaayu* (having a sinful life). Instead of being an ascetic, he will become indolent, and attached to creature comforts. Instead of leading a successful life, it will be a waste of a human life, if the person does not mobilise this six-shafted wheel. So, work the wheel if you desire worldly gain. And if you wish to attain Heaven after death, then turn the wheel internally.

Is it not an abuse, when the Lord declares that the person who does not work the wheel of life, wastes his life? In Dwarka, the Lord had no need to abuse anyone, but when He was at Vraja, He picked up this habit from the Aheers and the cowherds. After that, He was with Arjuna. They became brothers-in-law, when Arjuna married Shri Krishna's sister, and spoke to each other without restraint. So the Lord said, 'If you turn the wheel in one way, you will get many worldly pleasures, and if you turn it the other way, you will attain liberation. So, keep turning the wheel. Don't let it come to a standstill. Your life will be wasted unless you turn this Chakra.'

Guru Golwalkarji once came to Vrindavan. Classes were held for developing the capacity of the brain. Physical exercises and lathi (cane) fighting were also taught. Guruji met me on several occasions, not only at Vrindavan, but also at Ahmedabad, and Kanpur. I requested a friend to ask Guruji what he expected of me. Did he recommend that I should stop thinking about the Brahman, and learn how to fight? Guruji sent back his answer, saying, 'Maharaj, we have picked up the lathis, so that we can protect you (the Monks). If the Mahatmas pick up lathis, of what use is our effort? Please don't bother about fighting, and continue with your spiritual efforts.'

On the other hand, there are people who think that when we become our own Masters, we will make the Mahatmas till the fields, since oxen are in short supply. Their thinking is not proper, because tilling fields is not the right work for everybody.

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।  
 आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ (१७)  
 नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।  
 न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ (१८)  
 तस्मादसक्तः सततं कार्यं कर्म समाचर ।  
 असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ (१९)

*Yastvaatmaratire`va syaadaatmatriptashcha maanavah,  
Aatmanyē`va cha santushtasya kaarya na vidyate`.  
Naiva tasya krite`nartho naakrite`ne`ha kashchana,  
Na chaasya sarvabhootē`shu kashchidarthavyapaashrayah.  
Tasmaadasaktah satatam kaaryam karma samaachara,  
Asakto hyaacharankarma paramaapnoti poorushah. (17, 18, 19)*

The first shloka speaks of रति *rati* (romantic attachment), तृप्ति *tripti* (satisfaction), and संतोष *santosh* (contentment). Three things are mentioned here. Men and women have mutual attraction. Eating and drinking gives satisfaction.

A Monk used to live with me. The day he got kheer (rice pudding) to eat, he would pat his stomach and say, 'It is only today that I obtained Brahmananda (the bliss of the Brahman).' He is still alive. He would feel deeply satisfied whenever he got the food he liked. He was over a hundred years old. He lived at Jagannathpuri. He would hardly talk to anyone. He would lie with his shoulder propped against a bolster. However, there was a trick to make him talk. Someone would stroke his knee, and say, 'Maharaj, some people have come to see you. They wish to get their daughter married.' At once the Monk would say, 'Oh, is that so? They wish to get their daughter married to me? However, I have grown old. How can I get married?' Then the man would say, 'No, Maharaj, you can't be considered old yet. You are still young.'

'Very well, then, call them.' The Mahatma was very simple and straightforward. He was a good man. Even so, he would get interested in such sweet worldly talk.

So, when does a worldly person feel contented? The day he gets lots of wealth. He will feel overjoyed even to receive a Telegram informing him that he has made a profit, even if the news is proved to be false information. A Mahatma, however, needs no attraction of man or woman, because his heart contains आत्मरतिरेव स्यात् *aatmaratire`va syaat*; his joy and content abide within his own Self. He does not need to eat kheer, to experience pleasure. He is आत्मतृप्तश्च *aatmatriptashcha* – satisfied and happy within himself, even when he gets no food. His contentment lies within him. He may sleep, or stay awake, eat or fast. He is always contented.

There was a Monk called Dulha Baba, who lived in Atarauli. A Seth would send milk for him every day. Once, the Seth went out of town, leaving instructions with his servant, to take milk to the Mahatma every day. The servant decided to test Dulha Baba. Instead of milk, he would take buttermilk, with salt and red chilli powder in it. The Mahatma would drink it quietly, without saying a word. The servant would ask, 'How was the milk?' Dulha Baba's daily reply was,

‘Son, it was just as you brought. It was excellent.’ This continued for several months, without the Mahatma making any objection. What was the reason? The Mahatma’s contentment did not depend upon the milk. Contentment is not in the buttermilk. Contentment lies within.

There are such learned Brahmins, as well. Who hasn’t heard of Rajendra Shastri Dravid, who lived in Kashi? He was a great Mahatma. When he went to Bombay, people sent him all the ingredients to do his own cooking, because he ate only the food cooked by himself. However, there was a lapse in the items sent. Salt was forgotten. Shastriji stayed in Bombay for seven days, cooking and eating his salt-less meals. Neither did he tell anyone that salt had not been sent, nor did he ask for salt. He had a salt free diet for seven days. That is because his contentment was not dependent on salt! Contentment is an internal factor, which we can place where we choose. It is we who give peace to contentment, and give contentment to satisfaction. It is the power of our Atma, due to which the reality, energy, and joy of the world come and go. We don’t need to go to others to borrow any of these, saying, ‘We don’t have attraction, satisfaction or contentment. Please lend us a little.’

There are no stipulations of duties for a person who is fully contented. The words कार्य *kaarya* and कर्म *karma* are different, and have different meanings. कार्य कर्म समाचर *Kaarya karma samaachara* – would be in your mind. It is said in the Gita, that we should do the work dictated by our duties. The meaning of कार्य *kaarya* is the duty, and कर्म *karma* means the physical action – क्रियते इति कर्म *kriyate` iti karma*. कार्य *Kaarya* contains the meaning, and कर्म *karma* contains the action. It results in action. It walks, moves, rises, and sits. Is talking not a Karma? Tell me, what is talking? Is it Karma or is it Gnan? It is a Karma. However, this is from the viewpoint of action. It is also Gnan, because it is Gnan to walk, and Gnan to talk. It is nothing separate from Gnan – everything is चिन्मात्र *chinmaatra* (pure consciousness). The Shrutis say कृत्स्नः प्रज्ञानघन एव (बृहदा० उप० ४.१५.१३) ‘*Krittasnah pragyaanaghana e`va*’ (*Brihadanayaka Upanishad* 4. 15. 13) आह च तन्मात्रम् (ब्रह्मसू० ३.२.६) ‘*Aaha cha tanmaatram*’ (*Brahmasutra* 3. 2. 6). All this is the *tanmaatram* (subtle form of matter). It is nothing but the Paramatma. It is another matter, when the Lord does the work. We do not interfere with what it pleases Him to do.

I once asked Shri Udiyababaji Maharaj, ‘You keep telling people to cultivate the ब्रह्माकार वृत्ति *brahmaakaara vritti* (the feeling that everything is the Brahman), but where is it written that a ब्रह्माकार वृत्ति *Brahmaakara vritti* should be constantly and consistently maintained?’ Baba replied, ‘It may not be written that it should be maintained, but where is it forbidden, either? Tell me that!’ The same principle applies here. I agree that it is not a duty for the contented person to work, but

where is it forbidden, either? Because, नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन *naiva tasya krite`nartho naakrite`ne`ha kashchana* – it neither benefits a Mahatma to work, nor does it harm him to remain inactive. It is not that inaction will result in his experiencing the Brahman, or that work will expose him to the possibility of going to Heaven or Hell! There is, in him, neither a desire to go to Heaven through his Karma, nor attain the Brahman through renouncing activities. He is already established as the Brahman. What, then? You see, he does not scorn the utility of the Gnan-shakti or the Kriya-shakti. He has the ability to pick up the Brahman with the tip of his tendency, anytime he wants. He also has the ability to change the world with the great Kriya-shakti at his command.

Oh, a person who has identified with the Brahman retains his inner tranquility even while behaving as though he was afflicted with attachments, aversions, and fears. His mind is like the vast Space which is unaffected by the passing clouds. This is why he is called a Jeevan Mukta (liberated person). Pure consciousness reigns supreme in his actions, and in his inaction. He does not need to take refuge in any wrong matter for obtaining anything. Nor does it matter what remains, and what doesn't. The roars of dissolution are heard all over. All life, mobile and immobile, is agitated, but the enlightened person sits peacefully immersed within himself. It makes no difference to him, whether his physical body dies today, or lives on for as long as the moon and sun exist. He considers himself to be mere consciousness, a mass of enlightened awareness. 'What difference does it make to me, whether I die today, or remain unbroken for a hundred years?' The pot may break today, or it may remain unbroken for a hundred years. It makes no difference to Space, which is both inside and outside the pot. Space is not benefited by the pot's remaining whole; nor is it harmed if the pot is broken. Oh, the pot has been formed. It did not exist earlier, and now it has no identity. Since it is a formed object, how does it matter if it is broken? Kalidasa wrote with great beauty –

मरणं प्रकृतिः शरीरिणाम् विकृतिर्जीवनमुच्यते बुधैः। (रघुवंश ८.८७)

*Maranam prakritih shareerinaam vikritirjeevanamuchyate` budhaih.*

*(Raghuvansha 8. 87)*

It is natural for a bubble of water to subside in the water. The surprising factor is that it retains the form of a bubble for a while. So, don't say, 'Let it live one minute more.' Oh, if it goes, let it go. Messengers have come from the Lord to take someone, and that person says, 'Wait a minute!'

Why, Sir?

'Wait till I have made my Will in favor of my son.'

The Lord's messenger will say, 'Give this man a hard slap!'

You used the Lord's wealth all these years, and now you wish to give it to your son, before departing? We can substitute disciple, for son, since we are Monks. If the householders do not like hearing this, they can take it that I am speaking about Monks! Monks wish to give their disciples what they have, when they leave the world. Oh, Sir! A fissure will be created between the disciples over this. People go to Court, and start fighting physically. However, neither was Guruji born with all these things, and nor will the disciple take them with him, when he passes away.

So, my brother, when a person is enlightened, contented, and fulfilled, it matters not whether he does any Karma or not. Listen to one thing. Don't do anything else, but – कार्य कर्म समाचर *kaarya karma samaachara* – fulfill your duties without fail.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे। (१८.५९)

*Yadahankaaramaashritya na yotsya iti manyase`.* (18. 59)

If you say, 'I won't do this; I won't do that', then this also gives rise to vanity. बुद्धेर्फलम् अनाग्रहः *Buddhe`rfalam anaagrahah* – the result of buddhi is to be free of particular urges.

I will narrate an incident about Maharaj. It was in a city, and people had made a high throne for Maharaj. Maharaj went up and sat on it. When the Arya Samajis came, they asked, 'What is so special about you, that you are seated higher than all others present?'

Maharaj said, 'My brother, I will sit wherever you tell me to.'

He got up from the elevated throne and came and sat with the Arya Samajis.

Now, the organizers spoke up. 'We shall break your heads with our lathis!' they told the Arya Samajis. 'Why did you make our Guruji, our Maharaj, come down from the throne?'

Maharaj said, 'Please don't fight and argue over me. I will go and sit on the throne again.' He got up, and sat on the high seat once again. Now see, what does this indicate? People should not get carried away by their position, or their urges. They should merely continue to carry out their duties. असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः *Asakto hyaacharankarma paramaapnoti poorushah*. Even when you do your duties, they should not be done grudgingly. They should be carried out willingly, and enthusiastically. The person who works without attachment gains the परम सत्य *param satya* (the ultimate truth). This is the method for getting the Paramatma.

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।  
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ (२०)  
यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ (२१)

*Karmanaiva hi sansiddhimaasthita janakaadayah,  
Lokasangrahaame`vaapi sampashyankartumarhasi.  
Yadyadaacharati shre`shthastattade`ve`taro janah,  
Sa yatpramaanam kurute`lokastadanuvartate`. (20, 21)*

Look, the total achievement (enlightenment) of Janaka, was through the attitude with which he acted. One meaning of the word संसिद्धि 'sansiddhi' is the development of the eligibility for obtaining the Paramatma, by purifying the antahkaran. The other meaning is to obtain the Paramatma. If the Atma is नित्य *nitya* (eternal), शुद्ध *shuddha* (pure), बुद्ध *buddha* (enlightened), मुक्त *mukta* (liberated), अद्वितीय *adviteeya* (indivisible) Brahman, then the Karma can be a method for purifying the antahkaran, which results in the dismissal of nescience, and the attainment of liberation. The Atma is the liberation attained by the removal of nescience. And, if the liberation is not self-established - if it is something which can be created – then it can be created by Karma. This is why I have a deep regard for Swami Dayanandji, and I readily accept every invitation given by the Arya Samajis. I go to their platform, and praise the Vedas, and elaborate on the formless Ishwara. I have no objection to this. I have a great appreciation for them, because according to them, liberation leads to rebirth.

If you ask, 'How can you approve of the concept of rebirth after the attainment of liberation? When Shankaracharya permeates every follicle of your body, and every nook of your antahkaran is Shankar, why do you accept this principle?' Look, brother, they say that karma leads to liberation – Moksha. Having established that Moksha is attained through karma, they would look foolish if they did not establish their belief in rebirth after Moksha. It is true that there is no rebirth when Moksha is attained through Gnan. Moksha can also be attained through bhakti, but rebirth is possible here. I do not say that rebirth is inevitable after Moksha is obtained by bhakti; nor do I say that it is impossible. I say only that it is possible, because this Moksha is a result of ईश्वर कृपा *Ishwara kripaa* (the Grace of God). A thing which is given by someone can be taken back again. The Government bestowed the title of Rai Bahadur, and cancelled it later on. When Mukti was gained by the Lord's Grace, it can be curtailed by His wish, too. The Lord can say, 'I descend as an Avatar, to help and raise people; and you sit here in heavenly liberation! Take birth and come to earth with Me!'

So, it is quite proper that those who believe that Mukti is achieved by karma, also believe that rebirth is possible after this Mukti. The अभेद *abhe`da* (absence

of any difference) which permits the semblance of भेद *bheda* (difference) is a fact. If a tiny life – as small as a grain of salt – is stuck to some part of the Almighty Ishwara, the Ishwara can certainly detach it any time He wants. The self-established Brahman, however, is the straightforward liberation of those who considered themselves to be bound, because of their ignorance. When the veil of ignorance was removed by tattvagnan (knowledge of the essence of the Brahman), there is no question of rebirth. The reason I liked Swami Dayanandji so much was that he always spoke according to our scriptures. You may accept what I say, or reject it. I do not urge you to agree with me – I merely describe the details for you. This is because there is a link even in the principle propounded by Dayanandji.

लोकसंग्रमेवापि संपश्यन्कर्तुमर्हसि *Lokasangrame`vaapi sampashyankartumarhasi* means that unless other people work to purify their antahkaran, there will be no one who can claim to be eligible for Moksha. So, one should do karma in order to encourage others to work as well.

Action is necessary even for obtaining pleasure. No pleasure can be derived without some action. Political leaders get themselves photographed sweeping the roads, to impress the public. This is लोक-संग्रह *loka-sangraha* (public welfare). They do things to induce people to vote for them, by convincing the public about their nobility. This is called politics. It is public welfare.

A friend of mine was an expert in the field of public welfare and politics. Once we were discussing this topic, and he said, ‘Swamiji, you are very simple and straightforward. You don’t understand the ways of the world. Oh, लोक-संग्रह *loka-sangraha* means लोकेभ्यः चन्दा-संग्रहः *loke`bhyah chandaa sangraha* – it means to gather funds from the public!’ I do not indicate any particular person. I speak of the principle. People are inclined to follow the example set by their superiors. They act by imitation, not by understanding. Many people come to visit me every day. They tell their children to touch my feet. The children try to run off, or cry in protest. However, when the parents and others come and touch my feet, the children run to imitate their seniors, and touch my feet on their own. So, it is a mistaken belief, to expect that the foolish, the mentally unsound, and the little children will agree to everything which is explained to them. They need to be set an example which they can follow. When great people undertake the right karma, so will the rest. Then, their antahkaran will be purified, and they will believe this to be the proof –

स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते। (३.२१)

*Sa yatpramaanam kurute`lokastadanuvartate`. (3. 21)*

The Lord thought to Himself, ‘I gave the example of others, but people will say that I am being very cunning, because I said nothing about Myself. So, let me tell them about Myself.’

न मे पार्थस्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।  
नानवाप्तमवाप्तव्यं वमे एव च कर्मणि ॥ (३.२२)

*Na me`paarthaaarsti kartavyam trishu loke`shu kinchana,  
Naanavaaptamavaaptavyam varta e`va cha karmani. (3. 22)*

The Lord said, ‘Oh, Partha, for Me, there is no duty whatsoever in any of the three worlds. I have nothing to obtain, for which I need to put in an effort. Even so, I work.’

I tell you one thing here. Rasa-Leela (the drama of Shri Krishna’s dancing with the Gopis) is held at our Ashram. The actors need an income. How will they live, if they have no money? Suppose we want to give them a certain amount, we tell ten people to offer money publicly, in different denominations, like one, two, five or ten rupees. This prompts others in the audience to do the same, and the group gets hundreds of rupees. If our people didn’t get up to take the initiative, the team of dancers would organize others to do the needful.

Now, listen to what happens at Ashrams. Heaps of used pattals (disposable plates made of dried leaves) lie around, rubbish lies around, and the students say, ‘We came here to obtain God, not to sweep the grounds.’ What is the Guruji to do? The wise ones begin to sweep the grounds themselves. The disciples feel ashamed, and come forth to take the broom from the Guruji, and finish the cleaning. However, nobody is prepared to do the work until the Guruji starts doing it.

So, वर्त एव च कर्मणि *varta e`va cha karmani* – the Jeevas begin to work after making the Lord work! The Lord tells Arjuna that there would be great confusion if He did not work.

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।  
मम वर्त्मानुवर्तनते मनुष्याः पार्थ सर्वशः ॥ (२३)  
उसीदेयुरिमे लोका न कुर्या कर्म चेदहम् ।  
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ (२४)

*Yadi hyaham na varte`yam jaatu karmanyatardritah,  
Mama varthaanuvartante`manushyaaha paartha sarvashah.  
Utseede`yurime`lokaa na kuryaam karma che`daham,  
Sankarasya cha kartaam syaamupahanyaamimaah prajaah. (23, 24).*



अतन्द्रित *Atandri* means to not doze off, or avoid working because the work is boring. It means to work attentively. The Lord says, 'If I were to be careless about My work, people would follow My example. It is not a sign of greatness when people recline comfortably on a mattress, supported by a bolster. So, I am compelled to work. If I were to stop working, then – मम वर्त्मानुवर्तन्ते *mama vartmaanuvartante* – all the people would become useless idlers.'

You see, the Ishwara always undertakes some activity or other, every moment. Something or other is happening constantly, all over the world. If the Lord were to stop working, the world would be destroyed. संकरस्य च कर्ता स्याम् *Sanskaarasya cha karta syaam* – the divisions of the castes would be all mixed up, leading to ruin. So –

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत।  
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम्॥ (२५)

*Saktaaha karmanyavidvaanso yathaa kurvanti bhaarata,*  
*Kuryaadvidvaanstathaasaktashchikeershurlokasangraham. (25)*

The Gnanis should work just as enthusiastically as the agnanis. The only difference is that he agnanis get attached, and the Gnanis should not get attached to the work, or the fruit of the work. कुर्याद्विद्वांस्तथासक्तः *Kuryaadvidvaanstathaasaktah*. This is loka-sangraha, that they feel no attachment, but continue to work whole heartedly.

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम्।  
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन्॥ (२६)

*Na buddhibhe`dam janaye`dagnaanam karmasanginam,*  
*Joshaye`tsarvakarmaani vidvaanyuktah samaacharan. (26)*

It seems as though Shri Krishna didn't know that this shloka of His would be printed and read by everybody. Reading the shloka creates more debate and doubt than before it was read! न बुद्धिभेदं जनयेद् *'Na buddhibhe`dam janaye`d'* means that one should not create dilemmas in the minds of foolish people who are attached to their worldly activities. Let them continue doing what they want. Now, the person who reads this is bound to realize that the Lord's recommendation to work is for those who lack vast knowledge, and are attached to the work they do. The Lord tells us this to make us free of doubts and dilemmas.

जोषयेत्सर्वकर्माणि *'Joshaye`tsarvakarmaani'*, is meant only for the learned; not for everyone. It is the duty of the learned people to work attentively and with integrity. They should never tell people that liberation cannot be achieved by karma, or that the Ishwara cannot be achieved by karma. In fact, they should tell

people to purify their antahkaran through right activities, and then they will see how clearly the reflection shines in their hearts. Whose reflection will they see? They will see their own Self, reflected in their hearts. When the antahkaran is cleansed thoroughly through proper effort, the reflection of the द्रष्टा *drashtaa* (the witness) will be seen in it. Don't tell people that they will see their shadow – tell them that they will see their real Self. 'You will see the Paramatma'. When? 'When you work as a service of love for the Lord.'

To tell the truth, people have a false vanity that they did the work. Is anyone really able to do anything by themselves? If you say that you can lift your hand whenever you wish to – well, do you know when you'll wish to raise your hand? You will be able to lift your hand – you will be forced to lift your hand – only when Prakriti (the Lord's power of Creation) dictates it.

Earlier, we discussed about how Gnanis should work the way ordinary people work. There should be no apparent difference in all the worldly activities they undertake, but the difference will be in the attitude. Enlightened people are completely detached. The Lord has explained that the basic cause of this is that the Gnanis have discrimination. Most of the Vedantis accept the principle of the Poorva Mimansa tradition (which establishes every happening is the result of an individual's karma) as the initiating factor of events. They accept the Uttar Mimansa tradition (which establishes the intercession of Grace) as the conclusive factor of events. Thus, they accept both traditions, combining both principles to first purify the antahkaran, and equip it to absorb the Gnan of the essence of all matter. The Brahmasutras have logically negated the natural laws established by Sankhya Yoga. They state that Prakriti cannot be the cause of the world. Prakriti is inanimate – how can it be the cause of Creation? Then, they have first cut down both the principles of Sankhya and Yoga. The surpassing quality of the Gita is that it accepts both the Sankhya and the Yoga, in establishing the principle of Vedanta. The path is the adversary's, and the goal is ours! Let us take that path, because that leads to our goal, too. This is the path of discrimination. This is discrimination!

Vedanta contains the Gnan of the essence, and the Sankhya contains discrimination. All six schools of philosophy accept that न्याय *Nyaaya* (logic) philosophy is the proof, and the वैशेषिक *Vaisheshik* (characteristic) philosophy is that which is proved. There is an inter-relationship of giving and gaining benefits in these two. The test of the proof, however, is in the Nyaya philosophy, which the Vaisheshik philosophy contains, that, which is proved. Sankhya explains the seeming relationship between Prakriti and विवेक *vive`k* (discrimination of different items) as being caused by अविवेक *avive`k* (lack of discrimination). It also describes the process of Prakriti by which the world is created; and the process of Yoga – undertaken successfully – gives the direct

experience of the ultimate. Yoga is the साधन *saadhan* (method) resulting in Sankya (the proper enumeration and analysis of all matter). The Poorva Mimansa purifies the antahkaran, and the Uttar Mimansa provides the experience of the ultimate essence. A number of our learned people do not accept the Darshans (philosophical traditions) as the order from the साध्य *saadhy* (goal) and the साधन *saadhan* (effort or method for reaching the goal). There are only three darshans – many objects, one matter, and the indivisible. This is their purport.

So, what we were speaking about is to first use discrimination about how to do karma, and the factor which makes you think that it is ‘your’ action. The difference between the Prakriti and the Purusha (the Lord within) is made absolutely clear, when a person learns to discriminate between the Atma and the anatma (that, which is not the Atma). This can be achieved by the process of Yoga, when the seeker understands that the one who does the action is some other; and the person who is under the impression that it is he who is the doer, has this false impression because he lacks discrimination. Hence, the long path to the understanding of the principle of Vedanta, with reference to the difference between the Atma and the anatma, is completed by the understanding that the Prakriti and the Purusha have separate areas.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकार - विमूढात्मा कर्ताहमिति मन्यते ॥ (२७)

*Prakrite`h kriyamaanaani gunaih karmaani sarvashah,*  
*Ahankaara-vimoodhaatmaa kartaahamiti manyate` . (27)*

The Lord says that the Prakriti has gunas (tendencies) – गुणाः प्रकृतिसमभवाः (१४.५) *gunaaha prakritisambhavaah (14.5)*. Satva-raja-tama are the three tendencies of Prakriti. Prakriti and the gunas are one and the same. The equal balance of the gunas is Prakriti. Gunas are created by Prakriti. All these substances do have subtle differences, but are minor factors in the scale of balance. Prakriti is the equal balance of the gunas; Prakriti creates the gunas; Prakriti is filled with gunas. A point which is made very clear in the Gita is that Prakriti is not considered to be an independent cause. Note this point: मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् (९.१०) *mayaadhyakshe`na prakritih sooyate` sacharaacharam (9. 10)*.

The Lord states that Prakriti creates the world in conjugation with her husband; not without His support. And, the Lord is the husband of Prakriti. ‘I am the husband. Prakriti is the wife, and she creates the world in conjugation with Me.’ The Lord is Prakriti. He remains as the चेतनांश *che`tanansha* (the consciousness in Nature) while taking on the form of Prakriti, and creates the universe. The Prakriti and the Purusha are not separate entities in the Ishwara. When we discriminate, we realize that the Prakriti has no real, separate identity. Charak

has established this principle by declaring that the क्षेत्रज्ञ *kshe`tragya* (knower of the field; the Atma in the individual) and the Prakriti are synonymous.

Hence, all the actions which take place are caused by the gunas of Prakriti. The bones, flesh and skin are inanimate. Their cause, in the discrimination of Prakriti; is called 'Sat' (real, or true). The power of Prakriti – which enables the body to move, talk, and act, is called 'Rajas'. The cause, in Prakriti, which gives us the ability to speak, hear, think, and understand, is called 'sattva'. This world is not initially seen as the negating of good and bad factors. The estimation of the gunas has been made after observing their basics in Prakriti. That is why the Brahmasutras have referred to the principle of Sankhya as अनुमान *anumaana* (estimate).

One method is to make an estimate of the cause by observing the effect. Another method is to see the cause, and gauge the effect. There is a third method, which is reached by observing both the cause and effect. All three are tangible experiences, and these are the gunas of Prakriti.

Now I will tell you about the lineage of Prakriti, to clarify अहंकार-विमूढात्मा '*ahankara-vimoodhaatmaa*'. First, there is Prakriti. Then there is the महत् तत्त्व *mahat tattva* (the collective soul). Then, there is the अहंकार तत्त्व *ahankara tattva* (universal ego). From the Ahankara tattva come the five तन्मात्रा *tanmatras* (subtle forms of matter), and from these come the पंच महाभूत *pancha mahaabhoota* (five elements). In Sankhya, the words 'pancha tanmatras' are used instead of the phrase 'apanchikrita bhootasookshma,' used in Vedanta. Only the words are different.

This is the lineage of Prakriti. Now see the lineage of अविद्या *avidyaa* (nescience). From avidya comes अस्मिता *asmitaa* (pride). From asmita comes *raaga* (attachment). From raga comes द्वेष *dve'sha* (hatred), and from dvesha comes अभिनिवेश *abhinive'sha* (fear of death). Sankhya does not mention Prakriti, or Prakriti's lineage. According to the Vedantis, the world created by the Ishwara continues to last, but the creation of the gunas dies in due course. The जीव सृष्टि *Jeeva shritishti* (the world created by individual reactions) is 'me' and 'mine'; whereas the ईश्वर सृष्टि *Ishwara shrishti* (God's creation) are the five elements, which include the earth. The Ishwara made men and women. They are not destroyed when Gnan is obtained. Women will continue to exist and so will the men, and so will the earth and water. People often fail to understand this, and get carried away when they begin talking. The Lord's creation will continue to exist, but when तत्त्वज्ञान *tattvagnan* (the Knowledge of the essence of the Brahman) is obtained, the faulty concepts of 'me' and 'mine' in this world will cease to exist.

This is the purport of the Vedanta philosophy. This is the way they differentiate between the Jeeva shrishti (the interactive world created by us) and the Ishwara shritishti (the world created by the Ishwara). Sankhya believes that the world created by Prakriti will continue as it is. If you are drowsy, imagine that nothing, except Prakriti, exists. When you first awaken, if you don't immediately recollect who you are, it is the mahat tattva. As soon as you remember your individual identity, the संसार *Sansara* (world of interaction) is created. The pancha tanmatras (the five sense objects of sound, touch, appearance, flavor, and fragrance) crop up. This is what is called नित्यानुभूयमान प्रकृति *nityaanubhooyamaana prakriti* – the guessing of the cause by observing the effect.

Now, the asmita is caused by the lack of discrimination of the buddhi (intellect); and the factors which give pleasure because of the asmita, create attachments. Similarly, the factors which cause discomfort give rise to aversions. And, attachment to one's own body causes अभिनिवेश *abhinive'sha* – the fear of death. Sankhya destroys the lineage of nescience, but does not destroy the lineage of Prakriti. If you are impelled to do so, you can go up to samadhi (deep meditation) through the process of प्रतिलोम *pratiloma* (reversing the natural tendencies of the mind to look outwards). If you have discrimination, then you will not unite with Prakriti. If विवेक-ख्याति *vive'k-khyaati* (the possession of discrimination) is not achieved, then you will be immersed into Prakriti. However, if you do achieve vivek-khyaati, then you will enter an असम्प्रज्ञात समाधि *asamprajnaat samadhi*, which is the total immersion of the self into the Self.

Now it is explained that actions come under the lineage of Prakriti. The five organs of action (called कर्मेन्द्रिय *karma'ndriyas*), five senses (called ज्ञानेन्द्रिय *gnane'ndriyas*), five pranas (spirits), and even the mind, intellect, and ego (composed of innate tendencies), the dream state and deep sleep state – all these come in the lineage of Prakriti. However, the karya of Prakriti (the one whose ego compels his Atma to lose its natural state and develop asmita, due to nescience) begins to consider himself to be the karta – the doer of the action. It is not really he who acts; he only has the pride of being the doer. Have you ever noticed, what the motivating factor is, for the blood to circulate in your body? I once asked my Doctor, how long it would take for the medicine he had just injected, to spread all over the body. 'Maharaj,' he replied, 'It is already spread all over your body by now. The blood circulates at such a speed that medicine spreads all over the body as soon as it enters the blood stream.'

Hence, it is my humble submission to you, that I accept that you are a great karta, but is it you who causes the blood in your body to circulate at such speed? Is it you, who causes your hair to grow, or your food to get digested? Is it you who makes your body discharge its waste, and make the pulse beat? The answer

is, 'No'. So, my brother, to say, 'This work is not done by me, but this work is done by me,' is the sign of a विमूढात्मा *vimoodhaatmaa* (an Atma engulfed by nescience). The Mahan is greater than Prakriti, the Ahankara is greater than the Mahan, and the pure Chaitanya Purusha (the Atma which is pure consciousness) has got deluded. The Atma (in the individual) thinks that he is the cause of the effect of Prakriti, not the Ahankara. Thus, to be a witness of the Prakriti, detached from Prakriti, and yet believe yourself to be a plaything of Prakriti, is called अहंकार विमूढात्मा *ahankara vimoodhaatmaa*. Now you have become the karta. This means you placed your wisdom in a niche in the wall, and accepted the false position of being the doer. Oh, you have not made your hand, you have not made your foot, and neither have you made your tongue. You have not even made your mind and intellect – then what have you made? Your feeling, 'I have done this,' has no connection with authenticity. From one viewpoint, the distribution of Prakriti and Purusha is the distribution of the Atma and the anatma (that, which is not the Atma), and this is the simple theory of Vedanta. All that remains to be done, is to obtain the realization that the Atma is the Brahman; and that the Prakriti has no independent powers of her own. Then, only the Purusha who has realized the essence of the Brahman remains.

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ (२८)

*Tattvavittu mahaabaaho gunakarmavibhaagayoh,*  
*Gunaa gune`shu vartanta iti matvaa na sajjate` . (28).*

This body has a department of the gunas and a department of karmas – divide it this way. A person who does not know how to analyze, can not be a scientist. A scientist is one who can separate, in a laboratory, the elements mixed in some matter. 'Two things are mixed in this body. One is the असंगात्मा *asangaatmaa* (the unattached Atma), and the other is the कर्ता-भोक्ता *kartaa-bhoktaa* (the one who acts and experiences). Separate them. Divide them into two sections, because you are महाबाहो *mahaabaahu* (mighty armed). Your arms are very long. You are an expert at shooting arrows and hitting the bull's eye. However, the major achievement is not hitting the external target. The तत्त्ववेत्ता *tattva-ve`tta* – those who know the essence of the Brahman – contemplate from the viewpoints of the gunas sections and the karma section. They think, गुणाः गुणेषु वर्तन्ते '*gunaah gune`shu vartante`*' – meaning, that the इन्द्रियाँ *indriyas* (senses) wander amongst the sense objects.' No matter how hard you try, you cannot see the form, if you don't have eyes! This is neither the Prakriti, nor is it the Purusha. What is it, then? It is the guna.

Someone lamented, 'Oh, she killed me!' She replied, 'It wasn't I, it was my style.' In the same way, Prakriti does not kill the Purusha; it is her style.

Because of her style, the eye can see the form, and the ears can hear the sounds. But, you have heard and forgotten hundreds of thousands of sounds. None of the sounds got stuck to your ears, and nor did your ears get stuck to any of the sounds.

In the same way, you saw millions of forms, which left your eyes. Neither did the eyes die for any form, nor did any form enter your eyes. Your eyes remained as they were, and the forms kept changing. Where did you get attached?

I draw your attention to the fact that there is no attachment even in the worldly knowledge which has been super-imposed upon your natural Self. The knowledge is औपाधिक *aupaadhik* (super-imposed), but there is no आसक्ति *aasakti* (attachment). You experienced countless sights, sounds and touches, but left them all. No touch ever got stuck to you, and nor did your skin go with another. Hence, even super-imposed knowledge is detached, whether it comes through the taste, or fragrance, or emotion, or the intellect. Gnan does not get attached to any sense object. Nor does any object attach itself to Gnan. It is a false impression, when we think that we have developed an attachment. You may call it a false impression, or you may call it ignorance – it is all the same. To believe that we cannot live without someone, or that someone cannot live without us, is nothing but stupidity. God knows how many lie in a stupor because of such foolishness. The word मूर्ख *'moorkha'* (fool) in Sanskrit means – मूर्च्छिति इति मूर्खः *moorchati iti moorkha* – a person who has lost his awareness is called a 'moorkha'.

So, गुणा गुणेषु वर्तन्ते *gunaa gune 'shu vartanate* - the eyes continue to see, the ears continue to hear, and the senses continue to use their respective abilities. A great number of Mahatmas are present. If they were to be asked what kind of dal (lentil curry) they had two days ago, they will have to make an effort to remember. They will probably have forgotten. As far as I am concerned, I certainly can't recollect what kind of dal or vegetable I had two days back. So, I have forgotten the taste of what I relished a couple of days back. Neither did I get attached to it, nor did it get attached to me. Neither the body, nor the intellect got attached. There is no factual attachment anywhere – it is only a foolish belief.

Attachment belongs neither to Prakriti, nor to the Atma. It is born only in foolishness. It is the job of the senses to wander amongst the objects, and observe them. If you were to be told to make a list of all you have done with your hands, and the places you have gone to, will you be able to do it? Oh, how will you tell me about the things you can't remember? There is a gentleman who even forgets how many children he has! He first counts, and then tells me, 'Swamiji, this daughter is my ninth child. This son is my seventeenth son.' All

of them are alive – I do not know how many died, in-between! The gentleman doesn't know how many sons he has. He got married four or five times, so maybe he has forgotten the names of some of his wives. However, he feels passionately attached to all of them, but his attachment is nothing but a false impression.

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।

तानकृत्स्नविदो मन्दान्कृत्स्नवित्र विचालयेत् ॥ (२९)

*Prakrite`rgunasamoodhaah sajjante` gunakarmasu,  
Taanakritsnavido mandaankritsnavinna vichaalaye`t. (29).*

To have संविद् *samvid* (connection) in the gunas of Prakriti means to get caught in them. All right, tell me how many times you have experienced *sattvik* (lofty) tendencies, and how many राजसिक वृत्ति *rajasik vrittis* (mixed tendencies) have come to you till now? Is it possible for you to tell me? Oh, you can't even tell me how many times they came in a single day! Even if you try your best, you will not be able to tell me about all the forms your mind has absorbed, all the things your eyes have seen, or the words your ears heard. What is this, except ignorance? Remember this verse of Goswami Tulsidas –

ऐसी मूढता या मनकी ।

परिहरि रामभगति सुरसरिता आस करत ओसकनकी ॥

*Aisee moodhataa yaa manakee,  
Parihari raamabhagati surasaritaa aasa karata osakanakee.*

People forget the Lord, who is the Atma within. They leave Him, thinking that the prostitutes (who are fickle and have no loyalties) are attached to them. They get attached to these depraved, unstable, whimsical women, instead of loving the Lord in their hearts; the Lord, who never disappears, never leaves them.

The fact is that only those who are trapped in the gunas of Prakriti get attached to the section of the gunas, or the section of their karmas. Who are they? They are people with incomplete knowledge. अकृत्स्नविद् *Akritsnavid* means 'their knowledge is not complete.' They have only a superficial smattering of learning. They are मन्द *manda*. This indicates that we should keep away from them. Their progress is so slow that if you stay with them, it will hamper your progress. Don't cultivate the company of such dull people. They move forward, backward, or sideways. Their movements are erratic, haphazard, and full of woe, so don't get caught in their web. The planet Saturn will make you unhappy for seven and a half years, as shown in the साढ़े-साती शनिश्चर *sade`sati shanishchara* in astrological terms, if you keep such people with you. 'Manda', in astrological terms, means the planet Saturn. It lingers for two and a half years, in each house of the horoscope. So, Sir, keep away from them. Let them



stay wherever they are – let them move at their own pace. कृत्स्नविन्न विचालयेत्  
*Kritsnavinna vichaalaye`t* – there is no need to disturb them.

हाथी चलता आनी चाल से कुत्ता वाको भुँकवा दे।

तू तो राम भजो जग लड़वा दे।

*Haahtee chalataa apanee chaalase` kuttaa vaako bhunkvaa de`*,

*Too to raama bhajo jaga ladavaa de`*.

Then, what should we do, Sir?

The answer is that there is no need to do anything – this is something you must understand. Karma will continue. In the opinion of the Gita, Prakriti is unable to do anything without the help of the Ishwara.

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्। (९.१०)

*Mayaadhyakshe`na Prakriti sooyate`sacharaacharam. (9. 10)*

Unless you understand this, you will be forced to say that the Mother is so clever that she gave birth to so many children without the contribution of the Father. The Ishwara is the Father, and the Prakriti is the mother. What will it mean, if you refuse to accept the Ishwara? It will mean that Mother gives birth to children without any contribution from the Father. So, understand that the Ishwara has a hand in this, the hand of the क्षेत्रज्ञ *kshe`tragya* (the knower of the field) has a hand in this Creation. It is said, right at the start of the thirteenth chapter –

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः॥ (१३.१)

*Idam shareeram kaunte`ya kshe`tramityabhidheeyate`*,

*E`tadya ve`tti tam praahuh kshe`tragya iti tadvidah. (13. 1)*

Now the Lord says, in the present context –

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः॥ (३०)

*Mayi sarvaani karmaani sanyasyaadhyaatmache`tasaa,*

*Niraasheernirmamo bhootvaa yudhyasva vigatajvarah. (30)*

Offer up all your karmas to the Lord.

How do we do that, Sir? How can we place our actions in Him?

How will you place them? The Ishwara has no form. You can place an item in a vessel, but how can you place your action in the Ishwara?

A person is a karta (the one who acts), and the Ishwara is the अकर्ता *akartaa* (the one who is not the doer), so how can an action done by the karta be connected to the akarta? How will you offer up your karmas to Him?

Now, the Lord explains the method of offering Him all that we do. He says that अध्यात्मचेतसा *adhyaatmache`tasaa* (spiritual knowledge) is needed for this. A person who does not know about the components of the vehicle cannot be a good driver. A good driver is one who knows about the working of every part of the vehicle he drives. He knows where the petrol comes from, where the electric sparks ignite, and how the car is propelled forward. A good driver is one who can repair the car if it suddenly gives trouble. The meaning of the word ‘adhyatma’ is the knowledge of the inner mechanism of the individual. आत्मनि देहे एव इति अध्यात्मम् *Aatmam de`he`e`va iti adhyaatmam* –adhyatma is the mechanical system of the body. It is also the mechanics for obtaining knowledge, and proper interaction with others. Please understand, and instate this firmly in your mind. After that, don’t connect the karma with the karta; connect it to the motive. Fight, but not for your own self. Fight for your King. This is adhyatma.

न ह्यनध्यात्म-वित्कश्चित्क्रियाफलमुपाशनुते। (मनु० ६.८२)

*Na hyanadhyaatma-vitkashchitkriyaafalamupaashnute`.* (Manusmriti 6. 82)

Manuji said that if you do not understand the meaning of adhyatma properly, you will not be able to understand the fruit of the action either. So, offer up your actions to the Ishwara, through the attitude of worship. When our intellect makes the Ishwara the object of our happiness, all our actions will be offered up to Him.

Now I will tell you of a little incident. What can I do, my brother? I am a rustic, so it is natural that I speak of such incidents.

I told a Mahatma, ‘Please place me in the शरण *sharan* (mercy) of the Ishwara.’ People speak of शरणागति *sharanagati* (total surrender) towards the omniscient, all-powerful Ishwara, in the process of worship. The Mahatma said, ‘I am giving you some time. Go and ponder deeply upon what I say, then come back to me. Is the world at the mercy of the Lord, or not? Aren’t the water, air, and space, in the Ishwara’s sharan? Aren’t the five tanmatras controlled by Him? And also the Ahankara tattva, and Prakriti? What is there, that is not in the Ishwara’s power? If all these are surrendered to the Ishwara, right from the beginning, then your gross body (composed of the five elements), and all the efforts made by it, and in it – aren’t they in the sharan of the Ishwara? Go and

contemplate on the things I have said. Come back tomorrow, and tell me whether all these are in the Ishwara's sharan, or not. I will place in the Ishwara's sharan whichever object you feel is not yet surrendered to Him.'

Now, Sir, the day passed, and the night passed, in thinking about this. I went to the Mahatma the next day, and said, 'Maharaj, I could not think of anything which is not at the mercy of the Ishwara.' The Mahatma said, 'The fact is that people have a false impression that 'this does not belong to God'. There is no need to undertake a formal ritual, to offer yourself, your possessions or actions to Him.' अध्यात्मचेतसा *Adhyaatmache`tasaa* – look well, and you will find that everything is in the Ishwara, everything belongs to the Ishwara, and everything is ruled by Him.'

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति।

भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया॥ (१८.६१)

*Ishwarah sarvabhootaanaam hridde`she`rjuna tishthati,*

*Bhraamayana sarvabhootaani yantraaroodhaani maayayaa. (18. 61)*

How can you offer the Lord what has always been His? It is not समर्पण *samarpan* when you call a ritualistic priest, and take water in the cup of your hand, with some flowers and grains of unbroken rice, and do a formal संकल्प *sankalpa* (pledge) to dedicate something to the Lord, or to a deity. Oh, it is He, who everything belongs to, my brother! He is the Master!

मम नाथ यदस्ति योऽस्म्यहं सकलं तद्धि तवैव माधव।

नियतस्वमिति प्रबुद्धधीरथवा किं नु समर्पयामि ते॥

*Mama naatha yadasti yasmyaham sakalam taddhi tavaiva maadhava,*

*Nigatasvamiti prabuddhadheerathavaa kim nu samarpayami te`.*

The Bhakta says, 'Whatever is mine, is all Yours.' When we understand that everything actually belongs to the Lord, why should we take upon the pride of offering anything through the ritual of samarpan? So, निराशीर्निर्ममो भूत्वा *niraasheernirmamo bhootvaa* – do not undertake samarpan with any desire in your heart. A man said, 'I have given you my love, so get clothes for me, get money for me, and make me a house, etc.' Even worldly people will not appreciate this kind of a samarpan! They'll say, 'You made a fine offering of yourself – what will I do with you? Am I to lick you? Go away, get lost! I will accept nothing from you. Of what use are you to me?' Thus, don't have any expectations, and don't have any attachments either. Whatever the Lord does, is best. Nothing belongs to us. Everything is His.

You see, this point has come up earlier, that Arjuna put away his bow and arrows, and showed that –

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।  
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ (१.२९)

*Seedanti mama gaatraani mukham cha parishushyati,  
Ve`pathushcha shareere` me` romaharshashcha jaayate`.* (1. 29)

At this, the Lord rebuked Arjuna, saying, ‘Aren’t you ashamed, Arjuna? शिष्यस्तेहं शाधि मां त्वां प्रपन्नम् *Shishyaste`ham shaadhimaam tvaam prapannam* is what you have said. And now, when it comes to fighting, you say that you are feeling feverish? Oh – युध्यस्व विगतज्वरः *yudhyasva vigatajvarah* – fight with the same spirit with which you came to do battle.’

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।  
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ (३१)  
ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।  
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः ॥ (३२)

*Ye me` matamidam nityamanutishthanti maanavaaha,  
Shraddhaavantonasooyanto muchyante` te`pi karmabhih.  
Ye` tve`tadabhyasooyanto naanutishthanti me` matam,  
Sarvagnaanavimoodhaanstaan viddhi nashtaanache`tasah.* (31, 32)

They say that the opinion of Jesus is called the Bible. After that, Hazrat Mohammed created the Koran, which states, ‘Everything I said in the Bible is annulled. The Koran Sharif is the only opinion to be followed hereafter.’ However, Shri Krishna says here – ये मे मतमिदं नित्यं ‘*Ye` me` matamidam nityam* – this opinion of Mine is not temporary. Don’t think that I will negate My words in future. I will never contradict what I am saying. This opinion of Mine is for all times.’

After this, He further states – अनुतिष्ठन्ति मानवाः *anutishthanti maanavaaha*. According to the rituals described in the Poorva Mimamsa tradition, the Brahmins are entitled to undertake the Yagyas called the Brihaspati Sav, and the Vajpeya. The Kshtriya (warrior) caste is entitled to undertake the Rajasuya Yagya. The Vaishyas (trader caste) are entitled to undertake Vaishyastoma Yagya, and the Nishads (primitive non-Aryan tribes) are entitled to undertake the Raudre`shti Yagya. ‘However, the opinion I am giving is not for any particular species, caste, stage in life, religious sect, country, or geographical location. It is for मानवाः *maanavaah* – the entire human race is entitled to it.’ It does not matter whether a person has the जनेऊ *janeu* (sacred thread) or not. It does not matter whether he keeps a शिखा *shikhaa* (sacred tuft of hair) or whether he lives on this side of the ocean, or on the other side. The only qualification needed is that of being a human being. ‘If he has faith and devotion in his heart; if he is not filled with wickedness and cunning, then every human being is entitled to this opinion of Mine.’

You see, this is the speech of the Lord. The one, who makes the law for just one country, may be the King of that country. However, the King who rules all the countries will make laws which are suitable for all the countries he rules over. This is called the Ishwara. If someone says, 'My sect has this rule,' then, my brother, the jurisdiction of sects is very small. Here, the Lord speaks for all times, for the entire human race. This opinion will endure all over the world, throughout history, and right up to eternity. This opinion is universal, and timeless, and for all mankind. It is not restricted to groups like the Shrauta and Smarta religious sects. This is the Bhagwat dharma, meant for all the Lord's children.

ये त्वेदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम्।  
सर्वज्ञानविमूढांस्तान् विद्धि नष्टानचेतसः॥ (३२)

*Ye` tve` tadabhyasooyanto naanutishthanti me` matam,  
Sarvagnaanaavimoodhaanstaana viddhi nashtaanache`tasah. (32)*

अभ्यसूया *Abhyasooyaa* means to find fault, गुणेषु दोषाविस्तरणम् असूया *gune`shu doshaavistaranaam*. *Asooyaa* (finding fault even where none exist) is a barren woman. न सूते इति असूया *Na soote` iti asooyaa*. That, which bears no fruit, is called *asooyaa*. A barren Minister is called 'Asooyaa'. This is why the wife of the sage Atri was called Anasuya. Anasuya is not barren – she has many great sons. She does not see faults in people. Brahma, Vishnu and Mahesh came to her, and told her to remove all her clothes and then serve them food. She did not find fault with their request. Anasuya said, 'Very well. You become babies, and play; and I will disrobe and dance.' She did not find fault with what they asked her to do. *Asooyaa*, however, can do no harm to the person towards whom it is targeted. It destroys the heart which harbors it. This is its specialty. Criticism does not touch the one who is blamed, but it grows like a cancer in the mind of the critic.

I have observed one thing. Incase there is anyone present with one eye, please don't mind what I say. I have nothing to say about those who view the world impartially with one eye, but I have observed that a person who habitually looks for faults in others, loses one eye. His habit of seeing only the bad in people results in one eye getting spoilt, and they are left with a lopsided perspective! I can recall ten twenty, fifty such examples. You may consider it to be a joke, but I have observed this.

The Lord says, 'Those who find fault with what I say, and do not follow My guidance, are bereft of all true knowledge.' That means, they do not have complete grasp about anything. There is one more interpretation of this. That is, लोकदृष्ट्या सर्वज्ञानपि अवमूढानपि *lokadrishtyaa sarvagnaanaapi avamoodhaanapi* – people consider them to be all-knowing, but ruined. They believe that such

people may be very learned and knowledgeable, monks who have a lot of land, a great elephant and other symbols of pomp and status (like the ceremonial umbrella). Their seat is made of expensive cotton – nowadays it is made of Dunlop – but actually they are ruined. They have destroyed themselves; they have lost their awareness, they have lost their senses, and have become intoxicated.

सदृश चेष्टते स्वस्याः प्रकृतेर्ज्ञानिवानपि ।  
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ (३३)  
इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत् तौ ह्यस्य परिपन्थिनौ ॥ (३४)

*Sadrisham che`shtate`svasyaaha prakrite`rgnaanavaanapi,  
Prakritim yaanti bhootaani nigrahah kim karishyati.  
Indriyasye`ndriyaarthe`raagadve`shau vyavasthitau,  
Tayorna vashamaagacche`ttau hyasya paripanthinau. (33, 34)*

Look, there is one kind of knowledge, which is generally given by parents, siblings, and other family members, after the child is born. The relatives are hardly ever enlightened people. So, they provide the child with only the kind of knowledge they possess. They understand only the common human tendencies. They fail to realize which of the three gunas of sattva, raja or tama, are predominant in the child at that moment.

Prakriti is such, that no matter how much knowledge is stuffed into an individual, it is the latent tendencies which emerge. It is wrong for anyone to say that he will listen through his eyes, and see with the ears! The Prakriti of the ear is to hear, and it is natural for the eyes to see. You need to understand that it is the अखण्ड ज्ञान स्वरूप *akhand-gnaanasvarooapa* Paramatma – the Supreme Atma, who is indivisible and is Gnan itself – who is everything. I accept that you are a ज्ञानवान *gnanavaana* (knowledgeable), that apart from pure Gnan, nothing else exists for you. However, would it be feasible if you were to say that you will listen through your eyes, and see through your ears, taste through your nose, and smell through your tongue? Of what use will your essence – which is Gnan, and is indivisible – be, in this?

My brother, this is Prakriti, and it has its own pattern. You will eat at the top, and the food will descend, get digested, and be evacuated from your body. Even if it is a Gnani, a Gnan Shastri (one who has the knowledge of the scriptures), a Paroksha Gnani (one who knows that which can not be seen), or an Aparoksha Gnani (one who has experienced pure Knowledge) – the Prakriti is the same in all, is it not? You may do pranayama (breathing exercises), pratyahara (control of the mind), asanas (yogic postures), but the gunas of Prakriti will rise up, and

absorb the objects of the senses after a while. You can control them only for a limited period. This is why the Mahatmas live in a state of simplicity.

A devotee of mine spends hours standing on his head, with his feet up in the air, in a शीर्षासन *sheershaasana*. I know of several people who have learnt how to suck in water, milk, or ghee, through the penis. It serves no purpose to give their names here. It is merely a technique.

Just recently, when I was at Delhi, a doctor checked my blood pressure. The diastolic was a hundred and thirty-four, and the systolic was eighty. Absolutely normal. I requested the doctor to check it once again, and he complied. This time, the diastolic was a hundred and sixty-four, instead of a hundred and thirty-four. The doctor asked, ‘Maharaj, how did this happen?’ I explained that there was a technique for raising blood pressure. I can raise it whenever I want. Similarly, those who exhibit the stopping of their pulse in front of crowds, also have the technique for it. All these are unnatural activities, and one should not undertake them suddenly. If you say that you will practice Yogic exercises until you succeed in stopping yourself from perspiring or your hair from growing – is this the purpose of the science of Yoga? Don’t use the science for such lowly achievements. You may be a Gnani, but allow Prakriti to work in her own way. The ear (an olfactory organ) will hear; the skin (a sense sensitive to touch) will feel, and the eye (an optical instrument) will see. These sense organs will continue with their natural functions. If you force them into inactivity, they will be suppressed for a while, and then continue as before. So, if you make a determined effort for वज्रौली, विपरीतकरणी, शीर्षासन *vajrauli, vipareetakaran, sheerasasana* and other such achievements, you may succeed at first, but in the long run you will be back where you were. One should avoid getting involved with unnatural activities. Let Nature work in her natural way; you should remain content in the simplicity of your true nature.

Look, there is no need to get caught in the constraints, or the grace of Prakriti. Many people try to suppress one, and grace another. Many show grace in drinking water, but try to control the quantity of their urine. Won’t the disease called ‘jalodar’ attack the health of such people?

इन्द्रियस्य *Indriyasya* – इन्द्रियस्य *indriyasya* is repeated to indicate that all our senses should remain controlled while being involved in their objects (like the sound, feel, appearance, flavor, and fragrance), the favorable and the unfavorable, the attachments and aversions. Your wisdom lies in your ability to not get carried away by attachments and aversions. These emotional reactions should be controlled by you – they should not be allowed to control you. It is not a fault when attachment rises. It is only when a feeling rises, that you become aware of its existence, and the need to keep it under control. If your heart begins to burn

at the sight of someone, only then will you know what your feelings towards that person are. How can you stop something which is not even known to you, until it starts up and reveals itself? All right, whatever happened, has happened. Now, let it go. Don't call the gangster and keep him in your house. Let him go, and let your life flow on.

A man saw a corpse floating by in the Ganga. 'I will place such restrictions that no corpse can flow in the Ganga from Gangotri onwards,' he said. However, is this possible for you to do? It is beyond your control. So, if a corpse floats by, let it float on. Similarly, affection flows in the tendency of the antahkaran at times, and aversion flows at times. If you hold on to them, they will fester. Your antahkaran will begin to stink. And, if you go and sit on the bank of the Ganga, with the intention of preventing corpses from floating past, you will waste your life doing this. One should become indifferent to it – let what comes, come; and let what goes, go. You should not allow them to control you, and make you do anything against your better judgment.

The trick for achieving this is to refrain from acting upon the impulse to do anything which you know isn't right. Let the thoughts and urges rise and pass, like dreams. This is the first trick. The second trick is to stop your intellect from endorsing a wrong desire.

I will tell you something which is in keeping with our scriptures. If you see a Devta or a Guru in your dreams, and he gives you a mantra, don't give up your Guru and the mantra given by him. It is quite possible that you will have another dream, contradicting the first one. So, unless the Guru of your waking state endorses it, do not accept the Guru, Devta, or mantra of your dreams. Dreams are our mental projections. Similarly, if desires and anger rise up in your heart, don't say what Shri Rama said,

रघुबंसिन्ह कर सहज सुभऊ ।

मन कुपन्गी पग धरे न काऊ ॥

*Raghubansinha kara sahaja subhaau,  
Mana kupantha paga dharahi na kaao.*

Our mind is not Dushyant's mind. Dushyant's mind said, when he saw Shakuntala –

सतां हि सन्देहपदेषु वस्तुषु प्रमाणम् अन्तःकरण-प्रवृत्तयः ।

*Sataam hi sande`hapade`shu vastushu pramaanam antahkaranapravrittayah.*

Your mind has developed many facets. It is filled with many perversities, impressions, desires and associations. So, let the things which enter it so playfully go out of it again. Don't catch hold of them. तौ ह्यस्य परिपत्थिनौ *Tau*



*hyasya paripanthinau* – they are the paripanthis (dacoits) of humans. They are our enemies. They are robbers.

It is narrated that eighteen Sindhis were traveling together. They all had goods with them. On the way, they met two men, who stood holding thick staffs threateningly. The men told the travelers to place all their possessions in a heap, which the Sindhis did. Then the men ordered them to put the baggage on their heads, and carry it to where they were told. ‘Nobody is to speak on the way,’ they ordered. The Sindhis carried the goods to the place they were directed to. Then, they were told, ‘No one is to speak till you reach home. Not one word is to be uttered by anyone.’ The Sindhis returned to their village silently.

The Villagers asked them what had happened. The Sindhis replied that they had been robbed. ‘But you were eighteen, and they were only two! How did they rob you?’

The Sindhis said that they had been told to put all their belongings in a heap.

‘Didn’t you have any sticks, to defend yourselves with?’ asked the villagers.

‘We did,’ replied the Sindhis, ‘But they told us to throw them down, along with our belongings.’

‘Then why didn’t you shout for help?’

‘They ordered us to absolutely quiet.’

The villagers just could not understand how two people could carry away the baggage of eighteen people.

‘We carried the baggage for them, to where they told us.’

‘Well, when you had carried the goods, and they let you go, why didn’t you shout then?’ asked the villagers.

The Sindhis said, ‘They told us that no one is to speak until we reach home.’

So, my brother राग *raga* and द्वेष *dve'sha* (attachment and hatred) are two such dacoits. We are unaware that we are being cheated. Thieves steal while we sleep, and dacoits rob us while we watch. Raga and dvesha are not cheats; they are not thieves; they are dacoits. They rob us when we are awake. So, we should never allow them to overpower us.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वानुष्ठितात्।

स्वधर्मं निधनं श्रेयः परधर्मो भयावहः ॥ (३५)

*Shre`yaan svadharma vigunah paradharmaat svanushthitaat,  
Svadharme` nighanam shre`yah paradharma bhayaavahah. (35)*

By the Grace of God, it has been clarified by now, that we should use our discretion. We should let the Dharma of Prakriti be maintained in her, and the Dharma of the Purusha be maintained in Him. The Dharma of the Purusha is detachment, steadiness, and consciousness. There are no gunas in it. The gunas are only in the Dharma of Prakriti; not in the Purusha Dharma. स्वधर्म *Svadharma* (our own Dharma) is not the Dharma of Prakriti. Nor is it natural. It is our own Dharma. There are no gunas in it. It is not connected with the gunas in any way. It has no objects for the senses to indulge in, nor does it have sense organs. It is free of gunas. So, let the Purusha remain firm in the Purusha Dharma, and accept neither Prakriti, nor the natural laws of Prakriti. He deserves praise only if he refuses to accept the gunas. परधर्मात् स्वनुष्ठितात् *Paradharmaat svanushthitaat* – the Dharma of Prakriti contains praise. It will take you away from the Purusha Dharma, even if you follow it well. So, स्वधर्मं निधनं श्रेयः *svadharme` nighanam shre`yah* – it is better to live like a corpse in one's own Dharma, than to accept Prakriti's Dharma as our own.

One kind of Dharma is the नैसर्गिक *Naisargik* (natural) Dharma, and another is the Sanskrit (cultivated) Dharma. The Sanskrit Dharma is curious. The Dharma which comes from things like circumcision, baptism, the sacred tuft of hair called the 'shikhaa', or the sacred thread called the 'janeu', etc, is called the संस्कार धर्म *Sanskara Dharma*. What comes from Prakriti is the Naisargik Dharma. The Purusha is discredited by both the विकार *vikara* (distorted) Dharma and the Sanskara Dharma. There is neither distortion nor super-imposition in the Purusha. The purpose of the Sanskara Dharma is to remove the distortion of the Vikara Dharma. Sanskara Dharma is left behind when tattvagnan is obtained. This is the method for spiritual progress. That is why – परधर्मो भयावहः *paradharma bhayaavahah* – accepting the Dharma of another gives rise to fear. Don't accept the Dharma of Prakriti. Now Arjuna says –

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।

अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ (३६)

*Atha ke`na prayukto`yam paapam charati poorushah,  
Anicchannapi vaarshne`ya balaadive niyojitah. (36)*

Purusha can be spelt with a small 'pu' or a long 'poo' – both are considered to be correct. We are humans. Nobody desires to do wrong, because the result of sin is sorrow, and nobody wants sorrow. सुखं मे भूयात् दुःखं मे मा भूत् *Sukham me` bhooyaat, dukham me` maa bhoot* – all creatures desire happiness; nobody desires sorrow. So, since we wish to avoid sorrow, we should avoid any activity

which invites sorrow. The man who knows that he will get burnt if he walks on fire, will avoid walking on fire.

There was a scientist called Socrates, who said that if a person knows that there is poison in his food, he will refuse to eat it. Despite this, people indulge in sin. There is power which compels them to sin – बलादिव नियोजितः *balaadiva niyojitah*. The Kena Upanishad also states – केनेषितं यतति प्रेषितं मनः (१.२) *ke`ne`shitam yatah pre`shitam manah* (1.2). This episode of the Gita is taken from the Kenopanishad. The question taken up there, is with regard to the total activities and nature of the mind. This question refers to the nature of पाप *paapa* (sin). There is a difference. The question there is with regard to general activities. For example, who is it that illuminates all the activities which are undertaken? It is the Sun. That is all very well, but if the eyesight is weak, and a person wants to have a rosy view of the world, and the trainer of the monkey makes the monkeys dance, stating that his bullet is hitting your eye, what then? Then he will have to put on special glasses, to see everything in a rosy hue.

Ordinary activity is done by the Parameshwara, but the special activity is not done by the Ishwara alone. Something else is added to it. There is a mixture. So then, who is it that propels a person against his will to indulge in wrong doing? ‘You also said – ध्यायतो विजयान्मुंसः (२.६२) *dhyaayato vishayaan punsah* (2. 62) – the one who meditates upon the sense objects will be destroyed.’ Then why do people meditate upon the sense objects at all?

Now the Lord speaks, but He speaks very skillfully. He does not say that it is the Prakriti which makes people sin. What, then, is the cause? Is it any of these – the Prakriti, the Mahat tattva, the Ahankara tattva, the tanmatras, or the pancha mahaabhoots? However, none of these discriminate between sin and merit. Then, is it the असंग *asanga* (detached) चेतन पुरुष *che`tan Purusha* – the consciousness in the individual – who drives people to sin against their will? No, it is not so. In that case, what is it?

The Lord said, ‘Look, Arjuna, there are many stages of raga-dvesha. It is the attachments and aversions which turn into काम *kama* (desire) and क्रोध *krodha* (anger).’ For example, it is dvesha which causes the heart to smolder, the tongue to abuse verbally, the eyes to turn red with anger, the lips to tremble with wrath, and the limbs to shake, as aversion turns into anger. When it turns into violence, the person starts shouting abuses, and physically assaulting the person he is averse to. Anger is the earlier stage, when the face turns red, the cheeks burn, and the limbs shake. It is hatred when the heart smolders silently, while the person decides to hide his hatred while he waits for even twelve years, to take revenge. Hatred is subtle, anger is gross, and violence is solid. The Lord is neither speaking about the subtle, nor is He speaking about the solid. He has

found a level in-between the two. He says that desire is anger, and anger is desire.

काम एष क्रोध एष रजोगुण समुद्भवः।

महाशनो महापाप्मा विद्ध्येनमिह वारणम्॥ (३७)

*Kama e'sha krodha e'sha rajoguna samudbhavah,*

*Mahaashano mahaapaapmaa viddhye `namiha vairinam. (37)*

By using the word एष 'e'sha' twice, to relate to kama and krodha, the Lord infers that both are basically the same. If a person has desire in his heart, the desire will – if unfulfilled – turn into anger. Anger rises when our desire is thwarted. So, desire comes even in anger. When we get angry with someone, there is an impulse to hurt him. Here, the wish to kill comes in. If you desire someone or something, then you will have an urge to destroy the one who places an obstacle in your way. Hence, anger is what desire is – both are essentially the same. Where do both these rise from? The answer is that when the Atma gets attached to rajoguna, and rajoguna gives birth to the feelings of 'me' and 'mine', it causes kama and krodha.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।

रजस्येतानि जायन्ते विवृद्धे कुरुनन्दन॥ (१४.१२)

*Lobhah pravrittiraarambhah karmanaamashamah sprihaa,*

*Rajasye `taani jaayante `vividdhe `kurunandana. (14. 12)*

Kama and krodha emerged when a lack of discrimination caused the Atma – which is eternal, pure, all-knowing and detached – to identify with rajoguna. महाशनो महापाप्मा *Mahaashano mahaapaapmaa* – desire is never satisfied. It is महाशन *mahaashana* (with an insatiable appetite); it is Aghasura (the demon who represents sin).

It is written, in the Shrimad Bhagwat –

यत्पृथिव्यां ब्रीहियवं हिरण्यं पशवः स्त्रियः।

न दुह्यन्ति मनः प्रीतिं पुंसः कामहतस्य ते॥ (९.१९.१३)

*Yatprithivyaam breehiyavam hiranyam pashavah striyah,*

*Ne duhyanti manah preetim punsah kaamahatasya te`. (9. 19. 13)*

Not all the wealth, military strength, elephants and horses, mechanical vehicles, air planes, and women are enough to satisfy a single human being. So don't have the hope that you will feel you will feel satisfied when you obtain the object of your desire. Satisfaction does not come from indulgence. It has to be bound to one spot. Both kama and krodha are insatiable. *E'sha kaamah mahaashanah e'sha krodha* महापाप्मा *mahaapaapmaa*. Anger is a great sinner. It makes us show disrespect to people like our Guru, father, mother, brother, and friend – to whom respect is due. It is a great sinner. So, my brother, understand your enemy. Anger is the root of sin. It is never satisfied. If you wish to seek out your enemy, know that he does not live in your neighbor's house; he does not live in the village or the Capital of the country. He lives in – इह अन्तः करणे *iha*

*antahkarane`* - our four-fold mind. Where are you looking for him? He lives within your house.

धूमेनाव्रियते वह्निर्यथादर्शो मलेन च।

यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम्॥ (३८)

*Dhooime`naavriyate` vanhiryathaadarsho male`na cha,*  
*Yatholbe`naavrito garbhastathaa te`ne`damaavritam. (38)*

Your knowledge is vast, indeed! What can I say about that? There is a Punditji in Kashi. He is an authority on Vedanta and Vyakarana (Sanskrit grammar). We were related, before I became a monk. When his son-in-law died, I went to him on a visit of condolence. At that time I was at Gorakhpur, with the Kalyan Parivar (a religious publishing group). Punditji said, ‘I have studied the scriptures. There is not a single sentence in Vedanta, upon which I cannot elaborate or argue. However, the death of my son-in-law has filled me with grief. Please tell me what I should do. How can I get the courage to face this loss?’

So, the dark smoke above, and the glowing embers below, is the *sattvik aavarana* – the veil of lofty tendencies. यथादर्शो मलेन च *Yathaadarsho male`na cha* – the film of dust which covers a mirror, so that the reflection is not clear, is the राजसिक आवरण *rajasik aavarana* – the veil of restlessness and desire. And, यथोल्बेनावृतो गर्भः *yathaalbe`naavrita garbhah* is the new-born covered completely by the placenta, and hidden from view. This is the तामसिक आवरण *Tamasik aavarana* of nescience.

Now, if a Gnani loses his temper, and you tell him, ‘Sir, you are losing your temper despite being a Gnani,’ it will infuriate him further. ‘Who are you to give me sermons?’ he’ll say. ‘Let me tackle you first, and then you can teach me about being a Gnani!’ So, don’t start talking about Gnan if such an occasion arises! तेनेदम् आवृतम् *Te`ne`dam aavritam* – the onslaught of desire and anger is such that it overcomes Gnan. Vyasji has said –

मात्रा स्वस्त्रा दुहित्रा वा नाविविक्तासनो भवेत्। (भाग० ९.१९.१७)

*Maatraa svasraa duhitraa vaa naaviviktaasano bhave`t. (Bhagwat 9. 19. 17).*

When Vyasji wrote this, his disciple Gemini questioned him, ‘Sir, why have you written this? What is the need?’ After this, what happened was that one night, Gemini was going somewhere, and it began to rain. Visibility was almost nil. Gemini saw a little hut close by. When he went closer, he saw that it was occupied by a beautiful woman. She said, ‘Maharaj, please come in. I will not let you remain alone outside.’ Gemini said, ‘No, no! I am elderly, I am a Mahatma, I am a great sage, I am a Gnani – what is a little rain to me?’

Saying this, he lay down outside, preparing to sleep. Sleep, however, eluded him. He knocked at the door of the hut, and asked the woman to open it. She refused. Gemini could not control himself; he clambered up to the roof, removed some tiles, and got into the hut. Inside, he saw Vyasji, seated calmly,

with his matted locks and long beard. ‘So, my son,’ said Vyasji, ‘What is all this?’ This is why it is said that desire and anger overcome even learned people.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा।

कामरूपेण कौन्तेय दुष्पूरेणानलेन च॥ (३९)

*Aavritam gnaaname`te`na gnaanino nityavairinaa,*

*Kaamaroope`na kaunte`ya dushpoore`naanale`na cha. (39)*

Desire has covered up Knowledge completely. To the अज्ञानी *agnani* (the unenlightened), it gives pleasure when they indulge in sensual pleasures, but later on, they result in remorse, regret, and self-blame. For the Gnani, however, desire is a perpetual enemy – ज्ञानिनो नित्यवैरिणा *gnaanino nityavairinaa*. The Gnani gets no pleasure even while indulging in sensual activities. He is troubled when desire enters his mind, and he does not even enjoy its fulfillment. It is a constant cause for sorrow.

There is a difference between nescience, pride, attachments, aversions, and in the evils of kama-krodha. These are a fire, extremely difficult to satisfy. If anyone thinks that he can fulfill all his desires, he is sadly mistaken. It just isn’t possible. So, come, let us think about the method for conquering desire. The first step is to get all the information about ‘the enemy’. Our espionage system should be so efficient that we get the information about where he sleeps, where he sits, where he lives, what his habits are, and the weaknesses he has.

The Lord first discloses where the enemy lives, and says –

इन्द्रियाणि मनोबुद्धिरस्याधिष्ठानमुच्यते।

एतैर्विमोहयत्यैव ज्ञानमावृत्त्य देहिनम्॥ (४०)

*Indriyaani manobuddhirasyaadhishtaanamuchyate`,*

*E`tairvimohayatye`va gnaanamaavrittya de`hinam. (40)*

He does not stay in anyone else’s house; he lives in our own house. He has fed, and won over, the horses of the chariot we ride. Horses mean our senses, which are controlled by desire – kama. He holds the reins in his hands, and has bribed the driver of the chariot. The meaning is that the chariot we use for our worldly interaction is our body; the driver is our intellect; and the reins are our mind – our ability to control our actions. The present situation is that kama has total control over us, driving us as it pleases. इन्द्रियाणि *Indriyaani* means the horses. This mind is represented by the reins, and the intellect by the सारथी *saarathi* – the driver – these are the places desire abides in. He has managed to induce our main supports to favor him. Now, if we say, ‘Sarathi, take the chariot to this place,’ he will ignore us. He will take the chariot somewhere else. Our order to tighten the reins is similarly ignored; the reins remain slack. Instead of going in the direction we want to take, the horses go where they please. Desire has induced the intellect, mind, and senses to obey him. Not only has the Minister gone over to the enemy, the wife, son, and Army have also left our side. When all these crossed over to his side, the enemy overcame even our Gnan.

तस्मात् तवमिन्द्रियाण्यादौ नियम्य भरतर्षभ।

पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ।। (४१)

*Tasmaat tvamindriyaanyaadau niyamy bharatarshabha,  
Paapmaanam prajahi hye`nam gnaanvignaananaashanam. (41)*

Arjuna's question was, 'Who induces us to sin?' The Lord explained that it is desire, which inspires us to sin. How can this kama be controlled? The reply was that first the horses must be in our control. The reason is – तस्मात् त्वमिन्द्रियाण्यादौ *tasmaat tvamindriyaanyaadau* –control moves from the gross to the subtle. Therefore – आदौ इन्द्रियाणि नियम्य *adau indriyaami niyamy*.

'Look, don't be afraid, because you are Bharata, the descendent of the brave king Bharata. You are rishabha – a bull. You are Bharatarshabha – the noblest of all the descendent of Bharata. For you, driving horses is a matter of routine. You are the one who controls horses. You are the अश्वभार *ashvabhara* – the one who stops the horses from going where they please. If the horses are allowed to go where they please, you will end up in some ditch! So, पाप्मानं प्रजहि ह्येनम् *paapmaanam prajahihye`ham* – control the horses (which represent your senses and actions), and abandon desire. If desire is allowed to linger, it destroys your ज्ञान-विज्ञान *Gnan-vignan* (knowledge about what is right, and the ability to stop yourself from doing what is wrong).' After this, the Lord explained the order of this –

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।

मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ।। (४२)

*Indriyaani paraanyaahurindriye`bhyah param manah,  
Manasastu paraa buddhiryō buddhe`h paratastu saha. (42)*

Now see the order of this. Desire will be given up if your senses are controlled. Desire will be destroyed when you obtain आत्मज्ञान *aatmagnan* (the knowledge about the Atma). The verb used here is जहि '*jahi*'. Desire will be given up, when your senses are under your control; and it will be destroyed when you obtain the knowledge of the Atma. These days, people do not know Sanskrit grammar, and some are roguish enough to interpret it as they please.

I have an acquaintance, who read a Bengali commentary in Gita and wrote it in Hindi. Some people read Marathi and Gujarati commentaries, and write them in Hindi in their own name. This is cheating. They do not understand the subtleties of Sanskrit, and so they cannot understand the difference between प्रजहि '*prajahi*' and ह्येनम् '*hye`nam*'. They separate them into two words. Oh – this is the beginning. It is not the destruction; it is the giving up of kama, which is indicated first. And, then comes the conclusion, the destruction of kama, through Atmagnan.

The Tattvagnani Purusha (the individual spirit who has realized the essence of the Brahman) doesn't only give up his desire, he also gives up the 'not wanting'. Because, both 'wanting' and 'not wanting' are forms of kama. What is it, when you say, 'I don't want this; I don't want that'? A person said, 'I have no desire to get money.' However, if someone comes and places an offering of

five rupees, and the Gnani picks them up and throws it at him, saying, 'I don't want money,' what is it, if not a desire to not have money? This not wanting is another kind of desire. It is desire, since it evoked anger.

A monk decided that he would take only one roti (unleavened bread) per house. Someone came and gave him two rotis. This angered the monk so much that he threw the rotis at the man who gave them! Now, the detached monk had no desire to take more than one roti per house; but this kind of a lack of desire is no less a desire, if it causes such adverse reactions.

Ultimately, to abandon both 'wanting' and 'not wanting' is possible only for a Tattvagnani. Desire is so wicked, that it comes concealed in different forms, and is difficult to catch. As mentioned earlier, it can be given up by controlling the senses, and destroyed by Atmagnan.

Thus, this third chapter called 'Karmayoga' has ended.

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## CHAPTER IV

Now the fourth Chapter begins, with the words of Shri Bhagwan. We use the word वचन 'vachan' (which also means promise), when giving a discourse. If you add प्र 'pra' to वचन vachan, it becomes प्रवचन pravachan, meaning discourse. I had gone to Madhya Pradesh, and I noticed that people there don't say 'pravachan'. They say, 'Today there will be Swamiji's प्रिय वचन priya vachan (endearing words).' They don't say प्रकृष्ट वचन prakrishta vachan (lofty words); they say 'priya vachan'. Some people believe that if what is being said comes from ancient times, it is of great importance. They believe in the value of the words of the Masters of long ago. Others, however, only consider it to be important, if it is the latest discovery, or a modern outlook. They say, 'This is science.'

Now, should the viewpoint given here – regarding Karma Yoga, Karma Sanyas, and the experience of the Paramatma through these methods – be considered ancient, or modern? The Lord said, 'If you believe that the statements of yore are more authentic, then this is an ancient statement. If you have faith in modern philosophies, then what I say is absolutely new. You can take it either way.'

इमं विवस्वते योगं प्रोक्तवानहमव्ययम्। (१)

*Imam vivasvate` yogam proktavaanahamavyayam. (1)*

Actually, this Yoga is अव्यय avyaya – eternal, unending, indestructible. The Lord is avyaya, the Jeevatma is avyaya, and so is the Jagat (the world around us). The Gita uses the word avyaya even for the world around us.

अश्वत्थं प्राहुरव्ययम्। (१५.१)

*Ashvattham prahuravyayam. (15. 1)*

When the Ashvattha (the banyan tree which symbolizes the world) is avyaya, and the Paramatma is avyaya, and the Atma is also avyaya, why should the Yoga be considered unsuited to be avyaya? The Jagat is imperishable, the Atma is imperishable, the Paramatma is imperishable, and the method for attaining Him is imperishable as well. That is why the Lord says that Yoga is indestructible. 'The Jeeva will abide for as long as the Jagat abides, and they will always exist, and so will the Ishwara. Yoga, which is the method for attaining the Ishwara, will also abide eternally. This was stated by Me, at the very beginning of Creation. I was the first to give a sermon on this.'

Now, see the majesty of the Brahmagnanis (those who have the knowledge of the Brahman). They declare that there is no other Gnani. Shri Udiyababaji Maharaj used to tell us about an occasion when ten or twelve Gnanis gathered together. 'I told them that no Gnani has ever been born,' said Baba. 'I am the personification of the Brahman, which is Gnan itself. Both Gnanis and अज्ञानी agnanis (those lacking in the knowledge of the Brahman) are super-impositions upon this reality. There has never been a true Gnani, nor is there a real agnani.'

Oh! It is only I; there is none other. It is the people with श्रद्धा *shraddha* (faith) who wish to establish the tradition of Gnan – they ask a Gnani to sit on a सिंहासन *singhasana* (throne). If you go and sit on the throne of Gnan, how will you ever become the personification of Gnan? (You will remain a mere custodian.)’ So, the Lord places Himself on the throne here. Why shouldn’t it be so? He is the primordial Teacher. The Lord said, ‘I gave a sermon upon this to Vivasvan. What does Vivasvan mean? The Sun is called Vivasvan. You see the Sun on the move throughout the day and night, giving light to all. However, does he get a salary, or any remuneration in return? No; the Sun God goes on doing his work with a complete निष्काम भाव *nishkaama bhaava* – he desires no return.

स्वस्ति पंथामनुचरेम सूर्याचन्द्रमसाविव। (ऋग्वेद ५. ५१. १५)

*Svasti panthaamanuchare`ma sooryaachandramasaaviva. (Rig Veda 5. 51. 15)* If you wish to see the perfect example of *nishkama karma*, see the Sun God. Being light itself, he is also Gnan itself. He has no hut or hutment. He is constantly on the move, like the Paramhansa Parivrajakas (the enlightened wandering monks), giving light – enlightenment – to all. He enlightens, but takes nothing. Who can be a greater Karma Yogi than him? So, the ideal of every Karma Yogi is the Sun.

The Lord Shri Krishna says here, that the Sun is His first disciple. It is another matter altogether, that Vivasvan is also Savita. Savita means मायाविशिष्ट ब्रह्म *maayaavishishta brahm* – the Brahman with Maya. It is the Brahman with Maya which creates the world. ‘However, I am not maayaavishishta. I have made him My first disciple. Vivasvan’s son was Manu. Thus, it was I who gave the Jeevatma the discourse on Gnan. Because, Manu was created by the uniting of shraddha (faith) and manan (deep thought), and he is the primordial human being.’ We are not living in the Svaayambhuva Manvantara; we live in the eon called the Vivasvat Manvantara. So, Manu is the disciple of Vivasvan. This means that if a human being desires to live, he should love like the Sun.

विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत्। (१)

*Vivasvaan manave`praaha manurikshvaakave`rbraveet. (1)*

They say that Manu sneezed one day. This story is given in the Puranas – it is not imagined by me. A man was created when Manu sneezed. He was given the name of Ikshvaku. This Ikshvaku is the form of the Varaha – an incarnation of the Lord, Himself. You must have heard – why only heard; there are many present who study the Yoga Vashishta – they must have read, that Ikshvaku was so peace loving that he did not even try to escape when his enemies overcame his Kingdom. ‘The Capital existed before I was born,’ he said, ‘and it exists today. Earlier, I lived as its King. Now I will live as a beggar in it.’ Thus, he began to spend his days as a beggar in his enemy’s city. This is called Karma Yoga.

Another story says that when the enemy King died, it was decided that an elephant would be let loose, holding a garland in his trunk. The man who was

garlanded by the elephant would be crowned King. The elephant went searching all over the city, and placed the garland round Ikshvaku's neck. He became King once again. As far as he was concerned, there was no difference between getting a Kingdom and giving it up. The Lord says, 'He, too, was My disciple.' The direct disciple is the Sun, and the smaller (indirect) disciples are Manu and Ikshvaku.

मनुरिखाकवेऽब्रवीत् *Manurikshvaakave`braveet* – the अब्रवीत् *abraveet* here means 'to teach'. The Lord taught the entire Creation. He taught the Earth to support everything. He taught the water to give satisfaction. He taught the air to allow all to breathe, and He taught Space to allow everything to abide in it. Thus, the entire Creation, and all the elements, are Karma Yogis. It is only the human race which has got spoilt. Actually, neither have the eyes got spoilt, nor have the ears got spoilt, nor the nose, nor the Gnan, and not even strength have got spoilt. The spirit within the human hasn't fallen, nor has their Gnan, nor any of their senses. However, the one who considers these to be 'me' and 'mine' feels that he has fallen.

एवं परम्पराप्राप्तिमिमं राजर्षयो विदुः। (२)

*E`vam paramparaapraaptamimam raajarshayo viduhu. (2)*

This Yoga has always been available to us. It is handed down from one generation to the next, as a परम्परा *paramparaa*, since the beginning of Creation. The handing down of this Yoga has resulted in many Kings becoming Rajarshis – Rajas, who were also rishis (sages).

Look, many great, learned Brahmins went to Ashvapati, to obtain the knowledge he had. Ashvapati said, 'This knowledge has, till now, remained with the Rajarshis in our lineage.' Today's Brahmins don't know about this. I have no objection to the principle that Brahmagnan can be obtained through proper adherence to the Varnashram system. (This system divides people into four broad castes, depending upon their birth and aptitude.) I bow my head, and fold my hands, and accept the principle with full respect. However, I also wish to say that this knowledge is achieved only in the Sanyasashrama (when the person gives up all worldly attachments). It is only the Sanyasashrama which had Dandi Swamis, and even among the Dandi Swamis, only about five or seven attain Gnan. Only Brahmins can become Dandi Swamis. Hence, how will the Kshatriyas, Vaishyas, Shudras and other seekers of Gob obtain Gnan? Just give some thought to this. It is true that adherence to Varnashrama gives Gnan, but how many people adhere to their duties properly? I do not say this to hurt anyone's sentiments. I give you food for thought, so that you can try and absorb what is being said. This is the lineage of Ashvapati's Gnan, and Vivasvan Manu and Ikshvaku are both of the same lineage. The Lords Rama and Krishna both came as sons in this lineage. Therefore, this Gnan is not to be dismissed lightly.

स कालेनेह महता योगो नष्टः परंतप।

*Sa kale`ne`ha mahataa yogo nashtah parantapa.*

Look, the Lord first described Yoga as *avyaya* – imperishable, everlasting, and inexhaustible. Then He said, ‘This Yoga vanished.’ Very well, it is very old indeed. ‘However, I am the Guru of this ancient Yoga and also the Guru of the new Yoga.’

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः। (३)

*Sa e`vaayam mayaa te`dya yogah proktah puraatanah. (3)*

‘The Yoga is ancient, and I am preaching it.’ Then, as though He was asked whether He was talking about something frivolous, ‘No, this cannot be told to everybody.’

भोक्तिऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम्। (३)

*Bhaktosi me`sakhaa che`ti rahasyam hye`taduttamam. (3)*

‘I have accepted you as My own. You are one of the ropes in the total knowledge of the essence of liberation – मुक्त संवित्-मात्र *mukta samvit-tattva*. Your desire to serve makes you a Bhakta, and My affection for you makes you My friend, My सखा *sakhaa*. We sit together and share our meals, and you also obey My orders. So, you are both, a Bhakta and a Sakhaa. That is why I tell you this excellent secret.’

One question comes up here. It is possible that Arjuna started to wonder, ‘This son of Vasudev – this Krishna – has been born in the age of Dvapara. Yet He is boasting that He is the Guru of the Sun, and the Grand Guru of Manu. Future generations may doubt His words, and accuse my friend of telling untruths. I will be distressed if anyone gets a chance to point an accusing finger at my Master. So, let me clarify the matter.’

अपरं भवतो जन्त परं विवस्वतः। (४)

*Aparam bhavato janma param janma vivasvatah. (4)*

Arjuna says, ‘You are also born in the Surya vansha – the lineage of the Sun.’ Actually, both the Surya vansha and the Chandra vansha have the same origin. ‘You were born later on, while Vivasvan was born much earlier. How can I accept Your words about being his Guru – कथमेतद्विजानीयाम् *kathame`tadvijaaneeyaam?*’ विजानीयाम् *Vijaaneeyaam* means ‘how can I get this vighnan – this science?’ When *vi* comes before जानीयाम् *jaaneeyaam* (*jaaneeyaam* means ‘my knowledge’) it becomes vighnan. The use of the word ‘vighnan’ means ‘how can I have the experience, that You are the primordial Guru?’

The talk of ‘Adi Guru’ at this point, is special. In the Tantrik tradition, it is believed that the parampara of Gurus started from Adi Nath. The very first Guru is called Adi Nath (the first Master). Then there is an order, a routine, handed down in a parampara, from generation to generation, and they have their rules of worship.

Shri Krishna says here, ‘It is I who am the Adi Nath.’ (The Adi Nath of the Guru Parampara of the Gorakh Nath sect.) The parampara starts from birth. Shankar and others are from the same Parampara, and so are the Tantriks. Shri

Krishna understood that Arjuna was preempting the doubts of foolish people. Shankaracharya has written in a similar vein.

या वासुदेवे अनीश्वरासर्वज्ञाशङ्का मूर्खणां तां परिहरन् श्रीभगवानुवाच ।

*Yaa vaasude`ve` aneeshvaraasarsvagnaashankaa moorkhaanaam taam  
pariharan shreebhagavaanuvaacha.*

‘They say that Vasudev is not omniscient; that Vasudev is not the Lord – fools have such doubts.’ I deliberately speak about this to you. Had Krishna said, ‘You are a fool,’ it would have applied only to Arjuna. However, Shankaracharya says it, so it does not apply to Arjuna. According to Shankaracharya, it is the foolish people who have doubts about the Vasudev Shri Krishna being the omniscient Ishwara. Those who say such things are unjust to the Lord. How illogical it is, to say that everything is the Ishwara – सर्व खल्विदं ब्रह्म *sarva khalvidam brahm* – but only Vasudev is not the Ishwara! Oh, God! What is your Ishwara like? Can everything else be the Ishwara, with the sole exception of Vasudev? So, the doubt about Vasudev being the Ishwara, and being omniscient, is विप्रतिपत्ति *vipratipatti* – it is self-contradictory.

The Lord said, ‘All right, Arjuna. Since you wish to dispel the doubts of foolish people, I will do the needful.’ In fact, Arjuna’s question is indeed placed so as to dispel any foolish doubts anyone may have, because no intelligent person can ask such a question.

श्रीभगवानुवाच

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न तवं वेत्थ परंतप ॥ (५)

*Shri Bhagavaanuvaacha*

*Bahooni me`vyateetaani tava chaarjuna,*

*Taanyaham ve`da sarvaani na tvam ve`tha parantapa. (5)*

The Lord said, ‘I have taken birth many times. So have you. You and I are companions in every birth. At present, the only difference is that because I am the indestructible, essence of Gnan, I remember everything. I know everything, but you have forgotten. If you did not forget, the task of destroying the enemies would not have been achieved by you. So, it is right that you should forget – न त्वं वेत्थ परंतप *na tvam ve`tha parantapa.*’

Now, how does birth occur? To satisfy this curiosity, the Lord says, अजोऽपि सन् ‘*Ajopi san*’, meaning, ‘My taking birth does not affect My status of being the Unborn, in any way. Does My appearing in a body affect My being the Brahman in any way? The whole world sees Me in a physical body, but has this made Me any less than the absolute Brahman? Oh, you see My nose, My eyes, and My ears. You can ask Me to sit on a throne, or throw Me on the ground. It makes no difference to My essence, which is the Brahman. अजोऽपि सन् संभवामि *Ajopi san sambhavaami*’. अजः सन् एव संभवामि ‘*Ajaha san e`va sambhavaami*. This body takes birth, even though it is अज *aja* – (the unborn), and अव्ययात्मा

*avyayaatmaa* – it does not die, even though it takes birth. It does not take birth with the gross body made of the five elements.’ The Lord remains the Ishwara, even when He takes birth. His taking on a human form does not affect His Godliness in any way. There is no hindrance to His being eternal.

Then, how does He take birth, Sir?

‘How did Your statement – संभवामि *sambhavaami* (I become) happen? That too, सम्यक् भवामि *samyak bhavaami*, which means ‘I become exactly that’. At this time, I am Vasudev, I am Krishna.’ How is this?’

‘It is because of two factors. One is, as the अधिष्ठाता *adhishtaataa* – the substratum of My Prakriti – प्रकृति स्वमधिष्ठाय (४.६) *prakritim svaamadhishtaaya* (4.6), by becoming the substratum for My Prakriti.’

What is Prakriti? Every creature has his own Prakriti (nature). The Prakriti of the Lord is Gnan. However, if there was no ज्ञेय *gye`ya* (that, which is known), whose knowledge will you obtain? Note this point. The Lord’s Prakriti is the द्रष्टा *drashtaa* (the impersonal witness, the one who sees). Whose Drashtaa? There is none other – what will you see? The fact is that in spite of being निरंश *niransha* (having no share), the witness sees Himself, as the दृश्य *Drishya* (that which is seen). This is His nature. The nature of the Advait Gnan (knowledge of non-dualism) is that the ज्ञाता *Gyaataa* (knower) and the ज्ञेय *Gye`ya* (the known) are seemingly separate forms of Gnan (knowledge itself), which are witnessed by Gnan.

The Atma is not the Drashtaa – it is the दृक् *Drik* (sight; or vision; the ability to see) itself. However, the ability to see is fulfilled only when it activates all the activities by appearing as the द्रष्टा *Drashtaa* and the दृश्य *Drishya*. द्रष्टा *Drashtaa* and दृश्य *Drishya* are interaction, but in the दृक् *Drik*, there is no interaction. What is its nature? It is the one who sees, and it also that which is seen. Even though the Self is indivisible, it creates the illusion of being the ‘the one who sees’, and also ‘that, which is seen’. This is the nature of the Brahman, but not the basic nature of Sankhya. This is not the Prakriti of the प्रक्रिया *prakreeyaa* (method of action). ‘Pra’ means the satva (tendency for truth), ‘kri’ means rajas (mixed tendencies) and ‘ti’ means tamas (lowly tendency). Prakriti means satva-rajas-tamas (the three gunas which bind all creation). Some said, ‘No, no! That Prakriti is not this Prakriti. (That Prakriti is the Prakriti of Sankhya Yoga. This is the nature of the Lord). The Prakriti of the Parabrahm Paramatma, is that despite being the indivisible Gnan, He shows Himself as the ज्ञाता *Gyaataa* and the ज्ञेय *Gye`ya*; the द्रष्टा *Drashtaa* and the दृश्य *Drishya*. This is his Prakriti.’

The Lord keeps this Prakriti, His Maya, under His control. And – आत्ममायया सम्भवामि *aatmamaayayaa sambhavaami* – appears in a human (or some other) form. Maya is not स्वाश्रय-विमोहिका *svaashraya vimohikaa*; she does not cause delusion for the sub-stratum upon which she exists. The essence of Maya is not to delude the one who does Maya (the Lord, who uses Maya to delude). It is

अविद्या *avidya* (nescience) which deludes the one in whom it resides – अविद्या स्वाश्रय-विमोहिका माया तु स्वाश्रय-विमोहिका न भवति *avidya svaashraya-vimohikaa maayaa tu svashraya-vimohikaa na bhavati*. It is the Lord's Maya, that He shows Himself in the different forms of 'the one who sees', and 'that, which is seen', while remaining established in His self-effulgent essence of pure consciousness. Hence, this Maya does not delude Him. This means that the Paramatma remains free from ignorance, but uses His Maya to show Himself as the दृश्य *Drishya*, while continuing to be the द्रष्टा *Drishtaa*. Even though He is दृक् *Drik*, He shows Himself as the one who sees, and also as that, which is seen. This is His अवतरण *avataran*.

What is अवतरण *avataran*? One meaning of Avatar is 'staircase', and the other is 'to descend'. The Jain philosophy does not accept the Avatar. They don't believe in the Ishwara – so, who will descend? The Buddhists, too, do not accept the Ishwara. Neither do they have an Avatar. They have उत्तर *utaara*. That means, that the Jeeva purifies itself and ascends to higher planes, and becomes the Buddha – the Enlightened, or Mahavira, Neminath, or Parshvanath. All these Jeevas purify themselves and ascend to higher realms, and the shape they assume shines brightly, like the Sun and the Moon; but they are not the Avatar of the Ishwara. It is the Jeevas who have risen to that state and become Buddha, Mahavira and others.

Please note one thing more. There is no Avatar even among the Christians. They do have a God, but He is निराकार *niraakara* (without form). He is unable to take on a form. He is सर्वज्ञ *sarvagya* (omniscient), but not सर्वसमर्थ *sarvasamartha* (able to do anything he wants). Similarly, the God of the Muslims is unable to take an Avatar. He, too, is सर्वज्ञ *sarvagya* but not सर्वसमर्थ *sarvasamartha*. Excuse me for saying this, but even the Ishwara of the Arya Samajis does not have the capacity to take an Avatara. This सर्वभवनसामर्थ्य *sarvabhavanasaamarthya* – the power to do anything – is only in our Ishwara. स सर्वम् अभवत् 'Sa sarvam abhavat.' सर्व खल्विदं ब्रह्म (छान्दोग्य ३.१४.१) 'Sarvam khalvidam brahm (Chandogya Upanishad 3. 14. 1). The power to become even a fish, or a turtle, will be available only to the one who is the अभिन्ननिमित्तोपादान कारण *abhinnanimittopaadana kaarana* – the cause, which is also the matter, of Creation. Please understand this well. The Ishwar of the Arya Samajis, Christians, and Muslims, is the cause of Creation; He is the निमित्त कारण *nimitta kaarana*. He is the Creator. However, He is not the उपादान कारण *upaadaana kaarana*. He is not the matter of which Creation is made. How can He have a form, unless He is matter? The form may be a विवर्त *vivarta* (deflection), or it may be परिणामी *parinaami* (the result) – we will decide that amongst ourselves. It is an in-house matter. When we discuss it with the people of the Ramanuj tradition, we will decide whether the Ishwara has actually obtained a form, as a result of His descend, or whether the form is nothing more than an illusion in His essence – which is Gnan. What is certain, however, is

that the Lord takes on all forms, because He is both the cause and the matter of the world. He is the turtle, the fish, the boar, the horse, the Kola (a member of a wild tribe), the peepal (banyan) tree, the woman, the man, the elephant, and the light. What is He not? स सर्वं अभवत् *Sa sarvam abhavat*. So, don't come to a hasty conclusion about the reality of the Avatar, by reading the Bible, Koran, or Satyarth Prakash. First decide that the Parameshwara is the अभिन्ननिमित्तोपादान कारण *abhinaanimittopaadaana kaarana* of the world, then you will see that your intellect will easily grasp the significance of the Avatar of the Ishwara. This is not illogical talk; it is a matter of profound thought. Without this, the principle of एक विज्ञान से सर्व विज्ञान *e`k vigyan se` sab vigyan* (the science of one explains the science of all) cannot be established. Nor can any of the established statements of the Vedas, like सर्वं खल्विदं ब्रह्म '*Sarvam khalvidam brahm*', ब्रह्मैवेदं विश्वमिदं वरिष्ठम् '*brahmaive`dam vishvamidam varishtham*', आत्मैवेदं सर्वम् '*aatmaive`dam sarvam*', स एवेदं सर्वम् '*sa e`ve`dam sarvam*', अहमेवेदं सर्वम् '*ahame`ve`dam sarvam*' – be explained rationally.

Therefore, the principle of the Lord's Avatar is absolutely logical, and has been experienced. It is this, which establishes the forces of Prakriti and Maya. Prakriti also means habit; a pattern of behavior. 'This is his Prakriti; that is his nature,' is what we say about people. It is the Prakriti of the Ishwara to appear in all forms, even though He is अद्वैत *advaita* (non-dual); and, in spite of appearing in all forms, does not become परिणामी *parinaami* (prone to change). आत्ममायया *Aatmamaayayaa* – which is why it is said that He doesn't actually give up His essence; and मायया *maayayaa*, because He retains His pristine state all through. मायया *Maayayaa* also means that He is such a skillful magician that He shows Himself as all the different form while remaining unchanging. So, whatever form He may seem to be, it is He.

Now, come, let us proceed. The Lord talks about the time and reason for His Avatar.

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत । (७)

*Yadaa yadaa hi dharmasya glaanirbhavati bhaaratata. (7)*

The Avatar takes place when Dharma wanes. It occurs in a fixed place, and for a particular purpose.

Once, when I was a child, I had a thought. 'Dharma should never be destroyed.' Why? Why should it never be destroyed? It should not be destroyed because if the Prithvi Dharma (the Dharma of the Earth) is destroyed, then Prithvi will be destroyed. Similarly, if the Dharma of जल *jala* (water) – which is to be watery – is destroyed; and the Dharma of अग्नि *agni* (fire) – which is to burn – is destroyed, then where will the elements exist? So, it is not possible for the Dharma of these elements to be destroyed, for as long as the elements exist. Actually, Dharma is never destroyed. It becomes sluggish. The meaning of the ग्लानि *glaani* (sluggishness) is that the enthusiasm to adhere to Dharma is not active in the minds of people. धर्मस्य ग्लानिर्भवति *Dharmasya glaanirbhavati* means:



the enthusiasm to carry out their Dharma, which ought to be in people's minds, starts to diminish. Dharma is not a tangible object with a form; it has no shape or form. The Shastras have stated, about Dharma –

धर्मं सर्वं प्रतिष्ठितम् । तस्माद् धर्मं परमं वदन्ति । (महानारायण उप० २२.१)

*Dharme` sarvam pratishthitam. Tasmaad dharmam paramam vadaanti.*

*(Maha Narayana Upanishad 22.1)*

How can such Dharma diminish? Dharma is never destroyed. The Dharma of ग्लानि *glaani* is to reduce, in people's minds, the importance of Dharma. People begin to say things like, 'Had I not spoken the truth, I would not have suffered like this.' Or, 'I would have been saved (from unpleasant repercussions) had I told a lie.' People cease to believe that Dharma will protect them. This is the diminishing of Dharma. धर्म ग्लानि *Dharma glaani* does not mean that Dharma is suffering from old age! It is not Dharma which had aged – it is the minds of those who love Dharma.

Next comes अभ्युत्थानमधर्मस्य *abhyuthaanamadharmasya*. This means that people get enthusiastic about अधर्म *adharma* (that which is contrary to Dharma). They say, 'Come, come – let us kill him! Let us cut him into pieces, and take away all he has.' Thus, they are enthusiastic about adharma. This is the अभ्युत्थान *abhyuthaana* of adharma. Adharma attacks. When one King attacks another, it is said (about the attacker) that he has done अभ्युत्थान *abhyuthaana*. Similarly, when people are enthusiastic about adharma, then adharma does अभ्युत्थान *abhyuthaana*. The Lord says that this is contrary to the order of Creation. It is not yet time for Dissolution. It is time for Creation to be sustained. Suppose the qualities of wheat are no longer in wheat, and the lentils lose their basic qualities, and rice loses its properties, if humanity no longer abides in humans, and if the basic qualities of items are lost, then the योग्यतावच्छिन्न शक्ति *yogyataavacchinna shakti* (the power which gives them their qualities, and is inseparable from these qualities) will also be lost. The, where will Dharma abide?

The Lord says, 'Under such circumstances, I create Myself – तदात्मानं सृजाम्यहम् *tadaatmaanam srijaamyaham*. The meaning of सृजामि *srijaami* is, 'I create Myself, as per the requirements, and manifest. If I wish to protect the Vedas, I take on the form of a horse. I take on the form of Hayagriva, and neigh.' This is My शब्दावतार *shabdaavataara* (Avatar in the form of sound). If it is time to do the अमृत मंथन *amrit manthan* (churning the ocean for elixir), I become a turtle, and go deep into the ocean. That becomes My Kachap Avatar.'

Why do you do this, Sir? What is the need?

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।  
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ (८)

*Paritraanaaya saadhoonaam vinaashaaya cha dushkritaam,  
Dharmasansthaapanaarthaaya sambhavaami yuge`yuge`. (8)*

The Lord says, ‘One reason is to bring relief to the Sadhus; protect the Satpurush (those who are on the path of Truth).’ Otherwise, the values handed down in a परंपरा *parampara*, from generation to generation, will vanish. What would happen, if there were no good people in this world? All the people would become dacoits and robbers. I will tell you something about this – though etiquette demands that I should say, instead, that I remind you – what would happen, if no importance was given to the ideal of त्याग *tyaaga* (sacrifice, or giving up something)? Everybody would tend to hoard. They would begin to snatch things from each other, and loot whatever they could. A great deal of wrong is done, for the sake of a house, wealth, or marriage, even though one can be perfectly happy without any of these. All these wrong actions become causes for many kinds of sorrows. So, it is essential to keep the goal in mind. We must set our goal – that we wish to lead a life of renunciation. Then, we will avoid getting attached to anything. And, if we don’t get attached to anyone or anything, we will not be made unhappy.

So, the Lord says, ‘I come as an Avatar for the sake of Sadhus.’ Just as it is essential to protect the Grihasthas, it is also essential to protect the Sadhus. The fact is that worldly actions and interactions cannot be kept within the limits of decency if the ideal of निवृत्ति *nivritti* (giving up worldly considerations) is given up. निवृत्ति *Nivritti* is necessary to keep प्रवृत्ति *pravritti* (activity) within the boundaries of decorum. The Varna Dharma (which divides people into four basic groups – Brahmin, Kshatriya, Vaishya and Shudra), restrains people from immoderate indulgence; and the Ashram Dharma (which divides life into four broad stages, Brahmacharya, Grihastha, Vanaprastha and Sanyas) strengthens the निवृत्ति *nivritti* aspect in society. This is why the Lord protects and supports the Sadhus. Those who yearn to obtain the Lord – in the form of Master, friend, son, husband, or any other – will die without Him. So, the Lord has to take on an Avatar for their sake. This is the opinion of Shri Ramanuj Maharaj.

विनाशाय च दुष्कृताम् *Vinaashaaya cha dushkritaam* – is in no way related to caste or status. Whoever indulges in wrong actions must be removed. विनाश *Vinaasha* (destruction) can also mean to imprison. विनाश *Vinaasha* means to no longer remain visible to the world; it means, to vanish.

धर्मसंस्थापनार्थाय *Dharmasansthaapanaarthaaya* – to establish Dharma, is the purpose of the Lord’s Avatar. अर्थ *Artha* also means purpose. युगे युगे संभवामि *Yuge`yuge` sambhavaami* - one factor is that Ishwara, and the other factor is Time. Both combine to make the Yuga. When two things are combined, it is called ‘yuga’ (an eon of time). The Lord takes on an Avatar for the purpose of protecting Dharma, depending upon the circumstances. Some people accept युगे अयुगे च *yuge`ayuge` cha* in both senses. ‘When the time is right’, and also ‘when

the time is not due'. For example, when the Lord came to protect Gajendra, it was not according to the fixed Avatars He takes in every age. Gajendra called out, and the Lord came. It was no scheduled Avatar, when Draupadi was being disrobed, and He manifested as her sari. He came because she called out to Him. In the same way, there was nothing pre-arranged when He appeared before Dhruv; He just came! Even now, He comes, and appears before devotees like Tulsi, Meera, and Sur. The Lord also descends to change the Yugas, and to make arrangements to suit the new age.

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन॥ (९)

*Janma karma cha me`divyame`vam yo ve`tti tattvatah,*

*Tyaktvaa de`ham punarjanma naiti maame`ti sorjuna. (9).*

The Lord says, 'My birth and My actions are both दिव्य *divya* (divine).' *Divya* means that the essence which the mind is made of, is the same matter, of which the body is made. The stuff of our dreams – meaning our feelings – is also the cause of our birth. The Lord's body is not composed of earth, water, fire, and the other elements. The Lord had the thought, 'Let Me take an Avatar', and this thought manifested into a form, and became an Avatar. Just as the form of a Devta is not made of the five elements, the Lord's body is not made from the elements either. The human body is the result of कर्तृत्व *kartritva* (having the subtle ego of being the doer of actions), and actions motivated by desire. The Lord's form, however, is free of कर्तृत्व *kartritva*; and He is free from desire. His Avatar is free from any desire to obtain the fruits of His actions. It is a materialization of thought.

जन्म कर्म च मे दिव्यम् *Janma karma cha me`divyam* – the Lord's birth is not the fruit of actions. Nor is He subject to the fruits of His actions. This is the दिव्यता *divyataa* – the divinity. The Lord's actions do not create पाप-पुण्य *paapa-punya* or सुख-दुःख *sukha-dukha*. Divine karmas do not create any result like sorrow and joy. If your actions are undertaken with a similar absence of any personal ego, they will also become दिव्य *divya*. The Lord's births and Avatars are not due to His past actions. The births of Shri Rama and Shri Krishna were not because of their past karmas. Nor do their actions result in their going to स्वर्ग *Svarga* (Heaven), or creating joys and sorrows for them. This is the divinity of their births and deeds.

एवं यो वेत्ति तत्त्वतः *E`vam yo ve`tti tattvatah*. Do not gauge the divinity of the Lord's births and actions from this angle. Understand it from the other angle. तत्त्वतः *Tattvatah* means, do not understand it as the form; know it to be the essence. Understand the clay through the Brahman. This is the manifestation of the Brahman.

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन । (९)

*Tyaktvaa de`ham punarjanma naiti maame`ti sorjuna. (9)*

Now reflect a little, and think whether your body is the result of your past karma, or not. Leave it; let it go – त्यक्त्वा देहम् *tyaktvaa de`ham*. Will the action you undertake have any result? The fruit of your action will be created only for as long as you have the subtle ego of being the doer, and have any kind of desire. So, if you wish to save yourself from the fruit, give up this subtle ego, and give up desire. पुनर्जन्म नैति *Punarjanma naiti* – then, where will you go? The answer is – मामेति सः ‘*Maame`ti sah* – You will be what I am, and I will be the same as you.’

Now the question is – we obtain the knowledge of the Lord’s births and deeds, and we become liberated from births and actions – how can this be possible? Meaning, we get to know sorrow, and become *bahista*; and we get to know *bahista*, and become sorrow. This is possible only if both are one and the same. So, you should also understand the essence which makes the Lord’s जन्म *janmas* and *karmas* divine. Then, your birth and actions will also become divine. You will be liberated from the cycle of birth and death, and you will obtain the Paramatma. The fact is that you, yourself, are सवित्-स्वरूप *samvid-svaroop* – you are pure consciousness. It is your self-illuminating consciousness which appears in all the different forms. You have forgotten the consciousness, because you believe yourself to be a physical form. You believe that you have a form which is different from other forms. If you realize that you are सवित्-मात्र *samvid maatra* – consciousness itself – then नैति, पुनर्जन्म नैति *naiti, punarjanma naiti* – there will be no future births for you; and – मामेति *maamae`ti* – you will obtain the Paramatma.

It is now stated that the Lord’s statement is शिष्टाचारानुमोदित *shishtaachaaraanumodita*; it approves of etiquette. First He said, ‘The Adi Guru is none other than Me. Even so, I have got the Guru-parampara.’ Then Arjuna asked, ‘How were you earlier?’ The Lord replied, ‘I manifest as a form, from time to time, as per the requirement. However, the form I assume is not caused by My *karmas*. Nor do My *karmas* bear fruit for Me.’ Thus, the Lord’s speech confirms the etiquette of the Guru parampara, and also the etiquette which gives liberation.

त्यक्त्वा देहम् *Tyaktvaa de`ham* does not mean to give up the body by destroying it. It means to give up the identification with the body. You cannot give up your body by setting fire to it, otherwise any number of people would have burnt themselves to death.

There is a story, in the Yoga Vashishta, that Kuch tried to give up his body by burning it, because his father told him that even though he had completed his studies, his त्याग *tyaaga* was incomplete. Kuch discarded all his possessions, including his clothes, when he heard this. After one year, he discarded even his कमण्डलु *kamandalu* (a vessel used by monks for carrying food and water) and डंडा *danda* (the staff carried by monks). When even this failed to make his त्याग *tyaaga* complete, he prepared to light a funeral pyre to burn his body. Vrihaspati

caught his arm, and said, 'You fool! Burning your body does not mean देह त्याग *de`ha tyaaga* (sacrificing the body). चित्तत्याग *Chittatyaga* (giving up the mental identification with it) is the सर्व त्याग *sarva tyaaga* (complete sacrifice).' अहं देहः, मम देहः *Aham de`ha mama de`hah* – I am the body, and it is my body – this false impression means, to accept the body. And the sacrifice of the false impression is the real देह त्याग *de`ha tyaaga*. Once this illusion is discarded, there is no rebirth, and we obtain the Lord – पुनर्जन्म नैति, मामेति *punarjanma naiti, maame`ti*.

So then, Maharaj, when will that be?

The Lord said, 'This has happened; not once, but several times –

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ (१०)

*Veetaraagabhayakrodhaa manmayaa maamupaashritaah,*

*Bahavo gnaanatapasaa pootaa madbhaavamaagataaha (10)*

Look, you are what I am – मद्भावमागताः *madbhaavamaagataaha*. You became Me as soon as you obtained this feeling.'

How was that done?

'You threw away the outer skin of raga (attachment)-bhaya (fear)- krodha (anger), like a snake discards his dead skin – वीतरागभयक्रोधाः *veetaraagabhayakrodhaah*.' Raga-bhaya-krodha are not the nature of the Atma. When there is nothing but the Atma, who will it have raga for? If it did not have anand (bliss) – but someone else had anand – then it would try to come close and get it. When does one develop attachment? The one who forms attachments is a beggar. He, who does not obtain pleasure within, seeks to borrow it from some external source. A man may say, 'Brother, please give me a little milk. I want to make some tea.' Oh, the other man will give you milk only if he has any. Similarly, the one who seeks enjoyment from another is nothing but a beggar. Only beggars get attached to others. Similarly, it is only the one who thinks that he is subject to death, who is afraid of death. Those who accept the existence of another, have enemies. They will be inclined to get angry. What is that person, who has no enemy; who has nothing to fear; and is not attached to anything? He is the मन्मय *manmaya*, भगवन्मय *bhagavanmaya*. He is मामुपाश्रितः *maamupaashritah*, means that he has come absolutely close to the Lord. He is मामेव उपाश्रितः *maame`va upaashritah*. ज्ञानतपसा *Gnaanatapasaa* – his devotion to Gnan is his तपस्या *tapasya* (asceticism). Those, whose तपस्या *tapasya* has external factors like the people who lie on a bed of nails, or sit surrounded by five fires, are not the real ascetics. तपस्या *Tapasyaa* in Gnan – यस्य ज्ञानमयं तपः (मुण्डक उप० १.१.९) *yasya gnaanamaayam tapah (Mundaka Upanishad 1. 1. 9)*. The Gnan which is untouched by duality is तप *tapa* (asceticism). The people whose Gnan has a touch of duality are not तपस्वी *tapasvis* (ascetics). The Lord says, ज्ञानतपसा पूताः '*Gnaanatapasaa pootahaa*', meaning, 'Many people have been purified by

the asceticism of Gnan. And, they have established themselves in pure Gnan, and become मद्भावमागताः *madbhaavamā gataha* – one with Me.’

अधिकार भेद *Adhikara bhe`da* (the difference in eligibility) applies to everybody, so the Ishwara meets people according to their level. There is nothing surprising in this. If – even amongst the Gnani – there is a लँगोटिया यार *langotiyaa yaar* (childhood friend), the Gnani will meet him in a different way. The Lord is saying –

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ (११)

*Ye`yathaa maam prapadyante` taanstathaiva bhajaamyaham,*

*Mam vartmaanuvartante` manushyaaha paartha sarvashah. (11)*

What the Lord is indicating is that He accepts people with the same feeling with which they worship Him. ‘When needed, I even massage their feet, and fan them. The person who is conscious of his status can not undertake menial tasks, but I have no vanity about My status, so I have no apprehension that My Godliness will be reduced, if I serve others like a servant. It is only the phony Bhagwans, who fear to lose face, if they render lowly services to anyone. My condition is such that – मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः (११) *mama vartmaanuvartante` manushyaaha paartha sarvashah (11)* – all the creatures of the world follow My example. So, when I observe the right behavior, others do the same.’ Those who do karma with some desire, take the path of सिद्धि *siddhis* (supernatural powers). If you worship a Devta, that will also lead to कर्म सिद्धि *karma siddhi* –

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः । (१२)

*Kaankshantah karmanaam siddhi yajanta iha de`vataaha. (12)*

I will tell you about a good family man. It was the occasion of the wedding of one of the daughters of the family. The bridegroom’s party had arrived. After the ritual welcome of the bridegroom, the bride’s family was about to invite the groom’s party to enter the mandap where the marriage ceremony was to take place. Suddenly, the bridegroom had some doubt, and said that he refused to get married. The bride’s father was most upset to hear this. ‘What will happen to my daughter?’

The man went to a Mahatma, and said, ‘Maharaj! There is a great crisis! Save us!’

‘What can I do?’ asked the Mahatma.

The bride’s father felt totally dejected, thinking that the Mahatma had no sympathy for his sorrow. He lost hope, and went to another Mahatma.

That Mahatma went to the bridegroom, and asked him some questions privately. After repeated questioning, the bridegroom said, ‘Someone came and told me that the bride is pregnant.’

‘If this be the case, take off your wedding clothes. Let us take the bride to whichever lady doctor you want,’ said the Mahatma. ‘Let the doctor examine

her to your satisfaction. However, let the marriage take place today. If the monthly periods do not come next month, you are free to leave her. I take the responsibility for this.'

The bridegroom agreed, and the marriage took place.

So, work is that, which brings results. It is not proper to tell work – 'You are good for nothing. You have no utility', and ruin its potential. So, the Lord says, 'Do karma.' क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा (१२) *Kshipram hi maanushe` loke` siddhirbhavati karmajaa (12)*. This human form is created for work. Else, why is it that only we, humans, have been given our two hands? No other species has such hands. The life of a cow is not for doing work; it is for giving milk. The life of an ox is not to do Yagya with his hands. An ox does not say स्वाहा 'Swaahaa', and put ablutions into the sacred fire. An ox carries the burden of the plough on his shoulders. The purpose of an elephant's life is not to do the माला *mala* (rosary). It is another matter that an elephant became a devotee of the Lord. So did a camel. But, these are exceptions to the norm. They are all अपवाद *apavaad* (exceptions) which come under the category of गुणवाद *gunavaad* (the principle of the gunas). They are not भूतार्थवाद *bhootaarthvaad* (routine standard of beings). Nor are they अनुवाद *anuvaad* (interpretations). So, one should never dismiss any creature as being ineligible for devotion. Anyone can obtain the Lord, regardless of how or where they are. Their antahkaran can become limpid. There are no restrictions of द्विजाति *dvijaati* (Brahmin) and Shudras – all are equal. Nobody is barred from being eligible. A poet has written that even a prostitute has the right to worship the Lord. As far as भक्ति भाव *bhakti-bhaava* (the feeling of devotion) is concerned, शुचिता *shuchitaa* (purity) can not abandon her. If anyone were to say, 'Only the pure-hearted people, and religious people should come to me. No fallen, depraved person, no prostitute, should be allowed to come before me,' then why did he become a Mahatma? A Mahatma is one who raises the downfallen, including prostitutes and others who have chosen the wrong path in life. If you wish to uplift only the Dharmatmas (religious minded) – well, they will be uplifted by their own deeds! It is for such an occasion that a poet has written, 'If I were to attain salvation by my own actions, then I would be the Lord – of what use would You be, then, O Lord?' So, our scriptures have the facility for सकाम *sakaama* people (who undertake rituals for personal profit) to be blessed. This is why our species is made. Don't say that it is not fallen from Grace, and will never improve.

Our scriptures give hope to all. What need has the world for religion, if religion cannot uplift the downfallen, raise the lowly, give food to the hungry, educate the foolish, provide medicine to the sick, and give wisdom to those who lack intelligence? The religion which is unable to do this is not needed. It should die. A Mahatma is one who shelters those who have no one and nothing. Such a person is called a Mahatma. To provide succor is called Dharma.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ (१३)

*Chaturvarnyam mayaa srishtam gunakarmavibhaagashah,*

*Tasya kartaaramapi maam viddhyakartaamavyayam. (13)*

The Lord says, ‘I created the four divisions of Varna, according to the गुण विभाग *guna vibhaag* (tendencies) and the कर्म विभाग *karma vibhaag* (aptitude).’ The Lord is the creator of the four divisions of the Varnas (Brahmin, Kshatriya, Vaishyas and Shudra). The गुण विभाग *guna vibhaag* and कर्म विभाग *karma vibhaag* are inherited from the beginning of time. The Prakriti causes the latent tendencies, and also the tendencies created by past actions – which become the कर्म विभाग *karma vibhaag*. Both are अनादि *anaadi* (without a beginning). The Jeeva is also अनादि *anaadi*. He has been undertaking actions since the beginning of time, so the कर्म *karma* portion of a person has also come down since time began. The Prakriti is अनादि *anaadi*, hence the गुण *guna* portion of a person is also अनादि *anaadi*.

Thus, the system of the four Varnas was made by the Lord, in keeping with the inherent subtle tendencies, and work aptitudes of people. Look, the head has two eyes, two ears, two nostrils and one mouth. All these organs abide in the head. Who has made them? It is the same one, who made the two hands. It is the same one who made the two hips and the two legs. The Lord says, मया तेनैव उपादानेन भूतेन सृष्टा ‘*Mayaa te`naiva upaadaane`na bhoote`na srishtaa* – I am the matter everything is made of. The gunas and the karmas are merely the instruments I use. They are the निमित्त *nimittas* (mediums of My actions). I became the Vaishwanara (the individual ego in all creatures), and created the Shudra. I became the Taijas Hiranyagarbha (the bright golden egg in which creation exists) and created the Vaishya. I became the Praagya (wise) Ishwara, and created the Kshatriya. And, I became the Turiya (fourth state of bliss) Brahman, and created the Brahmin. This is the chaturvarnya (four Varna system). If you obtain the knowledge of this, you will obtain Brahmagnan (knowledge of the Brahman) – तस्य कर्तारमपि माम् *tasya kartaaramapi maam*. If you are seeking the one who made all this, know that I have made everything.’ But Maharaj, when did you start doing the kind of work done by carpenters and blacksmiths?

The Lord says –

वस्तुतस्तु अकर्तारम् । तस्य कर्तारमपि माम् लोकव्यवहारदृष्ट्या तस्य चातुर्वर्ण्यस्य कर्तारमपि माम् ।

*Vastutastu akartaaram. Tasya kartaaramapi maam lokavyavahaaradrishtyaa tasya chaaturvarnasya kartaaramapi maam.*

‘From the viewpoint of worldly interaction, I am the one who creates the four Varnas. However, actually – अव्ययमकर्तारम् विद्धि *avyayamakartaaram viddhi* - I neither become, nor do I make.’

Now, see the fun in this! Earlier, I would give a meaning to this shloka. Later on, I stopped doing so.



न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ (१४)

*Na maam karmaani limpanti na me` karmafale` sprihaa,  
Iti maam yobhijaanaati karmabhirna sa badhyate`. (14)*

In this the Lord shows us how to escape from being bound by our karmas. He says, कर्म बंधन '*Karma bandhan* (the bonds of Karma) does not touch those who know Me – यः माम् अभिजानाति *yo maam abhijaanaati.*' This, however, raises a question. How can we be free from the bonds of karma by merely knowing the Lord? If we come to know that the Ishwara is free from the bonds of Karma, then it will be He, who is free! How will we get freedom from the bonds of Karma? Is this some fruit of our meritorious deeds, that we will obtain the fruit of Knowledge?

The Lord says, 'I have no कर्मफल *karmafala*'. This means, 'I have no feeling of being the doer.' The person who does something gets a layer on his antahkaran. Something sticks to his antahkaran, and it is stuck so fast that the doer of the action gets stuck to it. Then, a shoot grows from that layer. The Lord says that this layer sticks to everybody, 'But it does not stick to Me.'

The other point is that people desire some result from what they do. 'He should succeed in this,' or 'His work should be spoilt.' They have certain desires. When they sow one mun (forty kilos) of grain, they hope it will turn into fifty muns. They say, 'I created this garden; I had this house built.' The erstwhile Kings used to say, 'I have twenty five कोस *kosas* (fifty miles) of land. I have twenty five palaces. I have twenty five Capitals, and lakhs of people.'

The Raja of Tehri used to say, 'I have established many cities, called Shri Nagar, Pratap Nagar, etc.' Now, the Sadhus and Sanyasis say, 'I have twenty five or thirty Ashrams.' I met one Mahatma, who told me, 'I have a hundred and fifty thousand disciples – what do you think?' Mahatmas now measure their greatness by the number of buildings and disciples they have. The Lord, however, says, न मे कर्मफले स्पृहा '*Na me` karmafale` sprihaa* – I desire no satisfaction from making or doing things. Nor do I desire any fruit of My actions.'

How strange is this comment of the Lord, 'If you know Me, you will become like Me. You and I will be alike.' Had the 'I' of the Lord not been the 'I' of the one who knows Him, how could the Lord's अकर्तापन *akartaapana* (being free of the ego of doing the action) come into him by merely knowing? So, this is the description of non-duality. If you understand the essence of the Paramatma, you will discover that it is also the essence of the Atma. There is no कर्म बंधन *karma bandhan* in the Paramatma, and there is none in the Atma either. If the Paramatma is free of the bonds of His actions, so is the Atma. Because, the two are not really two. This is what I mean.

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः । (१५)

*E`vam gyaatvaa kritam karma poorvairapi mumukshubhih, (15)*

The Lord says that the मुमुक्षु *mumukshu* (who desire liberation from the world) did everything with the awareness that – in any case – they would ultimately be free from the feelings of कर्तृत्व *kartritva* (doing) and भोक्तृत्व *bhoktritva* (experiencing). ‘Therefore, Arjuna, you must also undertake action. There is no need for you to give up the परम्परा *parampara* which people have followed for so long.’

A gentleman asked me, ‘Maharaj, why should I do the Sandhya Vandan ritual?’ I asked him, ‘Did your father do Sandhya Vandan, or is it something new you are starting? If it is something new, if your father did not have the janeu (sacred thread), if he did not do the Sandhya Vandan, if he was a Shudra, then there is no question of your doing it.’

‘No, Maharaj,’ replied the man. ‘My father was a Brahmin. He wore the janeu and did the Sandhya Vandan every day.’

Hearing this, I asked him, ‘Did your grandfather do the Sandhya Vandan or not? And did your great-grandfather?’ The gentleman confirmed that both had done this ritual.

‘When your father did the Sandhya Vandhan, your grandfather and your great-grandfather both followed this sacred routine, how is it that you ask me why it should be done? Why don’t you ask – why should I stop doing this ritual? Tell me, what evil has crept into this ritual, that you plan to stop doing it? Does it harm you in any way, to get up and do Sandhya Vandan every morning, folding your hands to the sun? Have you fallen to such an extent that you are unwilling to spend even five minutes to do something which does not seem to be profitable? Can’t you even do निष्काम कर्म *nishkama karma*? I have the hope that you will work unselfishly for all twenty four hours. But you are unwilling to give even five minutes for Sandhya!’

People beat their drum about being निष्काम *nishkama* (free of personal desire). However, they fail to understand how beneficial these eight minutes are, which are attached to the eight year old (who gets his janeu and is told to do Sandhya Vandan every day). You may think that it gives no fruit, brings no rewards, and does not even give Heaven. However, please give eight minutes for an activity which is free of personal desire! If you form this habit, you will do good deeds in future, without expecting any return. So, the Lord says that if we wish to remove something from our antahkaran, and if we wish to increase something which is already there, then we have to do some of the things done by our ancestors and the earlier mumukshus. Karma is the only method for purifying your antahkaran. You need to use soap on yourself, to remove the grime; but that does not mean that you leave the soap on your body. You have to wash the soap off, too.

किं म किमकर्मति कवयोऽप्यत्र मोहिताः ।  
सत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ (१६)  
कर्मणोऽपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।  
अकर्मणश्च बोद्धव्यं गहना कर्मणोगतिः ॥ (१७)

*Kim karma kimakarme`ti kavayopyatra mohitaah,  
Tatte` karma pravakshyaami yajgyaatvaa mokshyase`shubhaat.  
Karmano hyapi boddhavyam bodhavyam cha vikarmanah,  
Akarmanashcha bodhavyam gahanaa karmano gatih. (16, 17)*

What is karma, and what is akarma? Even great people get confused about this. So, it is better to clarify something which is difficult to understand. What is the need to explain anything which is simple and straightforward? Why should one take the trouble to explain the obvious? Everybody understands how hot it is, or how cold it is today. Why make the effort to talk about it? However, it is good to explain that, which people cannot understand easily. Even the great poets add a little spice, when they write about revolutionary topics, or elaborate upon Truth. Poetry and music have added an external sweetness, even in Bhakti. People understand the beauty of poetry, and the enhanced pleasure it gives to the topic. However, they do not understand the meaning of the words. The sweetness of Bhakti is covered up by the rhythm and musical notes. They enjoy singing and dancing, but they don't enjoy the love for the Lord. जन रंजन खंजन भंजन *Jana-ranjana khanjana bhanjana* this खंजन भंजन *khanjana-bhanjana* is enjoyed, but not the bliss of the Paramatma.

The condition of the Vedantis is the same. Their dialectic skills have ruined the subject. Straightforward truths have been twisted and made complicated. The bodies are separate, but the चेतन *che`tan* (consciousness) is one. The Chetan is more subtle than Space. Space is known by the Chetan. Now, when even Space has no duality, then how can the Chetan – which makes us aware of it – be separate, in separate bodies? Physical differences do not create differences in the consciousness. However, Maharaj, the युक्तिवादी *yuktivaadis* (those who love to debate and argue) gave such a diatribe about the अवच्छेदकावच्छिन्न *avacche`dakaavacchinna* (what is separate, and what is the cause of separation); they brought up such complicated arguments, that a simple matter became difficult to understand, and was hidden from view.

So, remove the cloak of arguments, and put aside the superficial pleasure of music and rhythm – it is like licking your lips and relishing your own saliva. People use the sweetness of their voice, and savor it, but they do not get a taste of the Lord. So, one should understand the matter.

The Lord says, तत्ते कर्म प्रवक्ष्यामि '*Tatte` karma pravakshyaami* = कर्म प्रवक्ष्यामि *karma pravakshyaami*, अकर्म प्रवक्ष्यामि *akarma pravakshyaami*' – this contains both kinds of breakups of the words. Meaning, 'I am telling you about both karma and akarma. When you understand the difference between them – तत्ते अकर्म ब्रह्म प्रवक्ष्यामि *tat te` akarma brahm pravakshyaami* – I describe the akarma Brahman

for you. Or – तत्ते कर्म जगत् प्रवक्ष्यामि *tatte` karma jagat prvakshyaami* – I describe that karma for you, which will bring you liberation from this inauspicious world as soon as you hear it. So, understand कर्म *karma*, understand विकर्म *vikarma*, and understand अकर्म *akarma*.’

Why, Sir? What is the need to understand this?

Because – गहना कर्मणो गतिः *gahano kamanaa gatihi* – the ways of karma are very obscure. It is extremely difficult to understand the path it takes. Don’t jump to the conclusion that Karma means only physical actions; or that it is akarma when a person sits unmoving; or that vikarma is only when you do something contrary to your duty. You must understand the idleness, forbidden actions and prescribed duties of your life properly.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ (१८)

*Karmanyakarma yah pashye`dakarmani cha karma yah,*

*Sa buddhimaan manushye`shu sa yuktah kritsnakarmakrit. (18)*

The Lord says, ‘See it in reverse. Enjoy निवृत्ति *nivritti* (freedom from worldly action) while being in प्रवृत्ति *pravritti* (activity); and enjoy प्रवृत्ति *pravritti* while being seated in निवृत्ति *nivritti*.’ This means, do not allow your inner detachment to be disturbed by your actions. Retain your bliss, when you choose to remain outwardly inactive. Unless this happens – ‘Oh, dear! I don’t have anything!’ If the feeling of lacking is allowed to creep in, it will ruin the निवृत्ति *nivritti*. Think, ‘Oh, I am an Emperor! All the people in the world are my cashiers, my employees. I do not carry money about with me. My money is carried in the pockets of my secretaries. It is their false notion, to think that the money does not belong to me. They think the money is theirs.’

Look – the richer the Seth (businessman), the less they keep with themselves. Either the driver carries money, or their secretaries carry it. Then, why place oneself in danger? My brother, these Babajis (monks) are very clever. They do not ask anyone for anything; they do not buy anything; they only take from others what belongs to them!

The karma is being done by the body. The clouds move across the sky, and it looks as though the moon is moving. The moon appears to move, when clouds are blown across it. Isn’t this foolish? Oh, it is not the moon that moves; it is the clouds which are swept by the wind. In the same way, the karmas are superficial, but you are absolutely unmoving, free of action. ‘No, No! It will be akarma when I sit in siddhasana (a yogic posture), or straighten my spine, blow out my chest, and proclaim that I achieved the उड्डीयान *uddiyan* (constriction of an organ).’ I tell you the truth – let the people of the cities pardon me; we are rustics. I saw that there were about two hundred people sitting in a particular place. The Guruji sat on a platform, and was conducting a bhasrika. Bhasrika is a pranayama (breathing exercise) where the stomach muscles are exercised. It makes a sound like the bellows of a blacksmith, and the breath is pumped out

forcefully. I told him, ‘My good man, if anyone has asthma, others will get infected! If someone has a cold, others will catch it, too. This bhasrika is to be done in solitude. Here, there are two hundred people doing it together. This way, every person present is exposed to all the infectious diseases from others who are present.’

These days, people love to exhibit the different आसन *asanas* (yogic postures). They sit in a सिद्धासन *siddhaasana* or पद्मासन *padmaasana*, in front of a crowd, straighten their backs, and declare that they are not doing any karma. Oh, it is a karma to adopt a yogic posture, straighten your spine. And, if you think that you are doing these things, then that, too becomes a karma. Nobody becomes an अकर्ता *akarta* (one who does not act) by giving up physical activity. Even in अकर्म *akarma*, it is कर्म *karma* whenever the person feels that it is he who refrains from action. And, when there is an absence of the feeling of being the doer, there is अकर्म *akarma* even in action. Please understand this.

The point is to understand what अकर्तृत्व *akartrittva* (being free from the feeling of ‘doing’ and ‘not doing’) really is. कर्तृत्व *Kartrittva* is निस्स्वभाव *nissvabhava* – it is unnatural. The Buddhists say that because the feeling of being the karta (the doer) is unnatural, it is शून्य *shoonya* (a void). Sankhya says that कर्तृत्व *kartrittva* belongs to Prakriti, so we have no कर्तृत्व *kartrittva*; we are totally असंग *asanga* (unattached). The Vedantis say that the साक्षी *saakshi* (witness) who is seated within the कर्तृत्व *kartrittva*, is actually the non-dual Brahman. Hence, the duality is only a reflection. The कर्ता-कर्म-कर्मफल *karta-karma-karmafala* are all illusions which glimmer without having any substance. Nobody can become an अकर्ता *akarta* by merely knowing that कर्तृत्व *kartrittva* is unnatural. Freedom from this feeling (of being the doer) is possible only by realizing that our Atma is the Brahman, and it is also the sub-stratum of the illusionary world. Even the witness is not liberated, so long as the feeling of individuality is attached to it. If he is the witness of one karta, then he is not free of कर्तृत्व *kartrittva* at all. They all assume the feeling that they are mere witnesses. Tell me – isn’t the person who assumes a feeling holding on to his कर्तृत्व *kartrittva*? (His holding on becomes a mental karma.) If you say, ‘I sit for half an hour as a साक्षी *saakshi*’, then your half-hour existence as a witness is artificial. So, use your intelligence. You have obtained a human body. Don’t stitch yourself to anything else. Use your intelligence, be attached only to the Atma, and cut yourself away from all the actions you undertake. You are the indivisible Brahman, and the अकर्ता *akarta*, even while going through the motions of working in the world. कृत्स्नकर्मकृत् - कृत्स्नानि कर्माणि कृन्तति इति। कृती कर्तने। *Kritsnakarmakrit – kritsnaani karmaani krintati iti. Kriti kartane`.*

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।  
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ (१९)

*Yasya sarve` samaarambhaa kaamasankalpavarjitaaha,  
Gnaanaagnidagdhakarmanam tamaahuh punditam budhaaha. (19)*

As youngsters, we would go to one Mahatma, who drew our attention repeatedly to this shloka. The thing is that fools can consider anybody to be learned. They keep saying, पा लागी पण्डितजी ‘*Paa laagi, Punditji* – I bow down to you, Punditji’. However, the man who fools call a Pundit is not necessarily a Pundit. The man who is called a Pundit by Gnanis and learned people is a Pundit. तमाहुः पण्डितं बुधाः *Tamaahuh punditam budhaah*. If a man claims to be an authority on the Vedas when he attends a conference on Sanskrit grammar; and claims to be learned in Sanskrit grammar when he attends a workshop on the Vedanta, he can not be considered learned or wise. And, if there is a meeting where experts on Vedanta as well as grammar are present, he confesses that he is not learned in either subject – that is not acceptable. A Pundit is one whose learning is appreciated by learned people. A Pundit is one whose intellect evokes the पण्डा *panda* – the discrimination between what is real, and what is illusionary. This विवेक *vive`k* (discrimination) is amazing! It is extraordinary! It gives the Gnan of सत्-असत् *sat-asat* (real and unreal). Everybody desires to obtain this discrimination. However, had असत् *asat* been a boar, and सत् *sat* been a cow, and we could recognize that this is a boar, and that is a cow – would that be the सत्-असत्-विवेक *sat-asat vive`k*? Oh, असत् *asat* is that, which does not exist! In the सत्-असत्-विवेक *sat-asat vive`k* there is no dualism; then, how can there be discrimination? It will not be discrimination – it will be an experience. Who is the real पण्डा *panda*? It is the ब्रह्मविद्या *Brahmavidya* (the knowledge of the Brahman). The person, who has obtained it, receives the title of Pundit. And, note this – there is duality in चिद्-अचिद् *chid-achid* (consciousness and inanimate matter). From a common viewpoint, something is merely inanimate matter, and something is animate. However, since inanimate matter can be known only by the चेतन *che`tan* (consciousness), it is dependent upon the चेतन *che`tan*; it is चेतनाश्रित *che`tanaashrit* (dependent upon the consciousness). And, when चेतन *che`tan* is the आश्रय *ashraya* (shelter) and the inanimate is the आश्रित *aashrita* (sheltered), then the inanimate अचिद् *achid* is actually only an illusion reflected upon the sub-stratum of the चेतन *che`tan*, without actually being there. Hence, the जड़ *jada* (inanimate) is also मिथ्या *mithyaa* (an illusion); it is असत् *asat*. All right, Anand (bliss) and दुःख *dukha* (sorrow) are separate, aren’t they? Yet, they happen. Where do you see sorrow? You see दुःख *dukha* in the most beloved Atma – but the Atma is the sub-stratum of the absence of feeling, and yet it is showing sorrow! So, दुःख *dukha* is also मिथ्या *mithyaa*. Then, what is असत् *asat*? *Asat* is that, which does not exist. Its existence glimmers (like the existence of दुःख *dukha*) upon the अधिष्ठान *adhishtaana* (sub-stratum of the Atma), which is

devoid of all feeling (अत्यन्ताभाव *atyantaabhaava*). So, even असत् *asat* has no existence. Then, what is the meaning of Pundit? The meaning is – ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः *gnaanaagnidagdhakarmanam tamaahuh punditam budhaaha* – a Pundit is one whose illusions of कर्ता कर्म कर्मफल *karta-karma-karmafala* have been burnt completely by ज्ञानाग्नि *gnaanagni* (the purifying fire of knowledge); and the mind which houses these illusions is also destroyed by the Gnan of the Brahman (which is inseparable from the प्रत्यक् चैतन्याभिन्न *pratyak-chaitanyabinna* – the inseparable, indivisible pure consciousness).

Now, observe the समारम्भ *samaarambha* – work well begun – of the Pundits. There is no resolve for obtaining anything, including enjoyment, from the actions they undertake. यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः (१९) *Yasya sarve` samaarambhaaha kaamasankalpavarjitaaha (19)* – he does everything, but without कामसंकल्प *kaamasankalpa* (the intention to obtain the objective). The fire of Gnan has burnt all his resolves. Even the accumulated karma of past births would have been burnt. But, what about the actions of this birth? The earlier karmas may have been burnt, but what about future karmas? Oh, the future karmas have no existence, no authority, and no reality – how can that, which does not exist, attach itself to anyone? How can a Pundit be attached to anything that he knows is non-existent?

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ (२०)

*Tyaktvaa karmafalaasangam nityatripto niraashrayah,*

*Karmanyabhipravritttopi naiva kinchitkaroti sah. (20)*

So, give up your attachment to the fruit of your actions. Separate both कर्मासंग *karmaasang* (attachment to the karma) and the फलासंग *falaasang* (attachment to the fruit of the karma), and give both up. Suppose we resolve to complete the work, but die before it is completed – what happens then? My brother, if you can not complete it in one lifetime or two, or three, it will be completed in the fourth life. The work Anshuman could not complete (of bringing Gangaji down to Earth), was completed by his grandson, Bhagirath. So, getting the fruit of our actions is not in our hands. Those who are adamant about completing something, have no idea about what time may bring. So, give up your attachment to work, and give up all expectations of any result. We merely fill in time, with our actions. We speak, while we have the ability, and will remain silent if we lose the ability. We will have no regrets about being unable to speak. We are fully content, wherever we are, whatever we are, whenever we are, and whichever way we are. We are परमानन्द *paramaananda* (supremely blissful), only परमानन्द *paramaananda*. We are eternally satisfied – your laments about not completing things, or your having lost things, or having missed out on something – are all false. You invite Death to embrace you by lamenting. Such thinking is *pramaada* – it is stupidity.

नित्यतृप्तो निराश्रयः *Nityatripto niraashrayah* – निराश्रय *niraashraya* means, ‘I have no one else to depend upon’. If you have any other आश्रय *ashraya* (refuge), then you are the support of the imagined source of protection, or shelter. आश्रयान्निष्क्रान्तः *Aashrayannishkraantah* – the imagination is not separate from the चैतन्य *chaitanya* (pure consciousness). Moreover, it is also the कल्पितावच्छिन्न चैतन्य *kalpitaavacchinna chaitanya* - the artificially prepared world, which is not separate from the consciousness. Imagine that I imagine a boar. Isn’t the कल्पनावच्छिन्न चैतन्य *kalpanaavacchinna chaitanya* (the pure consciousness which imagines) the same as the कल्पितावच्छिन्न चैतन्य *kalpitaavacchinna chaitanya* (the pure consciousness which enables the imagination to fabricate an object)? Does the imagined boar have any new consciousness in it? No. Hence, the world – which is the कल्पनावच्छिन्न चैतन्य *kalpanaavacchinna chaitanya*, is the प्रपञ्चावच्छिन्न चैतन्य *prapanchaavacchinna chaitanya* – the pure consciousness of which the world is created. Chaitanya is not two. निराश्रय *Niraashraya* means that you are not dependent on anyone else – you are the one who shelters all. The Ishwara also feels pleased, to accept your पूजा *poojaa* (worship). When you offer him fruits, flowers or fragrance, He feels pleased to receive it from you. So, you are the one to give pleasure to the Lord. It was you, who gave your anand to the Lord. A Mahatma had told me about who makes the Guru, the Guru. Who is it that decides, ‘Is this Guruji worthy of being my Guruji, or not?’ Who is the judge? When the case came up in Court, whether there is an Ishwara or not, one party said, ‘There is a God’, and the other party said, ‘There is no God.’ Then, who decided whether God exists or not? It was I who decided that God exists. The Ishwara came in the form of the accused and the accuser; the defendant and the plaintiff; as the introducing and concluding debaters. You are the Lord Judge, who gives the final verdict. So, this is your essence, that you are नित्यतृप्तो निराश्रयः *nityatripto niraashraya* (always content and self-supporting). तृप्ति *Tripti* (deep content) cannot be borrowed. The world, the अन्तःकरण *antahkaran*, Maya, Prakriti, and the Ishwara are not my shelter. I am the one who shelters them all. Now, see, कर्मण्यभिप्रवृत्तोऽपि *karmanyabhipravrittopi* – people often interpret this with great pleasure, saying that it means, ‘Go on doing karma.’ Karma on all sides. Karma to the right and left, karma in front and behind, karma above and below – अभिप्रवृत्तः *abhipravrittah* means this, doesn’t it? However, my brother, when you are not actually doing anything – while doing everything – doesn’t it mean that your essence is अकर्ता *akartaa*? You do not become the कर्मवान् *karmavaan* (the one karma belongs to) just because you appear to be working. This is the straightforward meaning. If we look at the deeper meaning, it will be अभिप्रवृत्तोऽपि नैव किञ्चित् करोति किं पुनः अन्-अभिप्रवृत्तः *abhipravrittopi naive kinchit karoti kim punah an-abhipravrittah*. Doesn’t this emphasize the greatness of the Sanyasi? He does nothing, even when he works. And, if he doesn’t involve himself in worldly interaction, it is



an even better state! The word अपि *api* used here, means ‘the same thing’. The Karmacharyas (those who teach the path of Karma) should pay attention to the use of the word अपि *api*; and note – does it reveal the greatness of the Sanyasis, or does it reveal the greatness of Karmayogis? The fact is that those whose detachment is not total, find support even in a wisp of grass. Or, you can say that a man about to fall into a well will clutch at clump of grass, to save himself. They need even the slightest support. My brother, when there is no कर्तृत्व *kartrittva* in your essence, neither is there any karma or कर्मफल *karmafala*, or any भोक्तृत्व *bhoktrittva* (feeling of being the one who experiences); there is no duality, then what is the harm in understanding karma? The work which seems to be done is only an illusion, so it does not harm you. Moreover, if you have no feeling of being the doer, it will certainly not do any harm; and if – in addition – it helps you, what could be better?

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ (२१)

*Niraasheeryatachittaatmaa tyaktasarvaparigraha,*

*Shareeram ke`valam karma kurvannaapnoti kilbisham. (21)*

You can see who is described in this shloka. The Nishkamacharyas (those who preach the ideal of selfless action) should, particularly, pay attention to this. These days, people spread out bundles of currency notes, spread a mattress over them, place a pillow under their heads, and sleep soundly on this bed. They say, ‘We lie with a निष्काम भाव *nishkama bhaava* (a feeling of wanting nothing).’ Don’t be offended; and give your attention to the word त्यक्तसर्वपरिग्रहः *tyaktasarvaparigraha*. It means giving up all that you have hoarded. It does not mean that his accumulation is external, and not internal. निराशीः *Niraasheeh* means ‘he who has no expectations for obtaining anything.’ And, यतचित्तात्मा *yatachittaatmaa* means that his mind is not restless. Sometimes, the mind is restless even though there are no desires. It starts to imagine, and the imagination is erratic and habitual. However, is it enough, if there is no habitual imagination? The answer is, ‘No’. त्यक्तसर्वपरिग्रहः *Tyaktasarvaparigraha* – there should be no external hoarding, no internal desire, and no imagined pictures. Now He says, शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ‘*Shareeram ke`valam karma kurvannaapnoti kilbisham.*’ The meaning of शारीरं केवलं कर्म *shareeram ke`valam karma* is, ‘the karma done by the body’. We go to the toilet, and we also try to do things. Our actions are for the sake of maintaining ourselves, or to free ourselves from physical urges. But, न्नाप्नोति किल्बिषम् *naapnoti kilbisham* – because of this, neither the avidya, nor the karma undertaken due to avidya, get stuck to you.

The Krishna of the Gita is extremely clever. I doubt if anyone in the world has been as intelligent as Krishna. On the one hand, He says, ‘Do the work,’ and on the other hand, He praises the Sanyasis who withdraw from all worldly

activities. 'However, I give you a skill, which will ensure that you will not be harmed, even if you undertake action.'

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ (४.२२)

*Yadricchaalaabhasantushto dvandvaateeto vimatsarah,*

*Samah siddhaavasiddhau cha kritvaapi na nibadhyate`.* (22)

Here, the कृत्वापि न निबध्यते *kritvaapi na nibadhyate`* also has the word अपि *api*. This means that karma does not bring bondage. The fact is that Karmas get stuck to little things. They get stuck to people who have desires, and to those who expect results. However, what can they do, where there is no कर्तृत्व भोक्तृत्व *kartrittva-bhoktrittva*, no worldly considerations, and no feeling of individuality?

निराशीर्यतचित्तात्मा *Niraasheeryatachittaatmaa* means 'do not have expectations.' The word आशी *aashee* means, 'one who expects'. Do not desire. Do not let your imagination raise futile visions. Do not hoard. And, शरीरं केवलं कर्म कुर्वन् *shareeram ke`valam karma kurvan* – do only as much as is needed, to maintain yourself. Hoarding brings sin. Imagination overcomes us, and hope carries us to what we desire. So, we should undertake only the basic minimum of activity, which is necessary to maintain our body. Then, there is no possibility of incurring sin or suffering.

So, यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः *yadricchaalaabhasantushto dvandvaateeto vimatsarah* means that whatever comes, without your asking for it, is enough. When the same word यदृच्छा *yadricchaa* comes in context to Bhakti, it means, 'God's wish.' Meaning, whatever comes has been sent by the Lord. When the word comes in context with तत्त्वज्ञान *tattvagnan*, it means that the Lord is not कार्योपाधि *kaaryopaadhi* (the doer). He is not the अन्तःकरण *antahkaran*, so He does not have any wishes. The Lord is कारणोपाधिक *kaaranopaadhik* (the cause). Cause has no अन्तःकरण *antahkaran*. अन्तःकरण *Antahkaran* is कार्य *karya* (the work) – it is filled with Maya. In the manner of तत्त्वज्ञान *tattvagnan*, the Lord does not have any desires, or that He thinks about people, and has individual wishes for them. Hence, the meaning of यदृच्छा *yadricchaa* is here, is 'to be content with whatever comes without your asking, or working for it'. Contentment rises from within. The joy of the Atma is called contentment. It is not an external factor. Contentment does not come the way heat and cold, or joy and sorrow, or crowds come, or we are left in solitude. All these are pairs – they came and they go. A particular Sadhu gets excellent food offerings, because he has many disciples who bring offerings. There is no need to feel jealous of him. We are seeped in Pramananda, happy to be as we are, where we are, and what we are. There is no need to see who has gone ahead of us. As soon as the feeling comes, that someone has achieved greater progress, jealousy rises in the mind. This is called मात्सर्य *maatsarya*. There are some drivers who get agitated if anyone overtakes them. They want to teach the other driver a lesson, so they overtake his car in

such a manner that dust and water are splashed on it. People should not behave like this. There is jealousy behind such actions. Let the one who has gone ahead keep going at his pace. You should keep your car running properly. The Parabrahm Paramatma is with us in essence, wherever we may be. It is not that the man who went ahead gets something more, and the one left behind gets something less. Oh, the one in front is the driver, and the one at the back is the guard, and the train is controlled by both of them, so travel joyfully.

समः सिद्धावसिद्धौ च *Samah siddhavasiddhau cha* – it is fine if you get सिद्धि *siddhi* (achievement), and it is fine even if you don't. Because the fruit is meaningless when there is no desire and no worldly goal. कृत्वापि न निबध्यते *Kritvaapi na nibadhyate* – people bind themselves with their karmas. स्वयमेव आत्मानं बध्नाति खलवासना कालुष्यम् उपाददानाः *Svayame`va aatmaanam badhnaati khalavaasanaa – kaalushyam upaadhaanaaha*. Men accept the dirt of खलवासना *khalavaasanaa* (desire mixed with wickedness). 'We will get this, if we do that,' is the kind of desire for obtaining some objective, which binds people from all sides. So, continue to work, but desire nothing. 'Pull the trigger, brother, and shoot me if you want. I will continue to walk on my chosen path.' Thus, raise up both hands and walk. Keep going forward. Then you won't be ensnared anywhere.

गतसंगस्य मुक्तस्य ज्ञानावस्थिचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ।। (२३)

*Gatasangasya muktasya gnaanavasthitache`tasah,*

*Yagyaayaacharatah karma samagram pravileeyate`.* (23)

गतसंगस्य *Gatasangasya* means 'don't be attached to the fruit'; and गतसंगस्य मुक्तस्य *gatasangasya muktasya* means 'there is no attachment to anything'. Be free, even from the bonds of Dharma and adharma. Please understand that this is certain – Dharma and adharma apply only when there is some ego. If you believe that you are a Brahmin, and your actions are appropriate to your status, it is very good. However, you will be in bondage if you abandon your duties as a Brahmin. A person is allocated particular duties as soon as he accepts the uniform of a policeman. If he is allocated the duties of a traffic policeman, he will have to stand at the crossroads, and wave his arms to control the traffic. He will be dismissed if he fails to do his duty. However, he has no such obligation if he does not join the police force. Duties are allotted when the ego accepts a status. मुक्तस्य *Muktasya* means 'don't have any ego about your status. Don't be a Hindu or a Mussalman; be a fakir (wandering monk), unconnected to any religious sect, free of desire, free of cares.

After all, where should the mind be retained? The mind should be steady in the knowledge, 'I am the essence of Gnan. I am not constrained by formal religion.' One does not become a दण्डी *dandi* by carrying a दण्ड *danda* (staff carried by monks). Don't let your Gnan enter your वृत्ति *vrittis* (tendencies) and become a वृत्तिवान् *vrittivaan* (one with tendencies). Don't retain even a subtle ego that you have a tendency for gnan. Be established in Gnan while you do your work.

यज्ञायाचरतः कर्म *Yagyaayaacharatah karma* means ‘do work the way the Sun, and the Moon, and fire and the wind do their work. Moreover, do it as a Yagya – for the benefit of all.’ यज्ञाय विष्णवे *Yagyaaya vishnave`* - Vishnu is the one who permeates the विश्व *vishwa* (world), and the universe. वेवेष्टि विश्वम् इति विष्णुः *Ve`ve`shti vishvam iti vishnuh*. The one who pervades the entire universe, and is bigger than it; the one who holds millions of galaxies in the follicles of His body, is the one you should keep in mind, while undertaking all your activities. Do not think only of your family. The essence of निष्काम कर्म *nishkaama karma* is to work for the good of all – not only for yourself, your son, your daughter-in-law, family, and relatives. That is what is called यज्ञायाचरतः कर्म *yagyaayaacharatah karma*. Then the karma begins to search, wondering who it should carry its fruit to. The one who did the work pushed it towards Vishnu, and Vishnu could not be located. The Lord is so heavy, and vast, that it is impossible to locate Him. Then, where should the karma go? It has been pushed away by the karta, and it cannot find the one towards whom it is pushed. What will happen, then? समग्रं प्रविलीयते *Samagram pravileeyate`*. If you throw a glass of water into Space, will you be able to find any trace of it? It will vanish. However, if you pour a glass of water into a small bowl, it will fill the bowl and then spill over. Similarly, your karma will bind you if you hold on to it, but it will not touch you if you fling it into Space.

This is an ordinary description of the Yagya. Now, which is the best Yagya? The Lord describes the best Yagya –

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्माणा हुतम्।  
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्म-समाधिना ॥ (२४)

*Brahmaarpanam brahm havirbrahmaagnau brahmanaa hutam,*  
*Brahmaiva te`na gatavyam brahmakarma-samaadhinaa. (24)*

If you ask, ‘How can it be arranged that the fruit of my actions does not rise, and it disappears completely?’ The answer is, ‘This is possible if you offer it up to the Brahman.’ Look – the सुवा *sruvaa* (long handled ladle, used for pouring ablutions into the sacrificial fire) is the Brahman, the हवि *havi* (sacrificial item) is the Brahman, the agni is the Brahman, and both people – the priest who conducts the ritual, and the person who undertakes it – are the Brahman. It is the – ब्रह्माणि ब्रह्म जृम्भते *brahmani brahm jrimbhate`* - the Brahman who yawns is the Brahman. The Brahman is smiling at the Brahman. It is the Brahman who speaks, it is the Brahman who hears, and the Brahman is also the sound. The offering seems to be something separate, the havishya (sacrificial items) seem to be something separate, the fire seems to be separate, the Devtas (demigods) to whom the offerings are made also seem to be separate and different. The activity of the havan (ritual of Yagya) seems to be separate – but they are all the Brahman. This is समाधि *samadhi* (immersing the mind in the Brahman) – ब्रह्मकर्म समाधिना *brahmakarma samaadhinaa*. Everything is deposited in the same Brahman. All the smaller bowls fit into the largest bowl. There were a thousand

pots, but they all mingled into the clay. The biggest Yagya is that the outlook – that everything is the Brahman – should prevail constantly. ब्रह्मातिरिक्तं किमपि नास्ति *Brahmaatiriktam kimapi naasti* – nothing exists, except the Brahman. The constant awareness of this is the greatest Yagya.

दैवमेवापरे यज्ञं योगिनः पर्युपासते।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति॥ (२५)

*Daivame`vaapare` yagyam yoginah paryupaasate`*,

*Brahmaagnaavapare` yagyam yagye`naivopajuhvati. (25)*

This Brahman Yagya is the thirteenth Yagya. There are twelve other Yagyas – Daiva Yagya, Suryodeshya Yagya, Vaayudeshya Yagya, etc. See – the Surya Devta (the Sun Devta) and the Chandra Devta (the Moon Devta) are coming to the Yagya. Devta means the Yagya which brings power to your organs. All the Devtas are seated in our organs. All that we see, hear, eat and drink, is Yagya. जहँ जहँ चलो सोइ परिकरमा, जो जो करौ सो पूजा *Jahaan-jahaan chalo soyee parikarmaa, jo-jo karaon so pooja.* 'Not everyone does this Yagya. It is done only by Yogis. Materials are important in the first kind of Yagya. In the second kind, feelings are important. Yogis worship with their emotions. They need to maintain a constant vigil that their emotions are constantly inclined towards the Brahman. The meaning of the first Yagya is to dissolve the कार्य *kaarya* (action) into its कारण *karana* (cause) – the ब्रह्माग्नि *brahmaagni* (the fire which is the Brahman) is the cause, and everything else is the action. The Yagya (sacrifice) is used to do the Yagya (ritual worship) in the ब्रह्माग्नि *brahmaagni*. The meaning of the word दैव *daiva* is also 'the Lord'. The Lord is the cause of everything, so to do everything for the Lord is Yagya.

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति॥ (२६)

*Shrotraadeeneendriyaanyanye` samyamaagnishu juhvati,*

*Shabdaadeenvishayaanyanya indriyaagnishu juhvati. (26)*

Every sense has its individual, separate focus. श्रोत्र चक्षुर्भ्यां तद् तद् ब्रह्मेति भावय *Shrotra-chakshurbhyaam tad-tad brahme`ti bhaavaya* – what we see with our eyes is the Brahman. What we hear with the ears is the Brahman. Restrict your awareness in such a way that you experience only the Brahman everywhere. Actually, the objects of the senses are not really external; they all abide in the mind. The eyes see them outside, and the ears hear the external sounds. All the sense objects are known by the senses. Even the followers of the Nyaya tradition accept that the गुण *gunas* of the पंचभूत *panchabhoota* (the five elements) are the objects of the senses, and are known by the इन्द्रियाँ *indriyas* (senses). In the opinion of Sankhya, the senses are the cause. They are subtle, and are made of the subtle forms of matter. It is because of the indriyas, and their solid effect, that we experience the objects of the senses. अन्तरा विज्ञान मनसी (ब्रह्मसूत्र २.३.१५) *Antaraa vigyaanamamanasee (Brahmasutra 2. 3. 15)* – the case has been

discussed whether the sense objects are created from the five elements before they are absorbed by the senses, or whether they are first created in the senses, and then they enter the five elements. Do the fragrance, flavor, appearance, feel, and sound start from the sense objects and then enter the senses, or do they start from the senses and then go to the objects of the senses? Sense objects are अनिर्वचनीय *anirvachaneeya* (beyond description); never get involved in this complication. This feeling of कार्य-कारण *kaarya-kaarana* (effect and cause) is invisible. So the Lord says, ‘Control the sense organs. Then all the sense objects will become sacrificial offering, poured into the fire of the (controlled) senses.’ If you say, ‘I was eating a papad in the afternoon, and enjoying its flavor,’ what does it mean? It means that the जिह्वावच्छिन्न चैतन्य *jivhaavacchinna chaitanya* (the consciousness in the tongue) became one with the पापड़ावच्छिन्न चैतन्य *paapadaavacchinna chaitanya* (the consciousness in the papad). Actually, the meaning of संयमाग्निषु जुह्वति *samyamaagnishu juhvati* means that these two चैतन्य *chaitanyas* are not really two. Accept that the papad and the जिह्वा *jivhaa* (tongue) are one. The Chaitanya is one, anyway. The होम *homa* (sacrificial offering) is complete. This is how the होम *homa* is done. The papad and the tongue are one – there is no doubt about that, because from the material viewpoint, both are composed of the five elements. And, the Chaitanya is one, even in separate forms, from the viewpoint of discrimination. What happened was that the papad and the tongue were both dissolved, as the offering to the sub-stratum of the Chaitanya. The संयमाग्निषु जुह्वति *samyamaagnishu juhvati* was done. Now, the five senses – or their objects – are dissolved in the fire of restraint (*samyam*). From the viewpoint of संयम *samyam*, both have been sacrificed in the fire of restraint; or the fire of the cause.

And, this is even more strange – don’t think that the होम *homa* cannot be done until the priest comes, and you have the fire and ghee (rarified butter) ready. These are only models – samples of the होम *homa*. The actual होम *homa* is here. The होम *homa* of a Sanyasi is not in the external fire; it is in the जठराग्नि *jatharaagni* (the fire inside, which digests the food). My Grandfather had taught me the method of making the five offerings (to the internal fire) at mealtimes, when I was still a child. प्राणाय स्वाहा, अपनाय स्वाहा, व्यानाय स्वाहा, समानाय स्वाहा, उदानाय स्वाहा ‘*Praanaaya svaaha, apaanaaya svaahaa, vyaanaaya svaahaa, samaanaya svaahaa, udaanaaya svaahaa.*’ The हवन *havan* is done! What we eat is not put in for ourselves. Then where is it put? We are doing the होम *homa* of the sense objects into the fire of the indriyas, गुणा गुणेषु वर्तन्ते (३.२८) *guna gune’shu vartante* (3. 28). The sense organs consume the sense objects. We are not the ones who eat; nor are we that, which is eaten. This होम *homa* needs no चंदा *chanda* (collection of funds from the people). We are not punished if we make some mistake in pronouncing the mantras of this होम *homa*. It does not matter if no Brahmin is available, because there is no need of a Brahmin in this. Let him go!

It makes no difference if the mantra is pronounced incorrectly, if there is no Brahmin, and if none of the items for a ritual are available. Whatever enters our झोला *jhola* (cloth bag) becomes the item for this Yagya. The agni and the Brahmin are inside us.

सर्वाणीन्द्रिय-कर्माणि प्राणकर्माणि चापरे।  
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते।। (२७)

*Sarvaaneendriya-karmaani praanakarmaani chaapare`,  
Aatmasamyamayogaagnau juhvati gnaanadeepite`. (27)*

You see, the प्राणवायु *praanavaayu* (the five kinds of wind which reside in the body) is our own. It abides in the body, and does its work. All five प्राण *praanas* – Udan, Vyaan, Apana, Samana and Prana – do their respective tasks inside the body. The pranas do their work, and the indriyas do their work. Now – where should they be taken? In reply to this, the Lord says, आत्मसंयम योगाग्नौ ‘*Aatmasamyam-yogaagnau.*’ Just as the flames of the fire leap up when ghee is poured into it, the fire of Gnan – the ज्ञानाग्नि *gnaanaagni* – should be built up by *tattvagnan*. No external factor is used for this. The internal activities of the senses and the prana are to be sacrificed. The meaning of हवन *havan* is स्वाभाव *svaahaa* (burn to cinders). Just as ghee is offered up and burnt in the sacrificial fire, in the same way, the entire visual world around us is offered up, and burnt in the fire of आत्माग्नि *aatmaagni* (the fire of the Atma). This is called Yagya.

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः।। (२८)

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः।। (२९)

*Dravyaaygyaastapoyagyaa yogayagyaastathaapare`,  
Svaadhyayagyaanayagyaashcha yatayah sanshitavrataaha.  
Apaane` juhvati praanam praane`paanam tathaapare`,*

*Praanaapaanagatee ruddhvaa praanaayaamaparaayanaah. (28, 29)*

The items burnt in the Yagya are called द्रव्य *dravya*. Dravya is that, which becomes द्रवित *dravit* (melts, dissolves); the effect dissolves into the cause. When ice melts, it is the Yagya of the ice. What is the Yagya in this? The Yagya is that the ice dissolved, and merged into its cause – the water. This is its Yagya. It was the होम *homa* of the gold bangle, when it was melted. What was the होम *homa*? It was the bangle’s giving up its separate identity, and merging into the gold. The होम *homa* of the pot was to mingle with the clay. Thus, the dissolving of the विभूति *vibhooti* (the creation) into the Yoga (that which is united with the total), is the होम *homa*. Jewelry is the विभूति *vibhooti*, and gold is the Yoga. Ice is the विभूति *vibhooti* and water is the Yoga. Our bodies are the विभूति *vibhooti* and the five elements are the Yoga. Meditating upon how the effect merges into the cause is the actual Yagya. Some people use external materials for their Yagya, and some do Yagya through asceticism. Yagya done through दान *daan* (giving

material items) etc., is the Dravya Yagya, and the Yagya of तपस्या *tapasyaa* (asceticism) is the Tapa Yagya. Even our eating is a Yagya. The Lord has said that there are two kinds of Yagyas. The Lord consumes the Dravya Yagya, because it is तत् पदार्थ प्रधान *tat-padartha-pradhana* (predominated by the ‘That’ factor; ‘That’ indicating the Brahman). And, the Tapa Yagya is atma-प्रधान *pradhana* (predominated by the Atma factor, which is one in all creatures). It is the Lord, in the form of the Atma and in the form of the Paramatma.

भोक्तारं यज्ञतपसां सर्वभूतमहेश्वरम्। (५.२१)

*Bhoktaaram yagyatapayaam sarvabhootamahe'shvaram. (5. 21)*

The Lord is the भोक्ता *bhoktaa* (the one who experiences the result) of the Yagya. What kind of Yagya? If you feed people, it is a Yagya; and if you abstain from eating, it is also a Yagya. The Lord is pleased with both. It is a Yagya when you feed others but go hungry yourself; and it is also a Yagya to offer food to the Lord seated within you. It is a Yagya when we place some food in our mouth. Our hand becomes the सुवा *sruvaa* (ladle), when it picks up a mouthful of roti and dal; and the Lord is seated in the mouth, where the food is placed. Don't think that you are putting the food into your mouth. See the Baal-Gopal (baby Krishna) or baby Rama seated inside, and offer the food to Him. The Lord is smaller than us – I have measured Him and checked! When He fits into the little chamber of our heart – अंगुष्ठमात्रः पुरुषः *angushtamaatra purushah*, and dances on the tip of our tongue – जीह जसोमति हरि हलधरसे *jeeha jasomati hari haladharase* - is it not obvious that He is smaller? The external Lord, however, is definitely bigger! योगयज्ञास्तथापरे *Yogayagyaastathaapare*.

So, do Yagya with dravya, and Yagya with tapa. Yagya can also be done with अभ्यास *abhyaasa* (repetition), and with स्वाध्याय *svaadhyaya* (studying the scriptures). स्वाध्यायज्ञानयज्ञाश्च *Svaadhyayaaynaanayagyaashcha*. It is not as though Yagya is done only with material items. When the tongue is made the सुवा *sruvaa*, and we say गणानां त्वं गणपतिं हवामहे *ganaanaam tvam ganapatim havaamahe*, as a verbal offering to the Lord seated in the heart of every creature, it becomes a Svaadhyaya Yagya. If you ask whether any items are needed – when you say अग्निमीले पुरोहितं *'agnimeede' purohitam* - the answer is, ‘No’, because we are doing the Svaadhyaya Yagya. Just the words are enough. And, ज्ञानयज्ञाश्च *gnaanayagyashcha* – if a highly developed existence of knowledge – प्रदिप्त ज्ञान सत्ता *pradepta gnaan-sattaa* – is the cause, then the *sattaa* (the Gnan of your separate existence) will have to be sacrificed. This is because the cause of all causes is the one and only चिन्मात्र *chinmaatra* (conscious) reality. Who are the people who do this kind of Yagya? This is not done by common people. Only the Yatis (ascetics), those who endeavor to attain the supreme, and those who are honest, do this. संशितव्रताः *Sanshitavrataah* – the meaning of संशित *sanshita* is ‘the one who had dignity’; their व्रत *vrata* (vow) is to maintain



dignity. It also means ‘those whose vow is bright’. The vows of Yatis are bright; unsullied by desire. They are the ones who do this Yagya.

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ (३०)

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम् ॥ (३१)

*Apare`niyataahaaraa praanaanpraane`shu juhvati,*

*Sarve`pye`te`yagyavido yagyakshapitakalmashaah.*

*Yagyashishtaamritabhujō yaanti brahma sanaatanam,*

*Naayam lokostyayagyasya kutonyah kurusattama. (30, 31)*

As mentioned earlier, there are twelve kinds of Yagyas, and ब्रह्मार्पणं ब्रह्महविः *brahmaarpanam brahmahavih* is the thirteenth kind of Yagya. Some people do the रेचक *re`chak* (exhalation), some do the पूरक *poorak* (deep inhalation), and some restrict both the – पूरक-रेचक *poorak-re`chak* and do either the बाह्य-कुम्भक *bahya kumbhak* (holding the breath after exhaling), or the अन्तः-कुम्भक *antah-kumbhak* (holding the breath after inhaling). The Yoga Darshan (by Maharshi Patanjali) describes these four kinds of प्राणायाम *praanaayaama* (breath control exercises). Other exercises are given in later writings. I have read the Hathayoga Pradeepika, the Vrihad Yagyavalkya, and also the Hathayoga Samhita. Patanjali, however, mentions only the four kinds of pranayamas – poorak, rechak, and the two kinds of kumbhaks – antah kumbhak and bahya kumbhak.

To control the activities of prana and apana, by exhaling fully and then holding the breath, is the bahya kumbhak. And, to hold the breath after a deep inhalation is the antah kumbhak. Exhaling is rechak, and inhaling is poorak. These pranayamas should not be undertaken from hearsay. One should not undertake them if a person – who claims to have a university degree in pranayama – offers to teach it. Universities have no such courses till now. Some foolish people, who have a little knowledge of Yoga, get together and start an institute, giving someone the title of Yogiraj. There are some Institutes which take donations, and confer degrees like Dharmadhurandar and Dharmadhureen (upholders of Dharma) and Dharmalalankar, with gold printed certificates in your name. You can give them a donation of five hundred or a thousand rupees, and obtain any certificate you want. So, don’t listen to the Yogirajs who have obtained such degrees, because –

देखा देखी करे योग, छीजे काया बाढ़े रोग ।

*De`khaa de`khi kare`yoga, cheeje`kaaya baadhe`rog.*

Yoga is not to be undertaken lightly. It should be learnt by a genuine expert. If you try to learn from a book, it may do harm, but it won’t do any good. If someone starts teaching you, don’t tell him hastily that you have understood. Tell him, ‘Please show me how it is done, and then I will try to do it.’ Yoga is to be undertaken after seeing how it is done. It is not to be taught verbally.

The Lord has said, अपरे नियताहाराः ‘Apare’ niyataahaaraah.’ This means that people do the Yagya after deciding what their food intake should be. A controlled food intake is essential for the Yagya to be conducted properly. These days, there is loud dissent in the areas of Yagyas and spirituality, as there is in politics. However, one should not get caught up with such campaigning. A Yagya should be undertaken with restricted food intake. In the seventeenth shoka of the sixth chapter of the Gita, the Lord has said –

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा॥

*Yuktaahaaravihaarasya yuktache`shtasya karmasu,*

*Yuktasvapnaavabodhasya yogo bhavati dukhahaa. (6. 17)*

If the diet and activity are not balanced and conducive, and the effort is disproportionate, then the Yoga does not become दुःखहा *dukhahaa* (destroyer of sorrow); it becomes सुखहा *sukhahaa* (destroyer of happiness).

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम्।

नायं लोकऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम्॥ (३१)

*Yagyashishtaamritabhujō yaanti brahma sanaatanam,*

*Naayam lokostyayagyasya kutonyah kurusattama. (31)*

You would be knowing this; you must have noticed these comments in the Upanishads – एवं उपास्ते, य एवं वेद *E`vam upaasate`*; *ya e`vamve`da*. Both these comments are given together – that both people, ‘the one who worships in this way’, and ‘the one who has the knowledge of this’, get the same result. You can understand what this means! The effort of worship becomes redundant if the same result is obtained by merely having the knowledge. Six months of worship, and one moment’s understanding, both give the same result. Worship strengthens the mind, and makes it firm. Gnan is imbedded deeply in the mind. When someone says that undertaking a Yagya at the cost of a lakh of rupees will yield the same result as understanding the proper meaning of the Yagya – he is not dissuading you from spending the money to do the Yagya. His indication is that you should understand the meaning of the Yagya properly. The Upanishads predominantly preach Gnan, not Karma. The result obtained by the knowledge of the essence of the उपासक *upaasak* (the worshipper), उपास्य *upaasya* (the object of worship) and उपासना *upaasanaa* (worship itself), is the same as the result obtained by continuous, respectful, well-conducted, long-term worship. It is this that the Upanishads reveal.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातम्।

*Yagyashishtaamritabhujō yaanti brahma sanaatanam.*

What does this mean? It means that the leftover of the Yagya is the अमृत *amrit* (elixir). If, when the Yagya is over, you feel exhausted and think that your involvement was a harassment, that the Pundits were displeased, and obstacles came up during the ritual – then the fruit you will receive from the Yagya will

be tamoguna (ignorance and sloth). The Yagya will not be fulfilled properly. However, if you feel as satisfied as though you had indeed received elixir, then you are fulfilled. You have been freed from one bondage – the bondage of death – and you should understand that the Yagya has been successful. You have obtained the eternal Brahman.

However, what will happen, if you neglect to offer food to others, before you eat; if you don't do this Yagya? नायं लोकोस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम 'Naayam lokotyayagyasya kutonyah kurusattama.' Your son and wife will be displeased with you. Manuji has said, कुर्याद् भृत्यानपीडयन् 'Kuryaad bhrityaanapeedayan'. Remember, whenever you have a Yagya, your servant should not be harassed. The Devta will not feel satisfied if the one who serves is harassed, because, the Devta is seated in the servant's indriyas and antahkaran, as well. Manuji has also written that a Yagya should be undertaken only when enough wealth is gathered to maintain your family comfortably for a minimum of three years. It is wrong, if your family suffers because of your Yagya. You should first make sure that enough money is kept aside to maintain all your dependents comfortably for three years, and then use the remaining funds for the Yagya. Furthermore, the money should be white money, not black money. The Shastras describe शुक्ल *shukla* (white) धन *dhan* (wealth) –

यदृच्छागवित्तेन शुक्लेनोपाजितेन वा।

*Yadricchaagatavitte`na shukle`nopaarjite`na vaa.*

White wealth is wealth which is honestly earned. Only such wealth should be used for the Yagya. When a Yagya is undertaken with money earned dishonestly, then the fruit which is born from the Yagya, rises up into the air, and wonders whether it should go to the person whose wealth has been used, or whether it should go to the one who undertook the Yagya. The fruit is filled with doubt, and is wasted.

One point should be clarified. We cannot make the claim that the wealth which is ours by law is the only white money. Those who make the law are certainly not of the caliber of Manu and Yagyavalkya, or Vashishtha and Vishwamoitra! The wealth should belong to us, as per the laws of Dharma. We do not accept the laws of the legal system as being valid in this context. The purpose of Dharma is the purification of the antahkaran. The two topics are completely different in nature. So, the wealth used for a Yagya should be clean and rightfully ours, as per the Dharma.

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे।

कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यस ॥ (३२)

*E`vam bahhuvidyaa yagyaa vitataa brahmano mukhe`,*

*Karmajaan viddhi taan sarvaane`vam gyaatvaa vimokshyase`.* (32)

The Atma is निर्वापार *nirvyaapaar* (unconnected to worldly interaction). The Atma is not a businessman. It is when it sits in a shop that the dispute begins,

about matters of give and take. All this is dreamlike. When the Atma sits as the Taijas, then the give and take starts. When it sits as the Vishwa, it incurs sin and merit. The business of give and take is conducted in the Taijas state. Peace is in the Pragya state; and all doubts and dualities cease in the Turiya state – तुरीयं त्रिषु संततम् (भागवत ११.२५.२०) *tureeyam trishu santatam* (Bhagwat 11. 25. 20). The Shanta Atma (the serene Atma) is not called the Turiya. The Turiya is that, from which the appearances of place, time, objects, the Jeevatma, and the Ishwara, twinkle and glitter and shine, without being real. So, the Vedas contain the descriptions of many Yagyas. They are all कर्मजान् *karmajanya* (undertaken physically). कर्मजान् *Kramajaan* means that, which is created by physical, verbal, or mental activity. The Atma has neither activity, nor interaction. अस्तस्त्वं ज्ञात्वा अस्माद् सम्यग्दर्शनात् मोक्ष्यसे संसार-बन्धनात् ‘*Atastvam gyaatvaa vimokshyase*’ *na madvaapaaraa ime*’ - all these activities of the Yagya etc., are not My activities.’

निर्व्यापारोऽहम् उदासीनः ‘*Nirvyaapaaroham udaaseenah* – I am uninvolved and disinterested in worldly interaction.’ इत्येवं ज्ञात्वा अस्माद् सम्यग्दर्शनात् मोक्ष्यसे संसार-बंधनात् *Itye`vam gyaatvaa asmaat samyagdarshanaat mokshyase` samsaara-bandhanaat* – if you retain this outlook of totality constantly in your mind, you will be freed of worldly bondage. The sentences I have just read out are from the writings of Shankaracharya. The book I have before me contains the commentaries of Shankar, Ramanuj, Madhav and Vallabh.

श्रेयान्द्रव्यमयाद्यज्ञज्ञानयज्ञः परंतप ।

सर्वकर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ (३३)

*Shre`yaan dravyamayaadyagyaaajgyaanayagyah parantapa,*  
*Sarvakarmaakhilam paartha gnaane`parisamaapyate`.* (33)

A man was sitting in his own home. He became intoxicated and asked for a car to be brought quickly.

‘Why do you want a car? Where do you want to go?’

‘My good fellow, I will sit in the car, and go to my house,’ said the man.

The people around him saw that there was no need to send for a car, since the man was already in his own home. The need was to bring him to his senses. As soon as the intoxication wears off, he will realize that he is in his own house.

Well, this is just what श्रेयम् *shre`yaan* (the best) is. If we carry the load on our head, to deliver it to someone, it becomes a Dravya Yagya; and the Gnan Yagya is when we are already where we want to go. We are gathering sattva to eat during a journey of twenty six days, to go to the Brahman! Years ago, my Mother went to Badrinath, taking enough sattva to eat, for the journey of twenty six days. However, where will a person need to go, if he has Badrinath in his heart?

इदं तीर्थमिदं तीर्थं भ्राम्यन्ति तामसा जनाः ।

आत्मतीर्थं न जानन्ति कथं मोक्षो भवेत् प्रिये ॥

*Idam teerthamidam teertham bhraamayanti taamasaa janaah,  
Atmteertham na jaananti katham moksho bhavet`priye`.*

Badrinath, Rameshwar, Jagannath, Dwarkanath, Ayodhyanath and Mathuranath – all these have ‘Nath’ (the Master); but there is no Nath at Vrindavan. There is Vrindavan Behari (the one who frolics in Vrindavan). All of these (forms of the Lord) abide in our heart. They are the brightness of the Atma-jyoti (the flame of the Atma). They are superior to the Yagya done with material items. They are the most praiseworthy Gnan Yagya, because nothing exists without their knowledge.

One day, two boys rode past Goswami Tulsidasji Maharaj, when he was walking to some place. Both boys were good looking and sweet to behold. One was fair and the other was dark complexioned. Tulsidasji found them very appealing, but they passed by very quickly.

Goswamiji said, ‘I want to have a darshan (vision) of the Lord.’

‘You have just had a darshan,’ said Hanumanji. ‘They just passed you!’

Of what use is the darshan, if you don’t recognize the Lord? After this, the Lord came again. Tulsidasji did not recognize Him, so Hanumanji spoke from the branches of a nearby tree

चित्रकूट के घाटपर भई सन्तनकी भीर।

तुलसीदास चन्दन घिसें तिलक करें रघुबीर॥

*Chitrakoot ke`ghaatapar bhayi santan ki bheera,  
Tulsidas chandan ghise`n tilak kare`n raghuveera.*

So, recognize Him, my brother, recognize Him! The नित्य *nitya* (ever present), शुद्ध *shuddha* (pure), बुद्ध *buddha* (enlightened), मुक्त *mukta* (liberated), अद्वितीय *advitiya* (indivisible) Brahman shines, as the self-illuminating Atma, in your heart. नहि द्रष्टुर्दृष्टे विपरिलोपो विद्यते (वृहदारण्यक ४.३.२३) *Nahi drashturdrishte`viparilopo vidyate` (Vrihadaranyaka Upanishad 4. 3. 23)* However, what if you fail to recognize it? If you say that you will recognize the Atma only by entering a deep cave (of samadhi), than that is not the correct assumption. My brother, recognize Him, and all perplexities will vanish.

सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते।

*Sarvam karmaakhilam paartha gnaane`parisamaapyate`.*

To understand this, divide it into two parts. The word सर्वम् *sarvam* (entire) and अखिलम् *akhilam* (whole) are synonyms. All the karmas are concluded finally; they are completely finished. The word ‘akhil’ is given to indicate that the completion is total and final; and the word ‘sarva’ indicates the totality of the karmas. The karmas may be of any kind – paapa, or punya which can help you attain Vaikuntha (the abode of the Lord Vishnu); it may bring samadhi, or some pravritti, or nivritti. It may be something motivated by attachment, or something

which brings detachment. No matter what kind of karma it is, the word ‘sarva’ covers all kinds, and ‘parisamapti’ indicates that they are concluded permanently. No residue remains. This is indicated by the word ‘akhila’. The word ‘samapti’ also indicates that no fresh shoots will grow from the concluded karmas. Neither by संस्कार *sanskara* (latent inclinations), nor through the subtle ego, and not even through any kind of misconception. Because, once Gnan has been attained, no karma remains. Even the संस्कार *sanskara* of the karma, and all false impressions are erased. All the karmas are ended completely. They no longer give joy and sorrow. Nor do they take the person to hell or to heaven. Nobody is induced to become बहिर्मुख *bahirmukha* (extrovert) or अन्तर्मुख *antarmukha* (introvert). Neither is there any period of anticipation. To wait means to relate to time. The aspects of being extrovert, or introvert, or going to Vaikunth, means to relate to space. To feel joy or sorrow is to relate to tendencies; and the objects of the senses need not even be mentioned. All actions are concluded for ever, when they merge into Gnan.

Shri Madhvacharya says, उपासनाङ्गयुक्तम् इति ‘*Upaasanaangayuktam iti* – all the aspects of worship are ended, when Gnan is attained.’ All the actions pertaining to methods and modes of worship vanish, and are annulled, and their capacity to sprout (into results) is burnt to ashes. ज्ञाने परिसमाप्यते *Gnaane`parisamaapyate`*, means that the difference between साधन *saadhan* (effort) and the साध्य *saadhya* (goal) is removed. What is greater than this Gnan? In this, there is no joy, no sorrow, no hell, no heaven, no samadhi and disturbance. This Gnan is proved to be greater than everything else, is it not?

Now see – where can this Gnan be found? Oh – it will be found nowhere else, but here! Stop thinking that it will be obtained after death. Some people say that the Guru – who may be in lands like the Maharloka, Janaloka, or Tapaloka, may come and give it, at some point of time. Such talk is a way to make people their disciples. The person who feels that there is no Guru on this earth, wants to become a Gnani while being here! How can someone, who believes that nobody in the world is a Gnani, hope to become a Gnani while living in this world? What can one say about a person who is so conceited about his own learning and intelligence, that he considers nobody fit to give him any knowledge? My friend, abandon your conceit, and give the matter some thought.

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ।। (३४)

*Tadviddhi pranipaate`na pariprashne`na se`vayaa,*

*Upade`kshyanti te` gnaanam gnaaninastattvadarshinah. (34)*

Leave your अभिमान *abhimaaan* (conceit); leave your मान *maan* (pride), and catch the नाम *naam* (name of the Lord). नाम *Naam* is the reverse of मान *maan*. So, let go of your मान *maan*, and catch hold of प्रणाम *pranaam* (bowing down). Those who say, “Do you consider me to be inferior to you in any way?” will never obtain Gnan. It was just last night, that I was talking to a gentleman. I told him, “If

your intellect is focused on material objects, you will only obtain the inanimate. You will become an agnostic. If you indulge in lengthy dialectics, you will become a nihilist; a Buddhist. If you add a little faith into your intellect, you will become a devotee of the Lord. If you focus on experience, the Brahman – which can not be negated – will stand fully revealed before you. The Brahmattva (the essence of the Brahman within) is predominantly to be known by experience. The Ishwara is known by a combination of intelligence and faith. Only the शून्य *shoonya* (nihil) is known predominantly through the intellect. And, that which is known only through the senses and instruments, is the inanimate. Now, please make your choice.” If you wish to attain the essence of the Brahman – which is inseparable from the consciousness within – you will have to analyze your own experience. अनुभवपर्यावसाना हि अगवतिः *Anubhavaparyavasaanaa hi agavatih* – all Gnan enters, and is concluded, in experience. For this, go to your Acharya (Teacher) and say, “Maharaj, I am drowning in the ocean of the world. I have come to surrender at your feet. Please uplift me.” Leave your vanity behind, and go. The word used here is निपात *nipaata*. Just as a ball thrown on the ground bounces up into the air, we rise up higher, when we throw ourselves at the feet of the Guru.

People here hold their heads – made of bones and skin and flesh – high in the air, as they go around saying that they have obtained Gnan. Gnan is like the Ganga, who flows down from the Himalayas, and you are making your head the Himalaya? Oh, don’t be apprehensive that people will consider you foolish, if you ask questions. Don’t be afraid that they will find faults with the questions you place. If you don’t ask questions how will anyone know how eager you are to obtain Gnan? So, do not sit in silence until you have obtained tattvagnan. Thrash your arms and legs for this. Be restless. Weep. Be anxious. You may say, “No, I will sit in silence, and the Gnan within me will come forth.” Had there been Gnan in you, would you not have been liberated by now? Would your Gnan be suppressed somewhere inside, as sanskaras? No. Brahmagnan has no latent tendencies. Neither is it obtained by sanskaras, nor does it give rise to any sanskaras. Experience is needed to create sanskaras. However, if Brahmagnan is the experience, then the mind which holds the sanskaras, the sanskaras themselves, and the factors which create sanskaras, will all be destroyed.

There is no need to lose hope if you did not obtain Gnan after having asked a couple of times. Continue to serve your Guru, परिप्रश्नेन सेवया *pariprashne`na se`vayaa*. If you continue to serve –

उपदेक्ष्यन्ति ते तानं ज्ञानिनस्तत्त्वदर्शिनः ।

*Upde`kshyanti te` gnaanam gnaaninastattvadarshinah.*

The तत्त्वदर्शी *tattvadarshi* (the one who has glimpsed the essence) will explain things to you, and you will definitely obtain Gnan one day. One thing more; the Lord says –

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।  
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ।। (३५)

*Yajgyaatvaa na punarmohame`vam yaasyasi paandava,*  
*Ye`na bhootanyashe`she`na drakshyasyaatmanyatho mayi. (35)*

“O, Pandava!” What does this form of address indicate? पाण्डुर् धवलः *Pandur dhavalah* – white is called pandu. So, Pandu is the one with a fair complexion, and when he assumed a form, the name became Pandava. The Lord’s opinion is, “Arjuna, you are the personification of a white antahkaran; a bright antahkaran. The characteristic of Gnan is that once you obtain it, you will never again be deluded as you are, at present. You will never again have the मोह *moha* (delusion) of being a sinner, a meritorious person, happy, sorrowful, one who will go to Hell or Heaven. You will never feel that you are a separate individual, a karta, a bhokta, a worldly person, or a Jeeva.”

Once, Brahmaji went to a Jeeva and said, “You are a Jeeva, made by me. I have assembled all the parts and created you.”

“Sir,” said the Jeeva, “take away all the parts you have assembled. Take away the bones, flesh, and skin. I am not the parts you have assembled. I am that चिदाकाश *chidaakaasha* (conscious Space) in which you appear. I am the substratum and the brightness in which you are seen. So, you have not made me. You shine dazzlingly, like a multicolored rainbow, in my chadakash.” My brother, forget Brahmaji; if even the Guruji tells you, “My disciple, you are not the Brahman till now. You are the Jeeva,” then say to him, “Sir, please leave this topic. I refuse to be misled. In essence, I am what you are.”

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते । (६.२२)

*Yasmin sthito na dukhe`na gurunapi vichaalyate` . (6. 22)*

Here, गुरुणापि विचाल्यते *gurunapi vichaalyate`* means बृहस्पतिनापि विचाल्यते *‘vrihaspatinaapi vichaalyate`*. Even Vrihaspati (the Guru of the Devtas) cannot confuse a Gnani. Neither can his own Guru confuse him, because the Gnani has become his experience. Nobody can negate the experience he has had (of the essence of the Brahman). People can confuse others by talk about what kind of clothes are worn in Heaven – red, or yellow, or white; or whether skirts are worn, or dhotis – because Heaven is a place nobody has seen. However, even our Guru cannot misguide us about something we have experienced ourselves; for what we see and experience. Our condition is such that not even Brahma, Vishnu and Mahesh can make us deny our experience.

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि । (३५)

*Ye`na bhootaanyashe`she`na drakshyasyaatmanyatho mayi. (35)*

Abhinav Gupta explains this as – येन इमानि आत्मनि मयि अशेषेण द्रक्ष्यसि अथो इति निरर्थकं पादपूरणे । *ye`na imaani aatmani mayi ashe`she`na drakshyasi atho iti nirarthakam*



*paadapoorane*`. अशेषेण *Ashe'she'na* means totally; see all the creatures in your Self. Your Self is the Paramatma. See the प्रत्यगात्मा *pratyagaatmaa* (your own Atma, which you can experience) as being the Brahman; and see the Brahman in the pratyagatma. Do not leave out anything at all. Don't think that there is any Maya, or nescience, between the जगत् *jagat* (world) and the Parabrahm Paramatma. There is no factor which separates them; no shadow between them. I had read, in the Avadhoot Gita, माया माया कथं तात छाया छाया न विद्यते (१.४३) '*maayaa katham taata cchaayaa cchaayaa na vidyate*' (1. 43)'. The meaning is, 'Why do you keep saying Maya-Maya? The Paramatma does not have even a छाया *cchaayaa* (shadow) of Maya! And, when Maya is non-existent, where can the bhootas (creatures) come from? When there are no living creatures, how can there be the titles of the Jeeva and the Ishwara? And, when there are no titles, where will there be any differences?'

You will say, "Sir, you are preaching Brahmagnan. This is for the great पुण्यात्मा *punyaatmas* (people who have great spiritual merit), and for those with pure antahkarans." That is true, but some people are convinced that what is said on the banks of the Ganga – or any other place of spiritual purity – then it is the truth. My brother, it must be the truth you must give importance to. Whether it is spoken on the banks of the Ganga, or in a gambling house, is not important. It is the truth that we are concerned with, not where it is spoken. Nor does it matter when it is spoken. It may be spoken four days earlier or four days later. What is important is that it is the truth. The truth is unaffected by factors like Space and Time. It makes no difference whether it is spoken by a child or an elderly person. Can something become the truth because an elderly person says it, and an untruth if a child says it? Oh, no. Find out whether what has been said is the truth or not.

युक्तियुक्तमुपादेयं वचनं बालकादपि।

*Yuktiyuktamupaade'yam vachanam baalakaadapi.*

So, it is not a matter of a child or an elderly person.

There is a shloka in the Manusmriti-

अन्त्यादपि परं धर्मं स्त्रीरत्नं दुष्कुलादपि। (२.२३८)

*Antyaadapi param dharmam streeratnam dushkulaadapi. (2. 238)*

Medhatithi has explained it thus: if you wish to bathe in some river, or sleep in some forest at night, and are told – by even an अन्त्यज *antyaaja* (a low caste person) – that you should not bathe there because there is a crocodile in that river, or a snake who lives in the spot you have chosen to sleep in, you should accept his advice, as your first Dharma.

However, Kulluk Bhatt's commentary (which is written after Medhatithi's, and is now accepted as being the most authentic) has refuted Medhatithi's opinion. Kulluk Bhatt has said, "No. no! परं धर्मम् *Param dharmam* means tattvagnan. If you hear tattvagnan from even an antyaaja, you should accept it." A question

may raised here, as to how a person from a low caste could possibly get Atmagnan. The answer is that he would have obtained Brahmagnan in a previous lifetime, and become an antyaja in this lifetime because of some spiritual obstacle. So, if you can obtain Brahmagnan (which is synonymous with Atmagnan and tattvagnan) you should obtain it, even if it from the lips of a low caste person. Oh – is it Brahmagnan you desire, or is it some material item from a shopkeeper? That which you desire should be obtained from whichever shop it is available at. You aren't getting your daughter married, after all! (So, why bother about the caste?)

So, don't focus on all the petty factors, my brother. Someone may say, "No, Sir, I am a great sinner. I am not eligible for obtaining Brahmagnan." Very well. So, what if you are not eligible for Gnan? Accept that the truth is the truth. Don't begin an argument about being a woman, or a chandal (untouchable), or a paapi, or a foreigner, or that you have just come out of hell. What you want is the purity of your antahkaran. Will it happen just by your wanting it? There is no fixed period. I challenge you – let anyone go through the books on Vedanta, and show me if it is written anywhere that tattvagnan will be obtained when the antahkaran has been pure for a certain number of hours or minutes. Here, the Gnan enters the mind in the next moment, after the antahkaran is purified. See what the Lord says –

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ।। (३६)

*Api che `dasi paape `bhyah sarve `bhyah paapakrittamah,*

*Sarvam gnaanaplave `naiva vrijinam santarishyasi. (36)*

Stop talking of असम्भावना *asambhaavanaa* (impossibility), विपर्यय भावना *viparyay bhaavanaa* (apprehension), and विपरीत भावना *vipareeta bhavanaa* (negative feelings). Gather together the sinners of the world, and bring out the three who are the most sinful. One of them will be the number one sinner – the पापकृत्तम् *paapakrittam*, one will be the second greatest sinner, पापकृत्तर *paapakrittara*, and the third will be the third greatest sinner, a पापी *paapi*. पापकृत्तमम् *Paapakrittamam* means 'he, who is more sinful than anyone else in the world'. "And, this greatest sinner has come before Me, today, as a जिज्ञासु *jigyaasu* (seeker of Truth). Am I to forbid him to get onto the boat of Gnan? Should I tell him to do a twelve year प्रायश्चित्त *prayaashchit* (penance) before coming? That he must – during the twelve-year period – sleep on the floor, hold a tuft of grass in his hand, beg for his food, and go around telling people about his sins? What if the man dies before the twelve years are over?" The paapi will die, but the paapa will not die. If, on the other hand, he obtains tattvagnan immediately, he will be liberated from all his sins, and all the hells that the sins will carry him to. So, why do you ruin the poor man (by enforcing ritualism)?

सर्वं ज्ञानप्लवेनैव *Sarvam gnaanaplave `naiva* – the Lord says, "The door of My Gnan is open for you. Come onto the boat of My Gnan. Climb onto the Gnan raft.

This is a प्लव *plava* (floating), it is plane, it is प्लवन *plavana* (swimming). The root प्लु *plu* signifies moving ahead. Come, like a frog, which leaps from one spot to the next.” What does the word एव *e`va* in प्लवेनैव *plavainaiva* signify? It signifies कर्मोपासना निरपेक्षम् *karmopaasanaa – niripe`ksham* – without getting caught in the path of karma, or the path of worship. “Come, and sit on the canoe of Gnan.” If the sinner wants to know what will happen to his sins, if he does this, the answer is, सर्ववृजिनं संतरिष्यसि “*Sarvam vrijinam santarishyasi* – you will crossover all your sins. You will see that the sin was in your body, in your इन्द्रिय *indriyas*, in your mind, and in your intellect. However, there is no sin in the Atma, which is शुद्ध *shuddha*, बुद्ध *buddha*, and मुक्त *mukta*.” This is the crossing over.

I was not a sinner even when I considered myself to be a sinner. I have not become free of sin the moment I considered myself to be free of sin. सर्व *Sarva* means that पुण्य *punya* is included. What is called पुण्य *punya* in this world becomes a पाप *paapa*, when it is done with a feeling of कर्तृत्व-भोक्तृत्व *kartrittva-bhoktrittva* (I am the one who does, and the one who experiences the results). There is nothing surprising in this. It is the description of eligibility.

संतरिष्यसि *Santarishyasi* – nothing will be left incomplete; everything will be washed away. सम्यक् तरिष्यसि *Samyak tarishyasi* – the crossing over will be total. This is the greatness of this Gnan.

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन।

ज्ञानानिः सर्वकर्माणि भस्मसात्कुरुते तथा। (३७)

*Yathaidhaansi samiddhognirbhasmasaat kurute`rjuna,*  
*Gnaagnih sarvakarmaani bhasmasaatkurute`tathaa. (37)*

The Lord says, “Arjuna, just as the fire fanned by the wind, or built up with oil, destroys a pile of wood, in the same way, Gnanagni (the fire of Gnan) burns up the pile of पाप *paapa* and पुण्य *punya*. So, do not fear.” The Dharma of Gnan gives great consolation. All karmas will be destroyed, along with their fruits, when the fire of knowledge flares up. Put aside the interpretation of प्रारब्ध *prarabdha* (the result of actions done in past lives), meaning, leave those whose bodies have become आरब्ध *aarabdha* (started). The body’s आरब्ध *aarabdha* means that just as when some machine is to be made, out of iron, or aluminum, or plastic, the design is thought out first. This design is the जाति *jaati* (species), and the आकृति *aakriti* (form). The calculation of the extent of the heat and cold the machine will endure, becomes the joy and sorrow. The number of rotations the machine will take becomes the longevity. Thus, when we make any machine, we decide how much work it will do, how long it will last, and the temperatures it will withstand. In the same way, when the body was आरब्ध *aarabdha* (started), its form was decided, and the fever it would endure, and so on.

Sir, what am I to tell you? A monk used to stay with me. His home town was somewhere near Pratapgadh or Jaunpur. One day, he said, “Maharaj, I have fever.”

“How much?”

“Maybe about two hundred, or two hundred and fifty degrees.”

“My brother, a hundred and five or a hundred and six degrees is considered very high fever. How did you get two hundred, or two hundred and fifty degrees?”

“No, Sir, I have a normal temperature of a hundred and fifty degrees.”

Is this not amazing?

What I mean to say, is that the capacity to endure heat and cold is predetermined. It is decided in advance, as to how much joy and sorrow the person can endure, and how many rounds he can take. That means, how many times will he expand and shrink? And, what will be the design? All this is called आरब्ध *aarabdha*. The आरब्ध *aarabdha* says, “Very well, Sir, let the आरब्ध *aarabdha* of the body continue as preordained. However, the triple veil of कर्त *karta*, कर्म *karma* and कर्मफल *karmafala*, which has accumulated since the beginning of time, is destroyed instantaneously by Gnan.”

So, free yourself, today, from all the arguments of पाप-पुण्य *paapa-punya*, and the feeling that it is you who feels happy or sad. Also free yourself, today, from the debacles of going to Hell or Heaven. Your Ishwara is not seated in the Patala (nether land) as the Kacchap (turtle) who supports everything. Nor is He in Vaikuntha. Although – He is in both the Patala and in Vaikuntha! However, He can be proved to be there only if He is here first. Unless He is experienced directly, and perceived personally, He cannot be experienced at Vaikunth-Patala either. Then, is He at the beginning of Creation? Oh, God! You are throwing away the Ishwara to the beginning or the end! Just see – who is present, now? Then, all the अज्ञान *agnan* will be completely destroyed.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।

तत्त्वयं योगसंसिद्धः कालेनात्मनि विन्दति॥ (३८)

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः।

ज्ञानं तद्ध्वा परां शान्तिमचिरेणाधिगच्छति॥ (३९)

*Na hi gnane`na sadrisham pavitramiha vidyate`,*

*Tatsvayam yogasansiddhih kale`naatmani vidanti.*

*Shraddhaavaanlabhate` gnaanam tatparah sanyate`ndriyah,*

*Gnaanam labdhvaa paraam shaantimachire`naadhigacchati. (38, 39)*

The Lord says that there is nothing as pure as Gnan. It throws out even the last residue of the impurities of latent tendencies and nescience. What is this संसार-वज्र *samsara-vajra* (the discus of the world), which is nescience itself? पवि *Pavi* means thunderbolt, and पवे: वज्रात् त्रायते इति पवित्रं *pave`h vajraat traayate` iti pavitram* – there is nothing as capable of protecting us from the discus of ignorance as pure Gnan.

One thing more – the word सदृश *sadrisha* used here, means that Gnan has eyes, and the rest are all blind. Gnan has purity and vision. The others are अदृश *adrisha* (unseen) and अपवित्र *apavitra* (impure). One cannot see the purity in them; we have to believe that they are pure. In Gnan, However, the purity is seen, and the discus of nescience – which causes suffering – is destroyed.

तत्स्वयं योगसंसिद्धिः *Tatsvayam yogasamsiddhih* – that Atma is the essence of Gnan – it is Gnanswaroopa. योगसंसिद्धिः *Yogasamsiddhi* means that first you do Karma Yoga (uniting with the Lord through your actions), Upasana Yoga (uniting with the Lord through worship), and Ashtanga Yoga (the eight steps taught by Patanjali, for uniting with the Lord), to purify your antahkaran. Once the antahkaran is pure, you will obtain Gnan just by the negation of नेति नेति *ne`ti-ne`ti* (not this, not this). You do not need to borrow Gnan from anyone else. Or else, कालेन योग-संसिद्धतिः *kale`na yoga-samsiddhati* – the Yoga proves to be successful when the time is ripe, and then you obtain Gnan.

Earlier, it was said that the Gnanis who teach Gnan are extremely merciful. When someone tells them, “I am very poor; I have no good qualities; I am filled with sorrow,” they say “My brother, you are the Brahman! You are the Paramanand Swaroopa (the essence of supreme bliss). What residue of sorrow can you have?” They are used to saying this. They say it again and again, but nobody catches what they say.

श्रद्धावाँल्लभते ज्ञानं *Shraddhaavaanlabhate` gnaanam* – means that the treasure of श्रद्धा *shraddha* (faith) is necessary. This is the internal sadhan (method). तत्परः संयतेन्द्रियः *Tatparah samyate`ndriyah* is the external sadhan. ज्ञानं लब्ध्वा परां शान्तिम् *Gnanam labdhvaa param shaantim* means that you attain your own essence. You attain the Brahman. And, अचिरेण *achier`naa* means obtains instantly.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।  
 नायं लोकोऽस्ति न परो न सुखं शंयात्मनः ॥ (४०)  
 योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।  
 आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ (४१)

*Agyashchaashraddhaanashcha samshayaatmaa vinashyati,  
 Naayam lokosti na paro na sukham samshayaatmanah.  
 Yogasanyastakarmaanam gnaanasancchinnaanshayam,  
 Aatmavantam na karmaani nibaghnanti dhananjaya. (40, 41)*

If you say, “I am ignorant. What can I do?”

Well, my brother. I accept that some people are born with ignorance. However, if you do not have Gnan have faith.

“We cannot have श्रद्धा *shraddhaa* for everyone.”

Very well, have faith on whoever you feel is worthy. Since you have अज्ञान *agnan* (ignorance), you will need श्रद्धा *shraddhaa* to succeed. If you are unable to have श्रद्धा *shraddhaa*, then give deep thought, and dispel your doubts.

What will happen, if you do not reflect and rid yourself of your doubts, and do not have faith in what the Gnanis tell you? The consequences will be terrible. विनश्यति *Vinashyati* – you are destined for destruction. Those people who are filled with doubts and suspicions get no happiness, either in this world or the next. They can never experience true bliss anywhere. So, use Yoga, and give up karma; and use Gnan to destroy the nescience which is the cause of your doubts. When you obtain the experience of the Brahman as your Atma, there will be no further cause for karmas to bind you.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।  
छित्तवैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ (४२)

*Tasmaadgnaanasambhootam hritstham gnaanaasinaatmanah,  
Cchittvainam sanshayam yogamaatishthottishtha bhaarata. (42)*

The अज्ञान *agnan* in your mind is the ancestor of the संशय *samshaya* (doubt); it is the father of संशय *samshaya*. Well – should the son be killed? No, don't kill him; there is no need for that. Kill the father – the अज्ञान *agnan*. Remove the ignorance. Lift up the sword of Gnan, and cut asunder the doubts you have about the Atma being the Brahman.

How can we cut the doubts, Sir?

By योगमातिष्ठ *Yogamaatishtha* – do what you can, as a karta, to purify your antahkaran. Then, believe. Have faith. योगमातिष्ठ *Yogamaatishtha* – have faith in the Yoga, and purify your antahkaran. Then go and meet the Paramatma.

How can I meet Him? What is the method for meeting the Paramatma?

This is the crux of the matter. Sleeping will not help; nor will sitting still. So – अत्तिष्ठत जाग्रत प्राप्य परान्निबोधत (कठोप० १.३.१४) *uttishtha jaagrit praapya varaannibodhata (Katha Upanishad 1. 3. 14)*. Get up, wake up, and go to seniors to learn.

The Lord says, “Arjuna, this is not the time for weeping or sitting quietly – रथोपस्थ उपाविशत् (१.४६) *rathopastha upaavishat (1. 47)*. This is not the time to sit down. Get up and see. You will have to hold the sword of Gnan, and kill the अज्ञान *agnan*. Look, when you have to get up, even in the Paramartha (the supreme benefit), in the field of spirituality, and have to take the sword of Gnan in your hand, and kill the अज्ञान *agnan* with it – then the least you can do, to obtain the Paramartha, is to erect an example of proper interaction! Instead of sitting, get up! Take up a sword and slay your enemy. This is the war of the supreme achievement – the Paramartha. The battle is between Paramartha and अपरमार्थ *aparamartha* (that which is against the supreme achievement); between Gnan and अज्ञान *agnan*. Don't show your back in this – obtain victory!

Thus, this fourth chapter, called the Gnan-sanyas-yoga is completed.

## CHAPTER V

Which is the place of the birth of Shri Krishna? The heart of a ब्रह्मविद् *Brahmavid* (one who knows the Brahman) is where Shri Krishna is born. Inside it, is Vasudev, in it are Devki, Nanda and Yashoda. Everything is in it, and it knows everything. If you accept ignorance as being something tangible, then you will have to accept that ignorance is present in you; that you are its shelter. The person who accepts that ignorance is a tangible reality is forced to admit, “I am ignorant”. Whether it is the Ishwara, or the जगत् *jagat* (the world around us), accepting ignorance as a reality is to accept our own ignorance.

This Gitaji (जी *ji* is a respectful affix) is स्वयंप्रकाश *svayamprakaasha* (self-illuminating). Gita is another name for Brahman (the knowledge of the Brahman). उपनिषत्सु योगशास्त्रे ‘*Upanishatsu yogashaastre*’ is given neither in the Mahabharata, nor in any of the ancient and established verses. (‘*Upanishatsu yogashaastre*’ means ‘the scripture of Yoga – yoking ourselves with the Lord – which is the substance of the Upanishads.’) This is the Brahman itself. No teacher has given a commentary on these lines – शतसाहस्र्यां संहितायां ब्रह्मविद्यायां योगशास्त्रे उपनिषत्सु *shatasaahstryaam samhitaayaam bharmavidyaayaam yogashaastre*’ *upanishatsu* – no earlier Master has given a definition of this.

Arjuna was Lord Shri Krishna’s closest friend. So, he spoke to the Lord without any restraint. Arjuna’s viewpoint was, “Since the thought has come to my mind, why should I conceal it from my friend? It is best to state it clearly.” Arjuna loves Shri Krishna so much that he omitted to add the respectful title of Shri, or Shriman, before the Lord’s name. Nor did he say ‘Pujiyapad’, or ‘Jagatguru’. Most people give the lengthiest titles and adjectives. Arjuna gave no adjective. He merely addressed the Lord as ‘Krishna’. Krishna also means attraction; नित्य सत्ता *nitya satta* (eternal authority or timeless reality); magnet, and black. A farmer is also called a krishna. Arjuna said –

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरेकं तम्मे ब्रूहि सुनिश्चितम् ।। (१)

*Sanyaasam karmanaam krishna punaryogam cha shansasi,*

*Yachchre`ya e`tayore`kam tanme` broohi sunishchitam. (1)*

“Krishna, You first give the definition of Karma-sanyas (detaching one’s self from Karma), and then you describe Karma-yoga (uniting with the Brahman thorough one’s actions)”. The word शंससि *shansasi* used here also means description, when analyzed grammatically. “You describe both Karma-sanyas and Karma-yoga. So, यत् श्रेयः एतयोः एकम् *yat shre`yah e`tayoh e`kam* – tell me which one is superior?”

Then, as though Shri Krishna said, ‘When I describe both, why don’t you take it that both are equally good?’ So, Arjuna said, तत् सुनिश्चितम् श्रेयः मे - मह्यम् मदर्थं मदनुष्ठानाय सुनिश्चितम् ब्रूहि “*Tat sunishchitam shre`yah me` - mahyam madartham*

*madanushthaanaaya sunishchitam broohi* – tell me which one I should undertake. When You speak, You have the whole world in mind. Your words benefit the विरक्त *viraktas* (detached people), as well as the अनुरक्त *anuraktas* (those attached to the world). I do not understand which words apply to whom; but I am just one person, at my one level, sitting before You. So, please determine and tell me which is best for me.”

The indication is, “Sometimes You say that it is proper to see absence of action within action. Sometimes, You say that all action should be given up. You say, यदृच्छा-लाभ-सन्तुष्ट *‘yadrichchaa-laabha-santushta’* – we should be content with whatever we get. You say that all our actions should be ब्रह्मार्पण *brahmaarpana* (offered up to the Brahman), and that the fire of Knowledge – the ज्ञानाग्नि *gnan agni* - burns up all actions. This indicates that You are in favor of Karma-sanyas. Then, You say, योगमातिष्ठोत्तिष्ठ *‘Yogamaatishthottishtha’* – have faith in Yoga, arouse yourself, and stand up!’ Brother, why do You talk thus, in favor of both paths? Double talk is used to confuse people. So, what are You actually recommending for me? I am in front of You; please look at me and speak, and please speak only for me.”

Now, श्रीभगवानुवाच *‘Shribhagavaanuvaacha’* means that the Lord said, “All right, Arjuna, I speak only for you. It is true that there is indecision about कर्मत्याग-कर्मसंन्यास *Karmatyaga-Karmasanyas* (giving up Karma) and कर्मानुष्ठान *Karmanushthana* (undertaking work). Earlier, there was a doubt about buddhi and घोर कर्म *‘ghor karma’* (terrible action).” Karma-sanyas and Karma-yoga are both undertaken physically in the external world.

The Lord said, “My brother, प्राप्तव्य *praaptavya* (the coveted object) is निःश्रेयस *nihshre`yas* (the highest and best).” What is निःश्रेयस *nihshre`yas*? That, which has the greatest merit. And, having gained it, nothing further remains to be gained.

“Tell me about the greatest and highest merit, beyond which there is nothing.”

The Lord said, “Look; both kinds of Karma are निःश्रेयस *nihshre`yas*.

श्रीभगवानुवाच

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते।। (२)

*Shri Bhagavanuvaacha*

*Sanyaasah karmayogashacha nihshre`yasakaraavubhau,*

*Tayostu karmasanyaasaatkarmayogo vishishyate`.* (2)

This is absolutely clear. One does not need a lamp to see that the Sanyas and the Karma-yoga described here are both methods for attaining that, which is the highest and the best. The decision given here applies to the method – not to the goal. साधन *Sadhan* (effort for spiritual progress) is not needed by the अनुभवी *anubhavi* (experienced person); it is needed by the अज्ञानी *agnani* (one who does not have Gnan) – it is the cause of experience. The question is not whether Karma-sanyas is the goal, or whether the goal is Karma-yoga. The question is:



what is the best method for achieving निःश्रेयस *nihshre`yas*? The question pertains to the method for achieving the highest and the best goal. निःश्रेयस *Nihshre`yas* is yet to be achieved. What are the methods for this? They are Karma-yoga as well as Karma-sanyas.

“All, right, Krishna, tell me which is better for me. तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते *Tayostu karmasanyaasaat karmayogo vishishyate`* - is Karma-yoga more suitable for me, than Karma-sanyas?” However, तत्त्वज्ञानी *tattvagnanis* (those who know the essence of the Brahman) have stated clearly that Karma-yoga is better suited for those who have not yet achieved Gnan. There is no cause for any dispute.

The Lord says –

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ (४)

*Yoginaamapi sarve`shaam madgate`naantaraatmanaa,*

*Shraddhaavaanbhajate`yo maam sa me`yuktatamo matah. (4)*

“The Yogi is युक्त *yukta* (connected to Me), but the devotee who worships Me with faith, is युक्ततम *yuktatama* (the most closely connected).” The question rises, whether the Lord wants only to praise those who do His bhajan (remember Him lovingly) and are devoted to Him, or whether there is something more to it.

The श्रद्धालु *shraddhaalu* (one who has faith) has not had even a glimpse of the Lord. He has श्रद्धा *shraddhaa* (faith), he does bhajan, and is not only *yukta* – he is *yuktatama*! Here such a devotee has been called *yuktatama* only with the intention of encouraging him to do bhajan. It is not that he is actually the most superior among Yogis. In the Gita, the Lord has also stated –

श्रद्धावानां मत्परमा भक्तास्तेऽतीव मे प्रियाः । (१२.२०)

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च । (१२.१३)

*Shradadhaanaa matparamaa bhaktoste`teeva me`priyaah. (12. 20)*

*Adveshtaa sarvabhootaanaam maitrah karuna e`va cha. 912. 13)*

On one side are the Bhaktas, and on the other side are तेऽतीव मे प्रियाः श्रद्धावानां मत्परमाः *`te`teeva me`priyaah shraddhaanaa matparamaah`*. So, it is just like someone telling a child, “Bravo, my son! I love you better than your elder brother,” to encourage his good effort. However, I do not connect it to that father. Such talk also comes in the twelfth chapter of the Gita. For example, मय्येव मन आधत्स्व *`maiye`va mana aadhatsva`*; second, अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् *`atha chittam samaadhaatum na shaknoshi mayi sthitam`*; third, अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय *`abhyaasayoge`na tato maamicchaptum dhananjaya`*; fourth, अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव *`abhyaase`pyasamarthosi matkarmaparamo bhava`*; fifth, मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि *`madarthamapi karmaani kurvansiddhimavaapsyasi`*; and, after that, अथैतदप्यशक्तोऽसि कुर्वतं मद्योगमाश्रितः *`athatadapyashaktosi kartum madyogamaashritah`*.

Then, सर्वकर्मफल त्यासगं ततः कुरु ‘*sarvakarmafalatyaagam that kuru*’ – what is this? This comes after the others, does it not? The first point is to offer the mind and the intellect. The second is ‘abhyasa’ – regular practice. Third came, ‘Work for My sake’. The fourth was to give up the fruits of all actions. Then, when it came to the result of all these, the Lord says, त्यागाच्छान्तिरनन्तरम् “*Tyaagaachshaantiranantaram* – giving up brings endless peace.”

श्रेयो हि ज्ञानमभ्याससज्ज्ञानाद्ध्यानं विशिष्यते।  
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥ (१२.१३)

*Shre`yo hi gnaanamabhyaasaajgnaanaaddhyaanam vishishyate` ,  
Dhyaanatarmafalatyaagastyaagaachshaantiranantaram. (12. 13)*

The fourth item in this was placed in the first position. The fact is that our rustic cowherd talks with such skill, that it is difficult to grasp what He says!

There is a story behind my repeatedly using the word ‘gwaria’ (cowherd). I have a friend, who is a Goswami. Once, he called me to his home for a meal. He offered food on a plate to Thakurji, put tulsi (the holy basil) on it, and then placed the plate before me.

“Goswamiji,” I said, “you did not take the Prasad (sanctified food) for yourself?”

“I don’t eat the jootha (rendered impure by touching to the mouth) food,” he said.

“Why is that?” I asked. “Why don’t you eat His Prasad?”

“What is the status of this gwaria, and what is mine, as a Brahmin?” replied Goswamiji. “How can I eat jootha? I refuse to sully me caste by eating food which has been made jootha by Him.”

Subsequently, I asked a Mahatma, “Why does this Goswamiji Maharaj do the Puja of Shri Krishna? He offers food to the Lord, and then says such things!”

“You see,” explained the Mahatma, “the Goswamiji does not consider Shri Krishna’s image to be just an idol. He feels that it is the Lord, Himself, and he considers himself to be of the Brahmin caste. His feeling is that the Lord is present in the idol, and partakes of the food he offers.”

So, brother, this preacher of the Gita is a gwaria – pay attention to His words! तयोस्तु कर्मसंन्याससत्कर्मयोगो विशिष्यते ‘*Tayostu karmasanyaasaatkarmayogo vishishyate*’ - how can you determine (between Karma-sanyas and Karma-yoga) which is greater and which is the lesser? Or, whether they are equal in helping us to obtain the highest and the best? This cowherd taps His chest, and claims that Karma-yoga is greater – कर्मयोगो विशिष्यते *karmayogo vishishyate*. This may cause some dejection in some monks, but there is no cause to feel dejected. Look at it this way – one man takes a vow of asceticism even though his heart is filled with desires; while another man continues to working even though he is free from all desires. Which is superior? The one without desires is definitely superior, because the absence of desire – the निष्कामता *nishkamataa* – is an

internal condition. If Karma-sanyas precedes the कर्मानुष्ठान *karmaanushthana* (work undertaken) and कर्मत्याग *Karma-tyaga* (giving up work), then that is superior. However, if the karmanushthana is undertaken without the slightest desire for any kind of personal gain, then that will be equally superior. Actually (it is the condition of being free from desires) that is the purity of the antahkaran.

Now, we do the gradation. A man has desires in his heart, but gives up all worldly actions. Let us think about him first. The question is – does he wish to get rid of his desires, or does he want them to be fulfilled? He has given up karma, but what does he want to do about the desires he still has – fulfill them, or give them up?

He is a साधक *sadhak* (spiritual aspirant), if he wants to give up desires – even when he has given up worldly activities – since his desire is to give up desires also. However, if he does not really want to give up desires – if he actually wants them to be fulfilled even though he has accepted Karma-sanyas – then he will become a hypocrite, मिथ्याचारः स उच्यते *mithyaachaarah sa ucchyate*. This is because in his heart of hearts he wants to fulfill (not give up) his desires. Before he accepted Karma-sanyas, it was decided that when he becomes a monk, he will be made the head of some Mutt. He made the arrangement that he would be made the Mahant (head), when he became a monk, and then took his vows of renunciation. How can such a person be a true monk? He accepted Sanyas to become a multi-millionaire. He had entered into an agreement, that he would be made the Mahant when he took his vows. Hence, his becoming a monk was actually for the purpose of fulfilling his desires, and this is his hypocrisy.

Someone said, “My brother, desires continue to come to me. However, I if I become a monk, they will leave me gradually. I will destroy my desires.” Such a person is a sadhak.

Another man continues with worldly activities. His life is filled with Karma, and he also has desires. Such people are of two kinds. A man who is prepared to do wrong, for fulfilling his desires is called a पाप्मर *paamar* (base). If he retains his values while trying to fulfill his desires, he is called *vishayee* (one who indulges), or a संसारी *sansaari* (worldly person).

Now see the third kind of person, whose life has Karma, but no कामना *kaamanaa* (desire). That makes him a sadhak of a high order. This has been mentioned in the seventh verse of the third chapter.

सस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।

कर्मन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ।। (३.७)

*Yastvindriyaani manasaa niyamyaarabhate`rjuna,*

*Karme`ndriyaih karmayogamasaktah sa vishishyate`.* (3. 7)

स विशिष्यते *‘Sa vishishyate’* is given in this, and कर्मयोगो विशिष्यते *‘karmayogo vishishyate’* comes now. Both mean the same thing.

All right. Now take another point. Whether it is त्याग *tyaaga* (giving up), or whether it is Karma – the निष्कामता *nishkamataa* (lack of desire) is the शून्य *shoonya* (void); and, without निष्कामता *nishkamataa*, Karma-sanyas is void, too.

Now, see – if कर्तृत्व *kartritva* (the feeling of being the doer) is at the root of the निष्कामता *nishkamataa* (meaning, ‘It is I who am free of desires), then this lack of desire will lead to a samadhi; you will be immersed in a deep meditation. Otherwise, it will turn into a deep desire for the Lord; it will turn into deep devotion. These are the two results you will obtain, if you have the feeling that it is you, who is working without desires. If your tendency is to withdraw within, you will enter a samadhi, and if your tendency is to focus on a divine object, it will turn into Bhakti. If there is no कर्तृत्व *kartritva*, then the question comes, whether अज्ञान *agnan* is present. If there is अज्ञान *agnan*, then there is a dormant कर्तृत्व *kartritva*. However, if अज्ञान *agnan* has been removed, then the apparent कर्तृत्व *kartritva* is as unreal as a shadow. It has no substance. If the अज्ञान *agnan* is destroyed, it means that निष्कामता *nishkamataa* is achieved. The destruction of अज्ञान *agnan* reveals unveils the fact that it is the Atma, which is the निःश्रेयस *nihshre`yas*; the highest and the best attainment. Then, there is no question of undertaking any ritual for spiritual progress.

Look, I have graded these things, to make it clear to you, that what is praised is neither Karma-yoga, nor Karma-sanyas. It is निष्कामता *nishkamataa* which is praised. A total absence of desire is praiseworthy. To give up karma while continuing to have desires, is criticized. Desires do not go along with Yoga. (One cannot desire the Lord, and also desire the world simultaneously. One has to make a choice. Yoga is when we attach ourselves with the Lord, and detach ourselves from the world.) Hence, निष्काम कर्मयोग *nishkama Karmayoga* is superior to that Karmasanyas which harbors desires, and also contains the feeling, ‘I am the one who does the work’. Those who wish to purify their antahkaran should definitely undertake निष्काम कर्म *nishkama karma*.

यः प्रवज्य गृहात् पूर्वं त्रिवर्गवपनात् पुनः ।

यदि सेवेत तान् भिक्षुः स वै वान्ताश्यपत्रपः ॥ (श्री० म० भा० ७.१५.३६)

*Yah pravrajya poorvam trivargaavapanaat punah,*

*Yadi se`ve`ta taan bhikshuh sa vai vaantaashyapatrapah.*

(*Shrimad Bhagwat 7. 15. 36*)

If a person who has desires undertakes Karma-sanyas, he will – sooner or later – get ensnared in the whirlpool of Karmas and their fruits. Like a dog that licks up its own vomit, such a person will imbue that, which he has thrown up. He will resume his old habits. Therefore, Karma-sanyas should be accepted only after undertaking Karma-yoga and purifying the mind (by making it free of desires), and acquire the eligibility to adopt Karma-sanyas.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात् प्रमुक्ष्यते ॥ (३)

*Gye`yah sa nityasanyaasee yon a dve`shti na kaankshati,  
Nirdvandvo hi mahaabaaho sukham bandhaatpramuchyate` (3)*

My brother, it is better to be a नित्य संन्यासी *nitya Sanyasi* (permanent renunciate) than an intermittent one. It is praiseworthy to be निष्काम *nishkama*. You can take it that निष्काम *nishkama* means नित्य संन्यासी *nitya sanyasi*. The sanyas (monk hood) which comes through संस्कार *sanskaras* (implanted tendencies) arises out of its own absence of existence (the tendency of detachment is superimposed upon the desires). The innate tendencies of detachment are not artificially super-imposed. They are natural and eternal.

न द्वेष्टि न काङ्क्षति- *Na dve`shti na kaankshati* – काङ्क्षति *kaankshati* has attachment, because काङ्क्षा *kaankshah* (desire) is a colleague of द्वेष *dve`sha* (aversion). A नित्य संन्यासी *nitya sanyasi* is one whose mind is free of attachment and aversion. He is free from doubts and dualities; he is निर्द्वन्द्व *nirdvandva*. He does not even think about where he should go, and where he shouldn't. द्वौ द्वौ इति द्वन्द्वम् 'Dvau dvau iti dvandvam' – sanyas is such a narrow path, that two people cannot walk together on it side by side, even if they wish to. "We are husband and wife, we will both take sanyas." "We are friends. We will take sanyas together and live together." निर्द्वन्द्व *Nirdvandva* means that such dual existence will not do. It is the Lord who ensures that each one is born separately. We have to take back that which we bring into the world. Don't try to take anything more – this is called sanyas. Your original essence is the way you were born – निर्द्वन्द्व *nirdvandva* – without another, all alone.

Now, see महाबाहो सुखं बन्धात् प्रमुच्यते 'mahaabaaho sukham bandhaat pramuchyate'. This is the easy way to get free of all bondage. My brother, the point is that we can enter into the depth of the meaning if we have a minimum of one or one and a half day to speak upon each shloka. Here, we are compelled to keep in mind that the Gita is to be completed in nine or ten days. Hence, we can only ponder briefly upon the shlokas.

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।

एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥ (४)

*Sankhyayoga prithagbaalaah pravadanti na punditaah,  
E`kamapyaasthitah samyagubhayorvindate`falam. (4)*

The word 'balak' (child) when used in the scriptures, does not apply to the age of the person. The 'Tarka Samhita' states that a person, who has not studied grammar, and other scriptures, is called 'balak'.

अधीत-व्याकरणादि-शास्त्रोऽपि-अनधीत-न्याय-शास्त्रो बालः 'Adheeta-vyaakaranaadi-shaastropi-anadheena-nyaaya-shaastro baalah', means that the 'balak' does not mean 'a child'; it means a person who does not know the essence of Sankhyayoga.

बालाः प्रवदन्ति 'Baalaah praadanti' means 'this प्रवाद *pravaad* (rumor) has spread among the 'balaks'.' Sankhya, here, means the Karma-sanyas prompted by the Sankhya philosophy. This is an indication. It is childish nonsense to say that Sankhya is separate from Yoga. Pundits do not talk like this, when they discuss

the subject. The Pundits, these days, are such that it is not worth talking about them! By the Lord's Grace, there is a Pundit of a particular Sect, who holds the position of the Master (Head) Teacher. I asked him one day, about how many original works the Adyacharya – the founder of the Sect – had written. I wanted to know the number of works written by the person who was the original founder of their tradition. The man began to look around in confusion. I was astonished to think that the present Head of an established tradition was unaware of the number of works upon which their tradition is based!

Similarly, a gentleman came and told me that he knows all the four Vedas. I asked him, "Sir, what do the four Vedas contain?"

"My brother," he replied, "I only know that there are four Vedas. Apart from this, I have no knowledge about them." This is not the sign of a Pundit, to say that there are only four Vedas! वेदैश्च सर्वैरहमेववेद्यः *Ve`daishcha sarvairahame`vave`dyah*. That is why they are children.

एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम्

*E`kamapyaasthitah samyagubhorvindate`falam.*

एकमपि कर्मसंन्यासं वा कर्मयोगं वा सम्यक् आस्थितः निष्कामतया आस्थितः *E`kamapi karmasanyaasam vaa karmayogam vaa samyak aasthitah nishkaamatayaaaasthitah* – means that if Karma-sanyas is accepted after every worldly desire and sense object has been given up, it is all right. सम्यक्-आस्थितः *Samyak-aasthitah* – is an equal faith needed for both, or is the fruit of both necessary? The removal of अज्ञान *agnan* is the fruit of both, since Gnan is achieved by both methods. We have no particular preference about whether you purify your antahkaran through Karma-yoga, or through Karma-sanyas. The result is the removal of the false impression – the अज्ञान *agnan* – of not realizing that 'I am the Brahman'. अहम् आत्मानं ब्रह्म न जानामि *Aham aatmaanam brahm na jaanaami* – not knowing one's Self to be the Brahmtattva (the essence of the Brahman), which is indivisible from the प्रत्यक्-चैतन्य *pratyak-chaitanya* (the individual consciousness within all). Obtain it through Karma-yoga if you wish; or obtain I through Karma-sanyas!

The question of the fruit (of the action) is taken up next. If the fruit is divided and split into two, it will ruin everything.

यत् सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते।

एकं साख्यं च योगं च यः पश्यति स पश्यति॥ (५)

*Yat saankhyaih praapyate`sthaanam tadyagainapi gamyate`*,

*E`kam saankhyam cha yogam cha yah pashyati sa pashyati. (5)*

My friends explain this in a different way. The position acquired by the Sankhya school of thought, has योगैरपि परम्परया तदेव गम्यते *yogairapi paramparayaa tade`va gamyate`*. When 'api' is added, then Sankhya becomes primary and Yoga becomes secondary. Why did Yoga become secondary? Because, there should be some 'gunas' (qualities) in-between. However, I will not discuss this

point. I will put aside the question of the meaning of ‘api’ given here. My Guruji had a habit of saying ‘olyo’, when he was teaching us grammar. Vairagis (detached people) keep saying “Ram bharose” (I depend upon Rama) while conversing. Similarly, Shri Krishna had a habit of saying ‘api’. This was His तक्रियाकलाम *takiyaakallam* (habitual interjection).

So, there is no difference in the fruit, which is tattvagnan. The fruit is destroyed, once its purpose (of filling the stomach of the one who eats it) is fulfilled. The fruit of tattvagnan is destroyed once it has removed ignorance – अविद्या *avidya* – and the achievement (of the removal of ignorance, or nescience) is its fulfillment. It brings an end to all questions. Hence, both nishkama Karma-yoga and Sanyas achieve the same result. Sankhya means Karma-sanyas.

The real tattvagnani, therefore, is one who sees that both Sankhya and Yoga are one, and both give the same fruit. He also sees that Sankhya is separate from Yoga, but they have one thing in common – the same fruit follows both practices. That is the tattvagnani who truly knows the essence of the Brahman. In Sanskrit, ‘one’ means *anugata* (the one that follows).

इण् गतौ; एति इति एकः। एति। अन्वेति *Ina gatau: e’ti iti e’kah. E’ti-anve’ti*, what is inherent in two, three, four or five, is ‘one’. So, it is inherent in both Sankhya and Yoga. The one, who sees Sankhya as well as Yoga, with the vision of Gnan, is the one who truly sees the reality.

यः पश्यति य पश्यति, अन्यस्तु अन्धः।

दिवान्धाः प्राणिनः केचत् रात्रावन्धास्तथापरे। (४८)

केचिद् दिवा तथा रात्रौ प्राणिनस्तुल्यदृष्टयः। (४९)

ज्ञानेऽपि सति पश्यैतान् पतङ्गाञ्छावचञ्चुषु। (५१)

कणमोक्षादृतान् मोहात् पीड्यमानानपि क्षुधा। (५२)

दृष्टदोषपि विषये ममत्वाकृष्टमानसौ। (४४)

(सप्तशती अ० १)

*Yah pashyati sa pashyati, anyastu andhah,*

*Divaandhaah praaninah ke’chit ratraavandhaastathaapare’.* (48)

*Ke’chid diva tathaa ratrau praaninastulyadrishtayah,* (49)

*Gnaane’pi sati pashyaitaan padangaacchaavachanchushu,* (51)

*Kanamokshaadritaana mohaata peedyamaanaanapi kshudhaa,* (52)

*Drishtodoshaapi vishaye’ mamatvaakrishtamaanasau,* (44)

(Saptashati Ch.1)

Look, people see that it is wrong to indulge in sense objects, but attachment drags them towards indulgence. What is this? It is मोह *moha* – यन्मोहो ज्ञानिनोरपि (सप्तशती १.४४) *yanmoha gnaaninorapi* (Saptashati 1.44). So, tattvagnan is the result of Sankhya, and it is also the result of Yoga. It is also the cause of the removal of ignorance. The ‘Vivaran Prasthanam’ says that the fruit of Karma-yoga is that the antahkaran becomes pure, and this leads to tattvagnan; while the ‘Bhamati Prasthanam’ says that the fruit of Karma-yoga is that the antahkaran becomes pure, and this leads to a thirst for knowledge. The ‘Vivaran Prasthanam’

takes Karma-yoga right up to the knowledge of the Vedas, which is the ultimate knowledge. This is the difference between the ‘Vivaran Prasthanā’ and the ‘Bhamati Prasthanā’.

Now, the Lord said one thing more – that, even to make Karma-sanyas fully successful, you should undertake Karma-yoga.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।

*Sanyaasastu mahaabaaho dukhamaaptumayogatah.*

The truth of the matter is that it is quite futile to hope that you will bring credit to the Sanyas Ashram (the fourth and highest stage of life – monk-hood), if you have not done Karma-yoga. People who fail to observe Brahmacharya (celibacy) in the Brahmacharya Ashram; or fail to follow the dictates of the Grihastha Ashram as householders; or fail to practice the semi-retired lives, which is the Dharma of the Vanaprastha Ashram, cannot be expected to adhere to the restrained life of austerity expected from a Sanyasi. A person who has done Karma-yoga as a Brahmachari (celibate student), and as a Grihastha, and tried to lose himself into the Absolute as a Vanprasthi, will be disciplined enough to follow the Dharma of a Sanyasi. Else – since he has already erred, in the previous stages of life, he will err also in the Sanyas Ashram. A person, who has formed a habit of throwing off the restraints of other Ashram Dharmas, will also throw off the restraints of monk-hood. Therefore, achieving Karma-sanyas is extremely difficult for a person who is not a Karma-yogi. He will need to put in a tremendous effort to achieve it. The poor fellow will have to start from the very beginning, and become a Sanyasi who desires to obtain knowledge, and serve his Guru. That will be his Dharma. He will have to go and beg for his food – get bhiksha (begged necessities) – and use it carefully. He will have to put some aside for his tickets for travel, some of it will have to be kept aside for his food, and he will need to pamper his own disciples, because he will be unable to manage without them. Which means, that unless he has first practiced Karma-yoga and purified his antahkaran, he will face enormous difficulties in practicing Karma-sanyas.

योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति । (६)

*Yogayukto munirbrahma nachire`naadhigachhti. (6)*

यः पूर्वं योगयुक्तो भूत्वा पश्चात् मुनिर्भवति स अचिरेण ब्रह्म अधिगच्छति ‘Yah poorvam yogayukto bhootvaa pashchaat munirbhavati sa achier`na brahma adhigachhati’ – means that the one who becomes a Muni (monk), or a Sanyasi, after having purified his antahkaran through the practice of Karma-yoga, obtains the experience of the Brahman very soon. Or else, the person who does not first become a Karma-yogi takes a long time to obtain the experience of the Brahman.

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ।। (७)

*Yogayukto vishuddhaatmaa vijitaatmaa jite`ndriyah,*

*Sarvabhootaatmabhootaatmaa kurvannapi na lipyate`. (7)*



If you point out that Karma is bound to have some effect – and this fact must be admitted – as in:

काजरकी कोइरी में कैसो हू सयानो जाय।

एक रेख काजरकी लागि है पै लागि है।।

*Kaajarakee kothreemein kaiso hoo sayaano jaaya,*

*E`ka re`kha kaajarakee laagi hai pai laagi hai.*

“How can I enter a room full of soot so skillfully that I can emerge without getting even a smear of it upon myself?”

It is true that Karma does leave an effect, but this doubt – hidden behind an undertaking – becomes an obstacle in allowing the Karma to be pure.

I am acquainted with a Seth (businessman), who sponsors a number of socially beneficial activities. He gives money to monks, to get a well dug for public use, or make arrangements for free distribution of drinking water, and a ‘sadavrat’ (distribution of alms) for the poor. When he hears that I am going to the place of his sponsored activities, he says, “Swamiji, if it is not inconvenient, will you just check whether Babaji has carried out the activity I sponsored?”

I told him once, ‘Sethji, संशयात्मा विनश्यति ‘*sanshayaatmaa vinashyati*’ (he who doubts is destroyed). If you doubted the integrity of the man, why did you give the money to him? I have no objection to acting as your servant. I will go and see whether the work is carried out or not. However, the doubt in your mind will eat into your goodwill,”

What is the thing called ‘shanka’ (doubt)? It is that, which cuts away your peace of mind.

कं शान्तिं कृन्तति इति शंका।

*Kam shaanti krintati iti shankaa.*

‘The doubter destroys his own peace first.’

Therefore, योगयुक्तो विशुद्धात्मा *Yogayukto vishuddhaatmaa* – your antahkaran will be purified if you do Karma. The characteristic of a pure antahkaran is that the mind and senses are well-controlled. विजितात्मा ‘*Vijitatma*’ means a person who has gained control over his mind. The mind should attach itself to whatever we order. In the same way, जितेन्द्रिय ‘*jitendriya*’ (he who has gained control over his senses) does not mean that a person pierces his eyes to blind himself, or becomes deaf by bursting his eardrums, or cuts off his tongue – this is not being a jitendriya. Being a jitendriya means that he speaks only when he decides to, hears only that which is worth hearing; and he withdraws his sense organs mentally, whenever he wishes to avoid using them. This ensures that he does not imbue any undesirable external influences. The vijitatma, and the jitendriya, is the one who cultivates the ability to prevent sense objects from affecting his senses or his antahkaran. He accepts, or withdraws, from external factors and

their attributes at will. He allows thoughts to enter his mind when he pleases, and blocks all thought when he wishes to do so.

सर्वभूतात्मभूतात्मा *Sarvabhootaatmabhootaatmaa* means that he does not differentiate between ‘mine’ and ‘not mine’. He does not feel that his Atma is restricted to his physical form.

What will happen if you restrict your Atma to your physical form? One gentleman used to say, ‘The Ishwara will always remain परोक्ष *paroksha* (unseen)’.

“Why, my brother? Why will the Ishwara always remain unseen?”

“He will remain unseen because you identify yourself with your body. This is why you feel that the Ishwara is not seen. If you were to feel that the sky – Space – is your body, that you are the चिदाकाश ‘*Chidakasha*’ (conscious Space which permeates all creation) – then you would see that the Ishwara’s existence is neither unknown, nor unseen. The Ishwara is experienced within your Self.”

Today, someone asked me about the all pervading quality of the Ishwara. We do not believe in the मूर्तसंयोगित्व-रूप विभुत्व *moortsayogitvaroopa vibhutva* (the all-pervading power attached with every form), as the Naiyayiks, Arya Samajis, Christians and Muslims do. We believe in the सर्वोपादानत्व रूप विभुत्व *sarvopaadaanatva roopa vibhutva* (the Lord being the Creator as well as the Creation) form of the Ishwara. Just as there is gold in a bangle, clay in a pot, iron in an instrument – in the same way, the Ishwara pervades all the men-women, plants-shrubs, earth-water, etc., as the basic essence of matter.

A Mahatma lived on the banks of the Ganga, fourteen miles from our village. I would go there and serve him. I knew nothing about his caste or background. He was aged about eighty or eighty-five, and he wore no clothes. I would cook some food for him, and eat the प्रसाद *prasaada* (sanctified food) when he had finished eating.

When the Brahmins of my village came to know of this, they gathered together, and questioned him, “Baba, this child of ours eats your joothaa (food made impure by touching to the mouth). Please tell us what your background is. Which caste were you born in?”

Hearing this, Baba replied, “Guru! I am what the ant is! I am what the mosquito is! I am all these trees and shrubs!”

This answer did not satisfy the Brahmins. They insisted that they be told the details of his background.

“Of what use is it, to know which village and family I was born in? How does it matter, what I did, and which University I went to, and which degree I attained? One doesn’t become a Sanyasi to add B.A. and M.A. and a Doctorate behind one’s name. For a Sanyasi, it is said – आत्मवृत्तं न प्रकाश्यम् *aatmavrittam na prakaashyam* – he should not disclose the details of his past. Therefore, just take it that that, which is everybody’s Atma, is also my Atma. I am the Atma of even thieves and cobblers. I am the Atma of snakes and scorpions. And, I am also the

Atma of the Ishwara who has accepted Maya, and is the परमार्थ-स्वरूप *paramarthta-swaroop* (the essence of the Supreme).” This is सर्वभूतात्मभूतात्मा *sarvabhootaatmabhootaatma*.

There was another Mahatma, who was compelled to go to a High Court. The Magistrate asked him, “Who are you?”

“What do you see me as?” asked the Mahatma.

“I see you as a man,” replied the Magistrate.

“Then you are a चमार *chamaar* (a man who works with leather),” said the Mahatma. “All you see is the skin. Had you seen the Atma, you would have been an Atmagnani (one who knows the Atma).”

Sir, the Magistrate was dumbstruck! He cried out, “Who I this, who has been brought before me? This is an enlightened Sage! Maharaj, I salute you! You please leave – your testimony is over.”

So – what do you see? Where does your vision reach? If you see me as a *paapi*, then you are a पापी *paapi*; if you see me as a पुण्यात्मा *punyaatmaa* (having spiritual merit), then you are a पुण्यात्मा *punyaatmaa*. You are a Yogi, if you see a Yogi in me; and you are a Gnani, if you see me as a Gnani. If I appear to you as a Brahmagnani, you are also a Brahmagnani; and if you see me as the Brahman, then you are the Brahman. Your viewpoint depends upon where you are positioned. You will see that, which you yourself are. People see themselves; they do not see others – सर्वभूतात्मभूतात्मा *sarvabhootaatmabhootaatmaa*.

Now, see the meaning of कुर्वन् ‘*kurvan*’. कुर्वन् *Kurvan* means seeing, while doing work. Very well, you see the work, you see कुर्वन् ‘*kurvan*’. However, न लिप्यते ‘*na lipyate*’ (does not get attached). You see only the work, but you don’t see the attached latent effect it has. The कर्म लेप *Karma-le`pa* (latent effect) attaches itself to the work, when it is done with some desire; when the feeling of being ‘the doer’ is present; and then the person wants to enjoy the result. The doer enjoys the results of his work when an अपूर्व *apoorva* (latent fruit) is created by the work done.

नैव किञ्चित्करोमीति युक्तो मन्येव तत्त्ववित्।

पश्यञ्शृण्वन्स्पृशञ्जघ्नञ्शननाच्छन्स्वपञ्श्वसन् (८)

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि।

इन्द्रियाणीनिन्द्रियार्थेषु वर्तन्त इति धारयन्॥ (९)

*Naiva kinchitkaromeeti yukto manye`ta tattvavit,*

*Pashyanshrinvanprishanjanjunghramshnangachchansvapanshvasan. (8).*

*Pralapanvisrijangrihnanunmishannimishannapi,*

*Indriyaaneendriyaarthe`shu vartanta iti dhaaaran. (9).*

Now if a तत्त्ववेत्ता पुरुष *tattvave`tta purusha* (an enlightened person) has not had a definite experience of the तत्त्व *tattva* (essence), well – then, this धारणा *dhaaran* (repeated focusing) is not meant to be undertaken after having had the experience, anyway! It is meant to be undertaken before the essence becomes a

tangible experience. It is the अदृढ़ ज्ञानी *adridh gnani* – the Gnani who is not yet firmly established in his essence – who needs dharana. The Gnani who is firmly established in his Self does not need to make an effort to meditate.

Hence, the person who is already established in the essence – नैव किञ्चित् करोमि इति मन्यते *naiva kinchit karomi iti manyate* – feels, “I do nothing”. So much so, that “I do not even feel that it is I who does nothing. I have no feeling of being either the doer, or not being the doer. (I am detached from both the action and the pride of thinking that it is not I who acts).” Then, is the poor fellow entirely lost and confused? Has he gone into a चतुर्बन्ध *chaturbandha* (blocked from all four main achievements)?

गली तो चारों बन्द भई  
कैसे मिलूँ पिया सो जाय ?  
*Galee to chaaron bandha bhayee,*  
*Kaise` miloon piyaa so jaaya?*

No, he is not blocked on all sides. He sees with his eyes, hears with his ears, touches with his skin, smells with his nose, eats with his mouth, and walks with his feet. He also dreams, and awakens, and breathes. He also does प्रलपन् *pralapan* (chit-chat), and विसृजन् *visarjan* (passes stool and urine), and गृह्णन् *grahnan* (consumes food), and blinks. However, while doing all this, his condition is –

इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते दति धारयन्। (९)  
नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्ववित्। (८)  
*Indriyaaneendriyaarthe`shu vartanta iti dhaaaryan, (9)*  
*Naiva kinchit karomeeti yukto manye`ta tattvavit, (8)*

‘The senses move amongst their objects; I do nothing.’  
You see, the dry naturalists place their actions as the workings of Prakriti, and position themselves as the detached witness – the असंग द्रष्टा *asnaga drashtaa* – and watch all that happens. The Brahmagnani, however, does not see his actions as belonging to Prakriti. In this, there is a प्रस्थान-भेद *prasthaana-bhe`da* (difference in the chosen paths).

ब्रह्मण्याधाय कर्माणि सङ्गं यक्त्वा करोति यः।  
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा।। (१०)  
*Brahmanyaadhaaya karmaani sangm tyaktvaa karoti yah,*  
*Lipyate`na sa paape`na padmapatramivambhasaa. (10).*

The Brahman is the sub-stratum in which all Karma takes place. He is also the one who enables us to act, and gives the energy for the action. There is no separate कर्ता-भोक्ता *karta-bhokta* (doer and experinecer) seated in this body of ours. He has placed all Karmas into the अद्वितीय ब्रह्म *adviteeya brahm* (the indivisible Brahman). The smaller loses its individuality as soon as it enters into the greater. The परिच्छिन्न *parichchinna* (separate) loses itself as soon as it merges

into the अपरिच्छिन्न *aparichchinna* (non-dual) अधिष्ठान *adhishtana* (sub-stratum), because the separate identity never really existed; hence the false image (of different objects) is destroyed.

Karma exists only until it is deposited into the Brahman. संङ्ग त्यक्त्वा '*Sangam tyaktvaa*' – the Yogi has no attachment to the fruit of the actions he undertakes. Nor does he have the urge to complete the work, or show the world that he has achieved something. He simply carries out the allotted task.

लिप्यते न स पापेन '*Lipyate na sa paape na*' – *paape na* means the fruit; it can be the fruit of good or bad actions.

एवंविदि पापं कर्म न श्लिष्यते। (छान्दोग्य० ४.१४.३)

*E'vamvidi paapam karma na shlishyate*. (Chandogya Upanishad 4. 14. 3)

Shri Shankaracharya Maharaj has analyzed the word पाप '*paapa*' as कर्म मात्र '*karma-maatra*' (the action itself), in this Shruti (Vedic verse).

Just as water does not touch the petal of a lotus, in the same way, Karma does not touch (effect) the Yogi. It is because he is completely detached, and the work is being carried out in the sub-stratum of the Parabrahm Paramatma, by the illusionary creation (which appears as real). Reality is स्व-प्रकाश *sva-prakaasha* (self-illuminating), and it is the sub-stratum of the illusionary external light which shows us the matter we perceive as real. Do the work, and allow the work to be done.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि।

योगिनः कर्म कुर्वन्ति सङ्ग त्यक्त्वात्मशुद्धये ॥ (११)

*Kaaye na manasaa buddhyaa ke valairindriyarapi,*

*Yoginah karma kurvanti sangam tyaktvaashudhaye*. (11)

Yogis only work with their काया *kaayaa* (body); or they work with only their mind, or their intellect, or with only their senses. What is the indication of 'only', here? It means that the Yogis do not attach their 'I' to the work. They do not do आत्मसंयोग *aatmasamyoga*. Their Self is unconnected with the work done by their body, mind, intellect, and senses. They do not connect their 'I' with the work being done. This is the परित्याग *parityaaga* (giving up) of the संग *sang* (company). The body, mind and senses are – नाहं न-मे *naaham na me* - they are 'not mine', and they are not 'me'. न तु सन्ति *Na tu santi* – actually they have no real existence. आत्मशुद्धये *Aatmashuddhaye* means the work that we undertake for obtaining the experience of the नित्य *nitya* (eternal) – शुद्ध *shuddha* (pure) – बुद्ध *buddha* (enlightened) – मुक्त *mukta* (liberated) आत्मा *Atma*; or else, to purify our antahkaran.

Many people are of the opinion that the antahkaran will be purified when the intake and indulgences are pure.

आहार-शुद्धौ सत्त्वशुद्धिः। (छान्दोग्य० ७.२६.२)

*Aahaara-shuddhau sattvashuddhih*. (Chandogya Upanishad 7. 26. 2)

If the items imbued by our sense organs are pure, then the antahkaran becomes pure. Some people are of the opinion that the antahkaran is pure when a person's work is pure.

यज्ञेन दानेन तपसा अनाशकेन (बृहदा० ४.४.२४)  
*Yagne`na daane`na tapasaa aaashake`na.*

(Vrihadaranyak Upanishad 4. 4. 24)

Some people believe that the antahkaran is pure if the person's feelings are pure. The antahkaran becomes pure when one develops love for the Lord. Others believe that the antahkaran becomes pure when the external conditions are pure. This is the opinion of the Gopis. The Vedantis say that the antahkaran is purified by meditating upon that, which is pure.

We should, however, first understand the meaning of pure! People in our village used the word, 'nikhalis'. This is not an Urdu word; they use the word 'khalis'. It means unadulterated, pure. So, meditate upon our essence, in which no Maya, Prakriti, Karma, etc. have been mixed. The antahkaran will be purified if you meditate upon the त्वं-पदार्थ 'tvam padartha' (the Atma within you). Meditation will purify your antahkaran; there is no need to make any alterations in your साधना *sadhana* (effort for spiritual progress). If you contemplate on that, which is pure, your subtle ego will also become pure. Our faith is a strong factor in this process.

A Mahatma had told me that once a warning was issued, about the possibility of Uttarkashi being flooded due to excessive water in the Ganga at a higher level. People were warned that the waters were expected to rise considerably, and that a number of Ashrams were likely to be inundated.

The Sadhus staying at one Ashram reacted in different ways. One of them asked how high the waters were expected to rise. He was told that it would rise at least four feet. Hearing this, the Sadhu picked up a spade, saying he would build a barrier at least six to eight feet high, to keep the water out of the Ashram. He began to dig the earth, to build the barrier.

Another Sadhu said, "Come, brother, let us pray to God, to spread out the waters and divert them, and protect us from being flooded." He folded his hands and began to pray.

A third Sadhu said, "Let the floods do their worst. I will shut my eyes, and go into a Samadhi (deep meditation)."

The fourth Sadhu said, "It is good, my brothers. I do not know how long this body of mine will linger, or what is fated for me. It will be swept away, if the floods come, and I will no longer be bothered with it." He sat there joyfully, fully alert and unafraid.

A person's faith has the power to banish sorrow.

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ।

(श्रीमद्० भा० ११.२०.२६)

*Sve`sve`dhikaare`yaa nishthaa sa gunah parikeertitah.*

(Shrimad Bhagwat 11. 20. 26)

So, your sorrow will be removed if your faith is firm. If you keep wanting to change your faith (in the method for spiritual progress) – becoming a Yogi, instead of a Vedanti, and reverting back to being a Vedanti, and then becoming a Bhakta, and then turn into a Dharmatma (practice of ritualistic religion), and then become a Social Worker – what will happen then?

अधोऽधो गङ्गेयं पदमुपगता स्तोकमधुना  
विवेकभ्रष्टानां भवति विनिपातः शतमुखः ॥

(नीतिशास्त्र १०)

*Adhodho gange`yam padamupagataa stokamadhunaa,  
Vive`kabhrashtaanaam bhavativinipaatah shatamukhah.*

(Neetishastra 10)

Nobody can predict the extent of a person's fall, once he begins to fall.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम्।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ (१२)

*Yuktah karmafalam tyaktvaa shaantimaapnoti naishikeem,  
Ayuktah kaamakaare`na fale`sakto nibadhyate`. (12)*

So, don't focus upon the कर्म-फल *karma-fala* (fruit of the action); continue with the work allotted to you. Peace will emerge from your faith, your निष्ठा *nishthaa*. Nishthaa means to 'not slip'. Don't slip, don't waver, and don't shift. Remain seated in your rightful position. This is called नैष्ठिकी शान्ति *naishthikee shaanti*, which means the peace derived from unshakable faith. If you do not remain yoked to your sadhana (effort for spiritual progress), but become attached to the fruit of your actions instead – then, my brother – निबध्यते *nibadhyate`*. You will be bound; you will be in bondage. This is why the Mahatmas are never attached to any desires, or to the fruits of their actions.

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी।

नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ॥ (१३)

*Sarvakarmaani manasaa sanyasyaaste`sukham vashee,  
Navadvaare`pure`de`hee naiva kurvan na kaarayan. (13)*

वशी देही 'Vashe`de`hee' means the person who has control over his mind and sense organs. Such a person has a physical body, but what does he do?

दास कबीर जतनसे ओढ़ी, ज्यों की त्यों धर दीनी चदरिया।

*Daasa kabeerajatanse`odhee,  
Jyun ki tyun dhara deene chadariyaa.*

Such a person relegates his mind and activities to the human body, which is compared to a city with nine gates. There are seven doorways, which are higher up (eyes, ears, nostrils and mouth) and two lower down (the organs of evacuation and procreation). And संन्यस्य स्वयं सुखमास्ते 'sanyasya svayam sukhamaste` - the work is done by the city authorities. It is the job of the Municipality to provide water, arrange for the availability of food, and also clean the refuse and sewers. There is no need for you to become the Chairman

or a sweeper of the Municipality! Let the Municipality do its work. We don't need to go to supervise it – नैव कुर्वन् न कारयन् 'naiva kurban na kaarayan.'

When I was a child, a Mahatma had said to me, 'If anyone says anything about you, let them say what they want. Don't allow yourself to be affected, no matter what happens. There is no need to catch hold of anybody's tongue. Whatever may be done – you are not the doer.'

It is the same, with regard to the Gita. This is not the Manusmriti; this is the Gita. The Manusmriti ultimately says the same thing.

सर्वभूतेषु चात्मानं सर्वातानि चात्मनि ।

समं पश्यन्नात्मयाजी स्वराज्यमधिगच्छति ।। (१२.११)

*Sarvabhooteshu chaatmaanam sarvabhootaani chaatmani,*

*Samam pashyannaatmayajee svaraajyamadhigachchati.*

(Manusmriti 12. 91)

Sacrifice your individual ego. Retain the outlook that the Atma is in all, and everything is in the Atma. Then, you are liberated and independent. The Gita says the same thing –

कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ।। (१४)

*Na kartiritvam na karmaani lokasya srijati prabhuh,*

*Na karmafalasanyogam svabhaavastu pravartate` (14)*

If you say, "The Lord has placed me in this situation – what am I to do?" This is

जे न तरहिं भवसागरहिं नर समाज अस पाइ ।

ते कृतनिन्दक मन्दमति आत्माहन गति जाइ ।

कालहिं कर्महिं ईश्वरहिं मिथ्या दोष लगाइ ।

*Je` na taarahin bhavasaagarahin nara samaaja asa paayi,*

*Te` kritanindaka mandamati aatmaahana gati jaayi,*

*Kalahin karmahin eeshvarahin mithyaa dosha lagaayi.*

Oh, the Ishwara has not made you the कर्ता *karta* (doer), has He? When did the Ishwara give you a written certificate – or letter of Authority – saying, "I have made you a Karta, and am sending you (as the doer, to Earth)?" When did He tell you, "The right of being the doer is not Mine. It has been handed over to you"? Did the Lord ever hand over the Authority (of being the Karta)? No. न कर्तृत्वम् *Na kartritvam* – the Ishwara does not make you the Karta.

Then, what does the Ishwara make? Does He make the Karma? No. He does not make the Karma either.

प्रभुः विभुः ईश्वरः परमात्मा लोकस्य कर्तृत्वं न सृजति । लोकस्य कर्माणि च न सृजति !

*Prabhuh vibhuh eeshvarah paramaatmaa lokasya kartritvam na srijati. Lokasya karmaani cha na rijati.*



Very well, Sir, but He does bind us, doesn't He? No. कर्मफल-संयोग च न सृजति 'Karmafala – sanyogam cha na srijati – the Ishwara does not even unite you with the fruit of your actions. It is the people of the Poorvamimansa tradition who say that an अपूर्व *apoorva* is created when a person does something. This apoorva attaches itself to the doer of the action. If the activity is bad, it creates an अदृश्य *adrishya*, which attaches itself to the doer. It is the Naiyayiks who believe that the Ishwara is not the doer. The fact is that when we ourselves say, "Oh, Ishwara, I am the doer of these actions. It is our work. Oh, Lord, this is the fruit of our actions. Please give us the fruits of our good actions, and You, please, take the fruit of our wrong actions."

Now, tell me, what would the wrong actions be?

There was a Mahatma, for whom we had great respect. A young man – about nineteen or twenty years old – caught hold of the Mahatma's feet. The boy suffered from epilepsy. He had been coached by some elders to implore the Mahatma to cure him.

"Why, my man!" said the Mahatma. "You are suffering the consequences of past sins. Who will bear the fruit of your misdeeds?" What was the youngster to say? The Mahatma did bless him, but I cannot recall whether he was cured or not.

So, people want to accept the fruit of good deeds, but want to dump the fruits of their sins upon the Ishwara. Will this bring sorrow to the Ishwara? Where will that fruit go?

The answer is that the Ishwara gives us the fruits of our actions only when we ask for them. He gives us Karmas and we ask for the कर्तापन *kartaapana* (doership). स्वभावस्तु प्रवर्तते 'Svabhaavatu pravartate' - it is our feeling which triggers off the result. We believed ourselves to be the doer of the work. We said that the Ishwara made us the Karta. We believed that we had certain duties. We have voluntarily taken on the result of actions, and are experiencing pleasure or pain. This subject is so light and easy, that there is no difficulty in explaining it. Worldly people, however, consider it to be very grave and continue to suffer.

I'm telling you about a Brahmachari (celibate student) of mine. We were on our way to Badrinath. This Brahmachari was going with us. On the way, he lost his watch at one of the chattis (roadside tea stalls) beyond Rudraprayag. Nobody knows whether it fell off, or whether it was stolen. The rest of us went ahead, but the Brahmachari went back. He walked down about five miles, looking for his watch, and then walked up five miles again. By then we had gone another ten miles up the path. The poor fellow had to walk a great distance. He caught up with us around noon, or one, in the afternoon, without having found the watch. He was hungry, thirsty and unhappy at the loss of his watch. He kept talking about how he had bought it for a hundred and twenty five rupees, some twenty or twenty five years ago. He was extremely depressed at losing it.

After having returned from his search, the Brahmachari had to go to the stream to fetch water. There, he found a ring made of some yellow metal. A white stone was set in it. The Brahmachari picked it up and brought it to me. None of us could tell whether the ring was made of copper or gold. Even so, I told the Brahmachari, “Oh, brother, this ring must be worth two thousand rupees. You lost a watch worth a hundred and twenty-five rupees, and the Lord gave you a ring worth two thousand.”

The Brahmachari’s depression vanished. When we reached Badrinath, he showed the ring to a knowledgeable person, and was told that it was a copper ring, worth four annas (a quarter of a rupee). Hearing this, the Brahmachari became depressed again!

What I mean to say is that sorrow is absolutely an imaginary phenomenon. It rises up in the mind, and is accepted by the mind. It has no real existence. The Lord did not make it ours; nor did He send it to us. It is we who accepted it as ours, believed it to be something which comes and goes, and used it to become unhappy.

स्वभावस्तु प्रवर्तते

*Svabhaabastu pravartate* - we have made this our nature.

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ (१५)

*Naadatte`kasyachit paapam na chaiva sukritam vibhuh,*

*Agnaane`naavritam gnaanam te`na muhyanti jantavah. (15)*

Nothing can have consciousness without the Atma – you must accept this implicitly. If you do not understand fully, just believe me when I tell you that the Atma, which is our स्वरूप *swaroopa* – our essence – is our consciousness. That which is separate from us will be that, which is seen. It will be the दृश्य *Drishya*, and it will be inanimate. It will be fragmented, it will be dependent upon our awareness, and it will be illusionary. Only the Atma is consciousness, and all else is inanimate. As soon as anything is other than our Self, it becomes bereft of consciousness, it becomes inanimate. If even the Brahman is separated from the Atma, it will become something unknown, and illusionary. It is not possible that anything can be separate from our Atma, and still be चेतन *che`tan* (animate) and be Satya (the enduring reality).

You may ask, “What if our Atma is separated from the Brahman?” In that case, it will retain its consciousness, but it will be fragmented. There will be a temporary consciousness if the Atma is separated from the Brahman; and the Brahman will become inanimate if it is separated from the Atma. So, there will be no decision, no justice, until both the Atma and the Brahman are combined, and they merge.

What does ‘Vibhu’ mean? It means that it is not what it seems to be, and that is why He is called the Vibhu (all-pervading) Devta. He does not accept the sin of any being. As it is, people say that the Devtas do not incur sin. Sin once came to

the Devtas, but Lord Shankar drove it away with his trishul (three-pronged spear). Sin then ran to Brahmaji, and Shankarji cut off one of Brahmaji's heads. When you go to Badrinath, you pass a place called Brahmakapali. The place has been given this name because this is where Shankarji had cut off Brahmaji's head. Whether a sin is done by Brahmaji, or by an ant, or by a mosquito, or by a man – it is the same thing. Sin, however, attaches itself only to human beings, and not to any other. The Vibhu Paramatma does not imbue the paapa or the punya of anybody.

Then, what is it, when we feel that we are the paapis (sinners) or punyatmas (having spiritual merit)? It is – अज्ञानेनावृतं ज्ञानं *aghaane`naavritam gnaanam* – your Gnan about the Satya has been covered up by the veil of ignorance. It is because of this veil of nescience that you see yourself as a paapi or punyatma. And, you will continue to see yourself in this light until you attain Brahmagnan. The actions resulting in sin and merit have their reality in worldly interaction; and the feeling of being a sinner or a meritorious person is established in the world of mental perceptions. Mental perceptions change according to religious traditions or sects. They also change with the change of the Ashrams (stages of life). The paapa and punya of a Grihastha (householder) is different from the paapa and punya of a Sanyasi. That which changes with the different Ashrams, is a mere perception. However, if you accept the universally accepted good and bad deeds in social interaction, then those are negated only by Brahmagnan. The reality of social interaction is that which can be negated by the Knowledge of the essence of the Brahman; i.e. by Brahmagnan.

This Gnan is covered by the veil of nescience. तेन जन्तवः मुह्यन्ति *Te`na jantavah muhyati* – here, the use of the word जन्तवः '*jantavah*' gives a lot of respect to humans. जन्तु '*Jantu*' means an animal, a creature. Animals (unenlightened humans) consider themselves to be paapis and punyatmas, due to their veil of nescience. They get engrossed in this belief, to the point of losing their consciousness. So, my brother, remove this veil.

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परम् ॥ (१६)

*Ghaane`na tu tadaghaanam ye`shaam naashitamaatmanah,*

*Te`shaamaadityavajghaanam prakaashayati tat param.*

(16)

What does '*ashitam*' in this mean? Ashitam means '*naashtaa*' – a snack. The *agnanis* (those who lack Gnan) snack on agnan itself. They eat agnan, they drink agnan, they give agnan and they take agnan. Agnan is their breakfast as well.

झूठ हि लेना झूठ हि देना ।

झूठ हि भोजन झूठ चबेना ॥

*Jhoothahi le`naa jhoothahi de`naa,*  
*Jhoothahi bhojana jhootha chabe`naa.*

Ashitam also means भुक्तम् नाशितम् *bhuktam naashitam* – the one who does not imbue agnan. The fact is that those who are called Gnanis take advantage of the foolishness of fools. This is what the Gnani imbues. If you take advantage of the agnan of others, and want that people should remain ignorant, and continue to give you garlands and gifts – then, don't you have a love for agnan? Oh, friend, obtain a Gnan whereby you no longer need agnan for breakfast. Don't undertake activities which procure benefits from the ignorance of others.

तेषामादित्यवज्ज्ञानम् *Te`shaamaadityavajgyaanaam* – when Gnan sees that this person does not wish to imbue agnan, then – it becomes effulgent like the Sun. Actually, Aditya is the name of the consciousness behind the pure tendencies. अदितिः अस्ति अदीना '*Aditih asti adeenaa*' – the consciousness which sustains the bright, elevated tendencies is the Aditya, the Savita, the Sun. Tattvagnan rises in the consciousness, like the Sun rises in the world, and reveals the Paramatma Vastu (the supreme object, the Atma) – तत् परम् परमार्थम् *tat param parartham*, and that is why it is the Aditya (Sun) in the outer world, and Gnan in the consciousness – this is the example given here.

तद्बुद्ध्यस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ (१७)

*Tad buddhayastadaatmaanastannishthaastatparaayanaah,  
Gachchantyapunaraavrittin gnaananiirdhootakalmashaah. (17)*

What does तत् *tat* mean? The supreme essence – the Paramartha – revealed, is that तत् *tat*. यत् परमज्ञानं प्रकाशितं तस्मिन् गतः बुद्धिर्येषां '*Yat paramagnaanam prakaashitam tasmin gatah buddhirye`shaam* – तत् *tat* is the experience of the supreme essence, which has been achieved by the removal of nescience. The same thing is written in the Bhagwat, that –

यथा हि भानोरुदयो नृचक्षुषां तमो निहन्यान्नतु सदिबधत्ते ।

एवं समीक्षा निपुणा सती मे हन्यात्तमिस्त्रं पुरुषस्य बुद्धेः ॥ (११.२८.३४)

*Yathaa hi bhaanorudayo nrichakshushaam tamo nihanyaanna tu sadvidhatte`  
E`vam sameekshaa nipunaa satee me`hanyaattamistram purushasya buddhe`h.  
(Bhagwat 11. 28. 34)*

The darkness which engulfs the vision of people is destroyed by the rising of the Sun. The Sun does not create anything in the world. It only dispels darkness, and reveals that, which already exists. In the same way, when the Gnan of the Paramatma rises in the mind, it dispels the darkness of ignorance, which engulfs the intellect, and the person starts seeing the actual reality.

Just like the Sun, Gnan also does not create anything, or destroy anything. Pure love – prem – has the power to change the undesirable into the desired. Prem is a creator. Gnan, however, is not a creator. It is not the Creator. It only reveals that which already exists, as it actually is. It is not even Shiva, the Lord of dissolution. Gnan does not kill or destroy; it does not sustain; nor does it create. Gnan only dispels ignorance, and reveals the reality. Hence, the fruit of Gnan is

only *avidya-nivritti* (freedom from ignorance). If the fruit is something which can be created, then it will be something which can be destroyed.

तद्बुद्धयः ‘*Tadbuddhayah*’ means, apply your intellect to that supreme objective. That is the Parabrahm, the essence of the ultimate objective, the Atma – तदात्मानः *tadaatmaanah*. See it as your Atma, and – तन्निष्ठाः *tannishthaa* – immerse yourself into it. Oh – even if you do not have the actual experience, just tell yourself firmly, that you are none other than the Brahman. अस्यते प्राप्यते ध्यानाद् नित्यात्मब्रह्म चिन्तनाः तत्परायणाः *Asyate` praaipyate` dhyaanaad nityaatmabrahma chintanaah tatparaayanaah* – that is my only good. There is nothing beyond it. The Shaivas have called it the ‘Anashta Mahal’. I am telling you what Anashta Mahal means. अनचक् अनहलं ‘*Anachkam anahalam*’ – it is beyond the reach of alphabetical letters. Then, where do you want me to reach? We want you to reach the अनष्टमहलम् *anashtamahalam*. But, what is this ‘anashtamahalam’? Oh, my brother, let some secrets remain secret! This is गुरुवाग्-गम्य ‘*Guruvaagyagamyah*’ – you cannot know what it means unless your Guru explains it to you. So, ज्ञाननिधूतकल्मषाः *Gnaananiirdhootakalmashaah* – what is the meaning of that ‘kalmash’ (impurity) which is eliminated by Gnan? ‘Karma’ is called ‘kalma’, because the letters ‘r’ and ‘l’ are considered to be the same (in Sanskrit). Kalmash means the ultimate Karma, the last and final Karma, the impurity in the form of ignorance. This kalmash is निधूत ‘*nirdhoota*’ – broken up and thrown away – by Gnan. And after that – गच्छन्त्यपुनरावृत्तिम् *gachchhantypunaraavrittim* – the person reaches a position from where there is no turning back. What happens then?

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ (१८)

*Vidyaavinayasampanne` brahmane` gavi hastini,*

*Shuni chaiva shvapaake` cha punditaah samadarshinah. (18)*

Even in a dream, a dog, a Brahmin, an elephant and a cow are seen as separate beings. Even in a dream, a Brahmin is bowed down to, an elephant is ridden, and a dog is beaten with a stick. Even in a dream, the Chandala (low caste person) is considered to be untouchable. However, when the person wakes up, he remembers the lofty qualities of the learned and courteous Brahmin he dreamt of. A Brahmin is superior only when he is enriched with learning and humility. If he lacks learning, he becomes inferior. If he lacks even humility, he becomes extremely inferior. It is the wealth of विद्या *vidyaa* (learning) and विनय *vinay* (humility) which gives superiority to a Brahmin. Otherwise a Brahmin is merely a name for a group, just as we say ‘a cow’, ‘an elephant’, or ‘a dog’.

The Lord is not talking about an ordinary Brahmin. He refers to a Brahmin enriched with learning and modesty. Patanjali, the Master Grammarian, has described त्रीणि यस्यावदातानि (पतंजलि सूत्र ४.१.४८) ‘*treeni yasyaavadaataani*’ (*Patanjali Sutra 4. 1. 48*) – meaning that a Brahmin should have three kinds of purity. One is the आधिभौतिक शुद्धि *Aadhibhautik Shuddhi*, which is when both the

parents are Brahmins. The second is the आधिदैविक शुद्धि *Aadhidaivik Shuddhi*, meaning the purity achieved by the daily worship of Gayatri and other Devtas. The third is the आध्यात्मिक शुद्धि *Aadhyaatmik Shuddhi*, the purity of possessing virtues like shama-dama (inner and outer self-restraint). A Brahmin is considered superior only if he has these three kinds of Shuddhis, which a superior Brahmin should have.

What is indicated by a cow, elephant and dog being described along with the superior Brahmin? My brother, this is a matter referring to the fourth level, and it is against our principle to discuss it. This is not a stage – or level – of the tattva (essence); it is a level of the mind. All these levels are established in illusion. All the unique joys – right up to the unrestricted triangle (of waking, sleeping and dreaming states) of जीवन मुक्ति *jeevanmukti* (freedom from identifying with the body) come within the range of illusion. This is also at the level of the mind, and has no connection with the Atma. Hence, when the person awakens, he begins to develop equanimity towards all – पण्डिताः समदर्शिनः *pindataah samadarshinah*.

Even in this, it is quite possible that there is a difference between the दर्शन *darshan* (philosophy) and the वर्तन *vartan* (behavior) of the person. However, when the person reaches the highest state, then the behavior is the philosophy. How can the behavior differ from the Gnan? Difference is not possible before Gnan is attained, but once the person is enlightened, the behavior cannot be contrary to his Gnan. Behavior is no longer something separate from Gnan, once the person is enlightened. The person's condition is then like Dattareya's –

क्वचिच्छिष्टः क्वचिद्भ्रष्टः क्वचिद्भूतपिशाचवत् ।

नानारूपधरो योगी विचार महीतले ।।

*Kvachichchishtah kvachidbhrashtahkvachidbhootapishaachavat,*

*Naanaaroopadhoaro yogi vichachaara maheetale.*

If you wish to ascertain the principles of Vedanta, you should do so without hesitation. This is अभयं वै जनकं प्राप्तोऽसि (बृहदा०) '*Abhayam vai janaka praaptosi*' (*Vrihadaranyaka Upanishad*), to be stated unequivocally and fearlessly. Do you accept that there are Fakkads and Fakirs – the carefree, fearless, enlightened Mystics? Should everybody be subjugated to the religious traditions handed down from past generations? My brother, the पंचमाश्रमी *panchamaashramees* (people of the fifth Ashram, which is beyond even the Sanyas Ashram) also exist. Why do you insist that everybody should keep to the limits of the four Ashrams? Avadhootas (enlightened mystics) should also be there.

इहैव तैर्जितः सर्गो येषां सामये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ।। (१९)

*Ihaiva tairjitah sargo ye`shaam saamye` sthitam manah,*

*Nirdosham hi samam brahma tasmaad brahmani te` sthitaah. (19)*

The person whose mind is established in a state of equanimity, who sees the world as a dream in which the elephant, cow, untouchable, and Brahmin are all

equal, has conquered the world. Will he gain victory when he dies? My brother, leave the talk of the world beyond death, to those who will die. Death is something which is beyond the range of human experience. I raise up my hands, sitting here amongst all the Mahatmas, on the bank of the Ganga, and declare that I have never died. Had I died, how could I speak before you today? I have not died even before this body was born. How could I be born, if I had died? I have definitely never died. So, this is a topic which does not come within the range of our experience. It is untenable to imagine that I will die in future. Oh, God – if I have not died till now, how will I die in future? So, give up imagining that you will obtain Heaven after death. Mahatma Paltudas says –

साधो तुम मरते नहीं, पलटू करो विचार।

पलटू करो विचार हमही कर्ता के कर्ता।

क्या पूछो साधो उमर हमारो हो।।

कोटि कोटि कलप ब्रह्मा भए, दस कोटि कन्हाई हो।

छप्पन कोटि जादव भये मरे एक पलाई हो।।

*Sadho tum marate`naheen, palatoo karo vichaara,*

*Palatoo karo vichaara hamahee kartaa ke`kartaa,*

*Kyaa pooch saadho umara hamaaree ho,*

*Koti kota kalap brahmaa bhaye`, dasa koti kanhai ho,*

*Chchappana koti jaadav bhaye`me`re`e`ka pallaaee ho.*

So, the person who has achieved a mental equipoise has conquered the world. This equanimity is pristine, because attachment and aversion invariably exist in mental inequilibrium. When a person sees others as unequal, then there is either attachment or aversion; but when he sees all with equal good-will – समता *samataa* – then the duality of attachment-aversion is absent. Who is *sama*? It is the Brahman. The one who is established by मा *maa* (Mother) – or प्रमा *pramaa* (true perception) – is called ‘sa’ (with) + ‘maa = प्रमा सिद्धयेत इति समं ब्रह्म *pramaa siddhyate`iti samam brahm`*. True perception establishes that everything is the Brahman.

Now that the person is established in the Brahman, and has developed equal goodwill for all – what happens next? He will automatically reach the ब्राह्मी स्थिति *Brahmi sthiti* (the condition of the Brahman).

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम्।

स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः।। (२०)

*Na prahrishye`t priyam praapya nodvije`tpraapya chaapriyam,*

*Sthirabuddhirasamoodho brahmavid brahmani sthitah. (20)*

This is the description of a ब्रह्मविद् *Brahmavid* (one who knows the Brahman) who is alive – don’t look for a corpse in this. A great many people have this weakness of mind, of believing that the people who have died were ब्रह्मवेत्ता *Brahamave`ttas*, but those who are alive, are not. It is against the strictures of

our scriptures to even imagine this. People have been influenced by such thoughts to the extent that their desire to save the common people from being cheated by imposters makes them want to totally reject the Vedanta philosophy. I tell you one thing – it is difficult for a person to find a Guru, if he is not prepared to lose everything he possesses. You will find your Guru when all your worldly possessions and mental convictions have been taken away from you. You have been cheated by Maya (the Lord’s power of illusion), who is a cheat. You have cheated, in the accumulating of the things you have. You will not find a Guru until all the cheated possessions you have, have been taken away from you. Oh – what will anyone snatch away from you? He will only snatch away the items, from which you are already detached, isn’t it? If you say, “No, Maharaj, I do not have वैराग्य *vairāgya* (detachment)”, then why do you come to obtain Brahmagnan? Go and serve that, to which you are attached. However, the person who cheats you can take only the things you have detached yourself from before coming here. If you do not have वैराग्य *vairāgya* – starting from a worm to Brahma, and from a blade of grass to entire Prakriti – then why do you want to obtain Brahmagnan?

You passed a stool somewhere in the forest, and you found out that it is something dirty. How does it harm you if someone picks it up, and uses it to fertilize his field? You have detached yourself from it before coming. Yet – you fear to be deprived of that, which you have already rejected? My brother, the truth is that you do not have anything that anyone can steal.

न प्रहृष्येत् प्रियं प्राप्य *Na prahrishe’t priyam praapya* – don’t get inflated with joy, if you get something you like. This is not joy; it is a swelling. Edema has affected your chest, and you swell up with happiness. Similarly, नोद्विजेत् प्राप्य चाप्रियम् *nodvije’t praapya chaapriyam* – don’t get agitated if you get what you don’t like. Don’t get frightened, and don’t dry up with tension. And – स्थिरबुद्धिरसंमूढः *sthirabuddhirasamoodhah* – keep your intellect steady and unwavering. Don’t get confused. Don’t get stuck anywhere, thinking that you cannot manage without any person or thing.

See how happy we were as children, before we got married. When we got married, we began to think that married life was the most enjoyable. When we had no money, we were fearless; we would sleep anywhere, without a care. When we got some wealth, we began to sleep in a locked room. Thus, in order to keep our wealth locked up, we became prisoners ourselves. And, the husband has to become a Guard, to guard his wife.

I know about a wealthy Seth. His wife would tell me, “Maharaj, when we are both asleep on the same bed at night, and my husband wakes up, he switches on the light to check that I’m sleeping on the bed. This disturbs my sleep, and I rebuke him sharply every night, for not letting me sleep in peace. I ask him why he doubts that I’m sleeping beside him, but he has such a suspicious nature that he just won’t listen!” Now, tell me – hasn’t that man become a Guard?



The wife of another gentleman phones her husband as soon as she arrives, when she comes to visit me. “I have come to Swamiji’s flat,” she tells her husband. He tells her to hand the phone to me. Only after talking to me is he convinced that his wife is speaking the truth. Then, he phones after half an hour or so, to check whether his wife is still here, or whether she has gone somewhere else. Please tell me, what happiness can such people derive from the Grihastha Ashram? Such people are suspicious of even their wives. They fear that someone may snatch away their worldly possessions. As though the Lord had personally handed them the wealth and then sent them in to the world, and the cheat will steal it all away from them! They forget that they, too, have snatched this wealth away from some others.

स्थिरबुद्धिरसंमूढः *Sthirabuddhirasamoodhah* indicates that a ब्रह्मवेत्ता *Brahmave'tta* is स्थिरबुद्धि *sthirabuddhi* (with an unwavering intellect), and is असंमूढ *asamoodha* – not stuck anywhere. He is not stuck to his wife, sons, wealth, house, religious tradition, or community. He is not attached to anything in the world, because he truly knows the Brahman, and has faith in the Brahman. ब्रह्मविद् ब्रह्मणि स्थितः ‘*Brahmavid brahmani sthitah*’ means that the one who truly knows the Brahman is the Brahman.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यातूनि यत्सुखम्।

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते॥ (२१)

*Baahyasparshe'shvasaktaatmaa vindatyaatmani yutsukham,*

*Sa brahmayogayuktaatmaa sukhamakshayamashnute` . (21)*

स्पर्श *Sparsha* means sense objects – विषय *vishaya*. The Yogi is not attached to the external objects which the sense organs enjoy. The Yogis experience an indescribable bliss in their Atma. That is all very well, but what if they obtain Brahmanavidya? The answer is that when a Yogi obtains Brahmanavidya, he retains his inner happiness whether he gets external pleasures or not. Once a Yogi obtains the knowledge of the Brahman, it makes no difference whether he gets external or internal pleasures, or gets neither. Yogis also stay in a condition of अस्पर्श *asparsha* (not being touched). The Gita says:

सुखेन ब्रह्मसंस्पर्शम् अत्यन्तं सुखमश्नुते । (६.२८)

*Sukhe`na brahmasamsparsham atyantam sukhamashnute` . (6. 28)*

There is extreme bliss in ब्रह्मसंस्पर्शम् *Brahmasparsham* (the touch of the Brahman), and this infinite bliss is experienced by the Yogi who has merged into the Brahman, regardless of his external condition. This is the अस्पर्श योग *Asparsha Yoga*.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।

आद्यन्तवन्तः कौन्तेय न तेषु रमते बुद्धः॥ (२२)

*Ye` hi samsparshajaa bhogaa dukhayonaya e`va te` ,*

*Aadyantavantah kaunte`ya n ate`shu ramate` budhah. (22)*

What enjoyment do the senses derive from the contact with sense objects? In the Shrimad Bhagwat it is written, कण्डूश्नेन करयोरिव दुःखदुःखम् 'Kundooyane`na karayoriva dukhadukham.' A person infected with ringworm enjoys scratching himself, to relieve the itch. However, the more he scratches, the more the infection spreads. The infection disappears, if he stops scratching. Similarly, the senses also begin to itch. The eyes itch to see someone, the ears itch to hear something, the skin itches for a particular touch, and the nose itches for fragrances. This is actually a matter of habit. However, those who consider some smell to be fragrant – you may call it perfume – it is pleasant only for those who are used to it. The heads of people unused to the smell begin to reel. It affects the brain to such an extent that the smell becomes unbearable. This is not pleasing for everybody; it is pleasing only for those who are habituated to it. I was lying down one day, to get some rest, when a gentleman came and said that he wanted to talk to me about Samadhi. He began to talk about Anandanugata Samadhi; that a सम्पन्न *samprasanna* (joyful and lucid) antahkaran is called Anandanugata Samadhi. Anandanugata Samadhi is when the antahkaran is full of joy, even without any contact with external pleasures. As he continued to talk, I told him, "My brother, I will certainly discuss Samadhi with you, but please sit a bit further away. The smell of cigarettes may be very dear to you, but it gives me great discomfort." I have heard that women abroad give a divorce to men who start smoking. Anyhow – just see how dearly smokers love their cigarettes! This is called बाह्य स्पर्श *bahya sparsha* (external contact). The pleasure derived from external contact is the दुःख योनि *dukha yoni* (the birth, or state, of suffering). That means that these people form habits which turn into bondage. A similar bondage is created by the habit of day dreaming about something. Bondage is created by vanity. If a multi-millionaire has only a hundred thousand rupees left, he thinks that he is facing bad times. He will start lamenting, saying, "I am no longer a millionaire." Oh, you may not have millions, but you do have a hundred thousand. Even if you spend a thousand rupees per month, you have enough to sustain you for a hundred months. Who knows whether you will live for a hundred months! A hundred months means eight years. However, the man's vanity of being a multi-millionaire was destroyed, and the wealth he had did not seem anything to be proud of.

So, when a person develops vanity due to a habit, like day dreaming, sensual indulgences, caste, community, or wealth, he becomes dependent upon them, and gets bound by his own habits. I have heard that there was a European orator, who had the habit of twisting his collar button while giving a talk. Someone decided to play a joke on him, and removed the button one day, just before his speech. When the man rose to give his talk, his hand went automatically to his collar. Not finding the button there, he sat down again, without saying a word.

He forgot the talk he had planned, because of his habit of twirling his collar button!

So, these causes of sorrow are आद्यन्तवन्तः ‘aadyantavantah’. They have a beginning and they have an end. Learned men should avoid deriving pleasure from external factors – न तेषु रमते बुधः ‘na te’shu ramate` budhah’.

शक्नोतीहैव यः सोढुं प्राक्शरीर-विमोक्षणात्।

कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः॥ (२३)

*Shaknoteehaiva yah sodhum praakshareera-vimokshanaat,*

*Kaamakrodhodbhavam ve`gam sa yuktah sa sukhee narah. (23)*

Look, my brother, I do not speak at all about what happens after death. I certainly talk about what happens before we leave this body. Vedanta does not establish the unseen bliss, the unseen पाप-पुण्य *papa-punya*, or the unseen Hell and Heaven. Vedanta proves that which can be experienced personally – it does not prove the unseen. Therefore, Vedanta gives no consolation about getting happiness after death. In the opinion of Vedanta, your happiness is already with you, at this very moment. You, yourself, are happiness. You are the essence of joy – you are सुख स्वरूप *sukha svarooapa*. It is because you fail to recognize this, that you experience sorrow. So, recognize this fact, before you leave your body. Endure the कामक्रोधोद्भव *kamakrodhodbhava ve`ga* (the upsurge of desire and anger) in this life. Don’t allow them to sweep you away. When waves rise up in the sea, the experienced bathers lower their heads and sit quietly on the sea bed. The waves pass over their heads and return into the sea, and the bathers are safe and unharmed. Do not justify the waves of desire and anger; do not invite them. There is no need to fold your hands and ask these waves to come to you! Nor is there any need to lament when they leave you. Don’t take any action when you are agitated, and don’t use your intellect to justify your actions. The wave will automatically perish. You should just watch how it rises and falls in the substratum of your true Self – स युक्तः स सुखी नरः *sa yuktah sa sukhee naraha*’. You will always be happy if you remain in your own position.

योऽन्तः सुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति॥ (२४)

*Yontah sukhontaraaramastathaantarjyotire`va yah,*

*Sa yogee brahmanirvaanam brahmbhootodhigachchati. (24)*

Don’t place your happiness outside your Self – योऽन्तः सुखः *yontah sukhah*. Where is your happiness? In Bombay, people ask, “Is your happiness in Bombay, or has it gone to Paris, these days?” Happiness goes to Paris, when the loved one goes to Paris. Some people ask, “Your happiness is kept safely in the Bank Locker, isn’t it? Don’t keep it in your cupboard at home, because there are a lot of robberies these days. It is better to keep it safely in the Locker.” The happiness referred to in the Gita is not the kind which goes to Paris. Nor is it the kind which is kept in the locker. Keep your inner joy within your Self. You, yourself, are happiness. What is that, which is the innermost? It is our Atma –

सर्वस्मात् अन्यस्मात्, सर्वस्मात् अन्तरतरं मदयम् आत्मा (बृहदारण्यक १.४.८.) *sarvasmaat anyasmaat, sarvasmaat antarataram madayam aatmaa (Vrihadaranyaka Upanishad 1. 4. 8)* that is the most beloved. यो वै भूमा तत् सुखं नाल्पे सुखमस्ति सदल्पं तद् मर्त्यम् (छान्दोग्य ७.२३.१-२४-१) ‘*Yo vai bhoomaa tat sukham naalpe` sukhamasti yadalpam tad martyam` (Chandogya Upanishad 7. 23. 1 – 24. 1.)* You are happiness, absolutely. This is stated in a number of Upanishads.

In the same way, your comfort is also with you. Don’t go to anyone else’s house for rest or comfort. अन्तर्ज्योतिरेव यः ‘*Antarjyotire`va yah`* – light is also in you. I have seen a man whose house was situated close to the electricity cables. He had organized two wires, and a bulb, in his house. He would connect the wires to the cables at night, to tap the electricity and light the bulb. He would detach the wires every morning. Here, however, the borrowed or stolen light is of no use. उधार ‘*Udhaar`* (borrowed) means something which does not belong to us, something which is super-imposed, which is an अध्यारोप *adhyaaropa*. Borrowed Gnan does not help. It cannot be that one person experiments in the laboratory, and another takes the medicine. In spirituality, one has to undertake the experiment in one’s personal laboratory, and create the chemicals, and use them. अन्तर्ज्योतिरेव यः ‘*Antarjyotire`va yah`* – the flame must be lit within. And then, स योगी ब्रह्मनिर्वाणं ब्रह्म भूतोऽधिगच्छति *sa yogee brahmanirvaanam brahma bhootodhigachhati`* – that Yogi is ब्रह्मभूत *brahmabhoota* (of the same element as the Brahman), and he obtains excellence by merging into the Brahman.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः । (५.६)

*Sanyaasastu mahaabaaho dukhamaaptumayogatah. (5. 6)*

As mentioned earlier, it is extremely difficult for a person to attain the true Sanyas, unless he has undertaken Karma-yoga while practicing the discipline of the Brahmacharya and Grihastha Ashrams. The Lord has not said that it is impossible. He has said, आप्तुं दुःखम् ‘*Aaptum dukham`*, meaning he will face great difficulty in attaining real Sanyas. Unless he has cultivated the self-restraint needed for being a true Brahmachari, a true Grihastha, and a true Vanaprasthi, how is it possible that he suddenly grows beautiful feathers like an ostrich, as soon as he dons saffron robes? So, undertake Karma-yoga first, and then you will be able to practice true Sanyas.

The direction of Shri Krishna’s talk now changes. His mood shifted, and He began to describe how Mahatmas live after becoming Sanyasis. It must be made clear that the Lord refers to a Sanyasi, not to a Grihastha. Otherwise, the qualities He speaks of – like निराशी *niraashee* (without expectation), and अपरिग्रही *aparigrahee* (not accumulating anything beyond the bare necessity) – will seem incongruous. One may consider निराशी *niraashee* to be an internal Dharma, but how can अपरिग्रही *aparigrahee* be accepted as an internal Dharma? So, everything is altered here, and the Lord says, “Arjuna, first of all, you have to become निष्काम *nishkama* (without desires) and give up all expectation of the fruits of your action, and undertake the war as a ritual of duty. Only then will you be

eligible to beg for your food. The talk of श्रेया भोक्तुं भैक्ष्यमपीह लोके (२.५) *shre`yas bhoktum bhaikshyamapeeha loka`* (2. 5) will not be possible until you have fulfilled your allocated duties. Do you want to just appear to be a Sanyasi, or do you want to be a true Sanyasi?”

When people speak upon the Gita, with this viewpoint, they say that the entire Gita propounds the practice of Karma. At this point, one has to point out – with a question mark – the start of this shloka, योऽन्तः सुखोऽन्तरारामः ‘*Yontah sukhontaraaraamah`*. अन्तः सुखः *Antah sukha* means the आत्मसुख *aatma sukha* – the person whose happiness is the Atma; not the अनात्मा *anaatmaa* (that which is not the Atma). Such a person cannot obtain happiness from identifying with any external matter, or by detaching his sense organs, or by identifying with anything in Prakriti, or even by using discrimination about the Atma and the anatma. His happiness is the natural bliss of the Atma. His Atma is परमानन्दस्वरूप *Paramaanandasvaroopa* (the essence of supreme bliss). “I am, I know, and I am conscious” – this is his happiness. योऽन्तः सुखोऽन्तरारामः ‘*Yontah sukhontaraaraamah`* – the place of his pleasure is the reality of his Atma. The joy of his Atma is where he gets his happiness from, and तथान्तर्ज्योतिरेव यः ‘*tathantarjyotire`va yah`* – his own Atma is the source of his light. He does not take the flame from any other; he does not frolic in any other place, and nor does he savor happiness from any external source.

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति । (२४)

*Sa yogee brahmanirvaanam brahmabhootodhigachchati. (24)*

The Lord says that such a Yogi does not differentiate between the त्वं-पदार्थ *tvam-padartha* (the Atma within one’s self) and the तत्-पदार्थ *tat-padartha* (the universal Atma). He is one with the Atma, and experiences the bliss of ब्रह्मनिर्वाण *Brahmanirvana* (merging into the Brahman). If this is called Karma-yoga, then all I can say is, ‘Felicitations to you!’ I’m ready to place such Karma-yoga on my head, with reverence. If this is Karma-yoga, what is there to say? If this is Karma-yoga, may you live to be a hundred, my son!

लभन्तं ब्रह्मनिर्वाणूषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ (२५)

*Labhante`brahmanirvaanamrishayah ksheenakalmashaah,*

*Chchinnadvaidhaa yataatmaanah sarvabhootahite`rataah. (25)*

The सर्वभूतहिते रताः ‘*sarvabhootahite`ratah`* here, is your motto. It is the description of the one who became a Rishi (sage), after doing Karma-yoga. I have no objection, if you consider ‘Rishi’ to refer to a Grihastha. It means a person whose fruits – of all the actions of all the past lives, of the actions of the present life, and also the fruit which is the fruit of offering up all the fruits to the Lord – are all diminished. Such a Rishi attains Brahmanirvana. This is the Brahmanirvana when everything is diminished, including the flame and the oil and the wick. Then, the बहिर्ज्योति *bahirjyoti* (the external flame) is also extinguished. The inner flame, however, continues to burn brightly. It does not

have a tiny flame; there is no oil, no wick, and no lamp. Even so, there is brightness, there is light. The individuality which leads to the illusion of being separate is no longer visible. Brahmanirvana is that great brightness into which everything visible is dissolved. The Brahman remains. All else is extinguished. And, see – ऋषयः ‘*rishayah*’ is there. Why is a Rishi called a Rishi? Rishi is Gnan. A Rishi is called a Rishi because he has seen the light (he is enlightened). Now note the introduction. छिन्नद्वैधाः ‘*Chchinnadvaidhaah*’ – one factor is that there is no doubt in his mind whatsoever, about the direction he should take. “I will attain the Parameshwara if I go East, but I’ll get something else if I go West.” There is no such confusion in his mind. It was a well-known practice of one Mahatma, that he would get up and start walking in whichever direction he faced, when he got up after sitting down or sleeping. Oh, the Lord is not only in the East, He is also in the West, and in the North, and in the South, and He is above as well as below. There is no need to go in any particular direction to reach Him. The Mahatma has no doubts about where the Lord is to be found. All his doubts and dilemmas have been removed. Doubt is the child of ignorance. It has been removed, and यतात्मानः ‘*yataatmaanah*’ – his mind and senses are all controlled. He is सर्वभूतहिते रताः *sarvabhootahite`ratah`*, busy with activities for universal benefit. When I first read Shri Shankaranand Swami’s commentary on the Gita, I saw that the meaning of this phrase was explained as ,’ he has रति *rati* (attachment) for the Brahman, who abides in all. Swami Shakaranand did not believe that this phrase indicated social work. The Shankaranand commentary on the Gita is excellent. It is specially helpful for monks.

A Mahatma lived at Neelakantha. He would never emerge from his house. Neither did he go to have a bath in the Ganga, nor did he go to worship at the Vishwanath temple. He would eat, if someone bought him rotis from the market. I went to him one day, and saw that he was studying the Shankaranandi Gita. He explained that the commentary by Shankara was like श्रवण *shravan* (hearing a discourse) – it would, in one thrust, dispel the ignorance of an eligible person. The commentary by Madhusudan Saraswati was very helpful for those who find some obstacles in their understanding. If false impressions create confusion, they would be cleared by studying the Shankaranand commentary. The Shankaranandi was निदिध्यासन ‘*nididhyasana*’ (repeated remembering), the Madhusudani was मनन ‘*manana*’ (for pondering deeply upon), and the Shankarbhasya was श्रवण ‘*shravana*’. The Shankarbhasya was sufficient for the fully prepared seeker, but the Madhusudani-Shankaranandi should be studied if false impressions and doubts were yet to be removed.

सर्वभूतहिते रताः *Sarvabhootahite`ratah`* – the word हित ‘*hita*’ here, refers to the Upanishads. In the Kaushitaki Upanishad there is a story, when Indra asked Pratardana to ask for a boon. Pratardana said, “Sir, I do not know what to ask for. Please tell me that, which is the most beneficial.”

‘There is a Gnan,” said Indra, “which – when obtained – protects you from the effects of पाप *papa* and पुण्य *punya*. ” Indra then recounted the papas, but I do not wish to speak about them, because कथापि खलु पापानां अलम् अश्रेयसे यतः (शिशुपालबध २.४०) ‘*kathaapi khalu paapaanaam alam ashre`yase` yatah`*’ (*Mahabharata, Shishupal Vadh, 2. 40*). It is a sin to enumerate the various sins. It is inauspicious. To even name the पाप *papas*. If one has any such desire, one should take the name of the Lord instead. Actually, the हित ‘*hita*’ (good) of सर्वभूत ‘*sarvabhoota* (all creatures) is not achieved by undertaking any special activity, or being seated in any special state. The good of all cannot be achieved until the darkness of ignorance is dispelled.

There is a story in the Upasham Prakaran of the Yoga Vashishta. Prahlad had meditated on Narayana with such intensity, that he acquired the form of Narayana. He became four-armed, with a conch-shell, discus, mace and lotus in his hands. He also became blue-hued. The Devtas prayed to Narayana, saying that they would be in great trouble if Prahlad (the King of the Demons) became like Narayana.

Narayana sat astride His mount, Garuda, and came to Prahlad. He told Prahlad to ask for a boon. Prahlad said, “Maharaj, tell me that, which – in Your knowledge – is the highest and the best. Who do you consider to be the most superior? This is the Gnan I wish to obtain.”

Granting him the boon, the Lord said, “You will obtain विवेक *vive`k* – discrimination – right from the knowledge of the Annamaya Kosha (the physical sheath), up to the Anandmaya Kosha (the sheath of bliss), and you will obtain the essence of the Brahman. To have this knowledge is to have the highest Gnan. You will obtain this Gnan.” This is the real सर्वभूत-हित *sarvabhoota-hita*.

काम-क्रोधवियुक्तानां यतीनां यतचेतसाम्।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम्॥ (२६)

*Kaamakrodhohaviyuktaanaam yateenaam yatache`tasaam,*

*Abhito brahmanirvaanam vartate` viditaatmanaam. (26)*

Some people claim that the Gita contains no description about Sanyasis at all. However, aren’t Sanyasis described in all these shlokas which I am reciting? What is the meaning of यतीनाम् ‘*Yateenaam*’, in the shloka I have just read out? Does it mean सन्तानोत्पादकानाम् ‘*santaanotpaadanam*’ (producing children)? No, the word Yati means काम-क्रोध-वियुक्तानाम् ‘*kama-krodha-viyuktam*’ – the one who has voluntarily given up desire and anger. The one who has achieved such a state that desire and anger fear to approach him. They feel apprehensive that if they venture near him, and he opens his fourth eye – the vision of Gnan – then they will be annihilated. Shankarji destroys only desire with his third eye. He does not destroy anger. The tattvagyas (those who know the essence of the Brahman) however, have the vision in which Kama and Krodha are destroyed. This is their

special quality. So, these two never venture anywhere near a Brahmanishtha Yati (an enlightened Sage).

Not only Kama, but even his younger brother Krodha, fears to enter the limpid antahkaran of a Mahatma. The third eye of a Mahatma has extraordinary powers.

Actually, the Gnanis do not have a third eye – they have a fourth eye. It is Shankarji, who has the third eye, and the Gnani has the fourth eye. This is the तृतीय नेत्र *tureeya ne`tra* (the eye which sees the fourth state of divinity)! Kama and Krodha ran away, out of fear, and said, “Brother, this is a Yati – he is यतचेतस् *yatache`tas*. His Gnan is not a natural gift. He has achieved it after a great effort to control his mind and senses.”

So, अभितो ब्रह्मनिर्वाणम् ‘*Abhito brahmanirvaanam*’ – the Brahmanirvana of the person who has attained Atmagnan is not within him. It is not in his heart. Then, where is his Brahmanirvana? The answer is that he is surrounded by Brahmanirvana. It is all around him. He steps on Brahmanirvana, as he walks, he breathes in Brahmanirvana, he sees Brahmanirvana, and Brahmanirvana becomes the air within his body, which soothes him. Brahmanirvana is above him and it is below him. ब्रह्मैवेदमृतं पुरस्तात् (मुण्डक उप० २.२.११) ‘*Brahmaive`damamritam purastaat*’ (*Mundaka Upanishad* 2. 2. 11). अभितः ‘*Abhitah*’ means on all sides. East-West, above-below, outside-inside, ahead-behind, I-you, he-she, the everything of all. All is Brahmanirvana, only Brahmanirvana.

This habit of seeing everybody and everything as the one essence is the right we all have, even in the opinion of Shri Shankaracharya.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।

प्राणापानौसमौ कृत्वा नासाभ्यन्तरचारिणौ ।। (२७)

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ।। (२८)

*Sparshaankritvaa bahirbaahyaamshchakshushchaivaantare` bhruvoh,*

*Praanaapaanau samau kritvaa naasaabhyantarachaarinau. (27)*

*Yate`ndriyamanobuddhirmunirmokshaparaayanah,*

*Vigate`chchaabhyakrodho yah sadaa mukta e`vas ah. (28)*

I do not forbid you, but please be honest with yourself, and tell yourself – just once – मुनिर्मोक्षपरायणः ‘*munirmokshaparaayanah*’! Just say, अहं मुनिर्मोक्षपरायणः ‘*Aham munirmokshaparaayanah*’ (I am a Sage, whose only inclination is to attain liberation), and see the affect this has upon you.

स्पृश्यन्ते इन्द्रियैः इति स्पर्शान् विषयाः ‘*Sparshaan kritvaa bahirbaahyaan vishayaah*’. Leave the *baahya vishaya* (external sense objects) outside your Self. Let what is, stay where it is. There is no need to bother about it. चक्षुश्चैवान्तरे भ्रुवोः ‘*Chkshushchaivaantare` bhruvoh*’ – turn your eyes towards the point in-between your eyebrows. Then, प्राणापानौ समौ कृत्वा ‘*praanaapaanau samau kritvaa*’



– let your breathing be even. नासाभ्यन्तरचारिणौ ‘*Naasaabhyantarachaarinau*’ – the Sushumna (the main channel of the life force) will be activated by the breath control, or else, Kumbhak (holding the breath) will take place automatically. The movements of the प्राण *prana* and अपान *apaana* winds should be even. There are a number of methods for doing this. This is not the way of closing the nostrils by holding the nose with the thumb and forefinger. It is only little children who are told to control their breath this way, while doing the daily ritual of Sandhya Vandan.

When the breath enters the body, it passes through the point called भ्रूमध्यं ‘*bhroomadhaye*’ (which is in-between the eyebrows, just above the nose), and through the head, into the throat, through the heart, and comes to the naval. Now, carry your mind along with your breath, and pause with it for a moment, when it pauses before starting the process of exhalation. Then let your mind travel with the breath to the heart, throat, Agyachakra (the point on the forehead described above), and into the nose. The air goes to a minimum twelve fingers (about ten inches), and pauses for a moment. Then it starts its return to the nose. You should not force your breath in any way. Just let your mind move with it, as it moves naturally at its own pace. Let your mind enter your body along with the breath, and come out again. Pause, when the breath pauses, and move when it moves. Let your breath and mind move in tandem.

नासाभ्यन्तरचारिणौ ‘*Naasaabhyantarachaarinau*’ – there should be no difference in doing this. This is what नासाभ्यन्तरचारी ‘*naasaabhyantarachari*’ means. When you practice this, you will see that your senses, mind, and intellect will all be under your control. You will experience yourself as a Muni. There is one point though – you will not be able to hold on to anything worldly – मुनिर्मोक्षपरायणः ‘*munirmokshaparaayanah*’, because our goal is to be free of the world, and not get something from it. The Atma which is free from everything is the Brahman, and the Atma which holds on to anything worldly is the in bondage; it is the Jeeva. It is a prisoner, if it holds on to anything, but it is liberated if it lets go of everything. That is all there is to it.

So, मुनिर्मोक्षपरायणः ‘*Munirmokshaparaayanah*’ – our natural state, our स्वरूप *svaroop*, is Moksha. Please do not desire any relationship, any सम्बन्ध *sambandh*, with anyone. (Sambandh is bandhan, bondage.) The Lord sent Bandhan to Earth, saying, “Bandhan, go and have a sojourn in the world.” When this rope – Bandhan – came to the world, it went around asking people to accept it, but none was prepared to do so. It returned to the Lord, and began to weep, saying, “Nobody is willing to accept me. Now, what am I to do, Maharaj? My life is a complete waste!” The Lord was merciful. He placed a beautiful veil, called ‘Sam’ over Bandhan’s face. Now that Bandhan’s visage was hidden by this veil, it became Sambandha, and everybody welcomed it eagerly. Then, even the Sadhus began to say, “This is my Kaka-Guru; this is my Bhateeja-Guru”. They developed relationships through their Guru. What else is the Guru-

chela (disciple) relationship? Mahatmas do not have Guru-chela relationships. It is the people of the religious sects who have such relationships and rituals. The people of religious traditions different from the Mahatmas. Incase anyone present is a member of a religious sect, please do not take offence at my pointing out the difference. I have the hope that all present have crossed over the limitations of sects and traditions; that you are beyond restricted thinking. If anyone is a Panthayi (belonging to a religious sect), and seeks to increase his following, then that is not the Sanyas Dharma. Accumulating disciples and wealth are both forbidden in the Sanyas Dharma.

The Lord says, विगतेच्छाभय-क्रोधः ‘*Vigate`chchaabhaya-krodhah`*. Do not desire that, which you do not have; do not fear losing what you have, and don't get angry if anyone obstructs your wish or tries to frighten you. A person who can achieve these three is always liberated. This is not a Mukti which has been created. The person was liberated even earlier, and will remain liberated in future – सदा मुक्त एव सः *sadaa mukta e`va sah`*.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम्।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति॥ (२९)

*Bhoktaaram yagyatapasaam sarvalokamahe`shvaram,*

*Suhridam sarvabhootaanaam gyaatvaa maam shaantimrichchati. (29)*

What does भोक्तारं यज्ञतपसाम् ‘*Bhoktaram yagyatapasaam`* mean? According to the Gita, the ritual sacrificing of animals for fulfilling worldly desires, is not a Yagya. Please take note of this point. The Gita's Yagya is not a ritual undertaken for the fulfillment of worldly desires. The Yagya of the Gita is the dispassionate undertaking of daily routines and duties. Neither the Putreshthi, (for obtaining a son), nor the Sharireshtthi (for good health) is the Yagya described in the Gita.

One more point worth noting is that when the fruit is derived independently by the Karma itself, then it is not the Yagya described in the Gita. The Yagya of the Gita is when the Ishwara, who is worshipped through the Karma, is the one to bestow the fruit. The Poorvamimansa tradition states that Karma is independent in creating an apoorva, which gives the fruit at the appropriate time. The apoorva is inanimate – it is not चेतन *che`tan`* – but it gives the fruit, according to the Poorvamimansa school of thought. This is their declaration. If anyone wants to play at mixing the apoorva with the philosophy of Vedanta, it is not possible to do so. Here, it is the Ishwara who gives the fruit – फलमत उपपत्तेः (ब्रह्मसूत्र ३.२.३८) *falamata upapatte`h`* (Brahmasutra 3. 2. 38). It is logical that the *che`tan`* Parameshwara gives the fruit of the Karmas. It is not that an inanimate apoorva automatically gives the right result at the right time, for either the संचित *sanchit`* (accumulated thought countless births), क्रियमान *kriyamaana`* (actions of the present life), or of the प्रारब्ध *prarabdha`* (destined to get in this life). If the Ishwara is pleased, He can – in a moment – liberate a person from the fruits of all the actions. This is the Parameshwara of the Gita. You may take this

principle towards Vedanta, but you can not bring it within the Poorvamimansa philosophy. Not one, and not even thousands of all the learned people in the world can take the Gita into the limits of orthodox religion. It can only be taken into the Ishwara's portion.

Therefore, भोक्तारं यज्ञतपसाम् '*bhoktaaram yagyatapasaam*' means that the Ishwara is the one who derives pleasure from all our benevolent activities, our singing His praises, and giving something up for the sake of pleasing Him. All our asceticism, fasting, and rituals of worship give pleasure to the Ishwara. If we did not eat today, then the Ishwara ate. This practice of fasting, and feeding others, becomes a Yagya, given for others; and asceticism for ourselves. Do you wish to offer food to the Ishwara? Then feed a hungry person. It is the Ishwara who is the *Bhokta* (the one who enjoys).

भोक्तारं यज्ञतपसाम् '*Bhoktaaram yagyatapasaam*' – Shri Shankaracharya explains this beautifully. What is it? Shri Shankaracharya says that the Ishwara sits in the Yajamana (the one who is doing the Yagya), and makes the offering into the sacred fire. It is also the Ishwara who sits in the Devta and receives the ablation. So don't consider yourself to be the Karta, and don't consider Indra and other Devtas, to be the Bhoktas. The अन्तर्यामी *antaryaami* (the one who abides in all hearts) is the actual Karta-Bhokta. If you feel, "I am the Karta and Indra is the Bhokta", then your mind is confused. The fact is that the Karta of the Karma is also its Bhokta. It can never be possible that you are the Karta and Indra becomes the Bhokta. Hence, the अन्तर्यामित्वेन *antaryaamitve`na* (the one seated in the heart) who inspires you to do the Karma, is also the भोगित्वेन *bhogitve`na* (inner enjoyer) who sits in Indra's heart, and enables Indra to be the Bhokta. The अन्तर्यामी *antaryaami* is actually one and the same. It is the one Parameshwara who accepts the fruits for both. He is the one who acts, and He is the one who prompts the action.

A gentleman once tried to frighten me with the things stated in the Poorvamimansa tradition. I was roused by his words, and told him, "You can quote Mimansa to frighten people who have not studied that philosophy. Those dreadful scenes will not affect me at all, because this philosophy considers Sanyas to be meaningless. So much so, that Poorvamimansa attaches no importance even to the Ishwara. As per this philosophy, the inanimate apoorva is what metes out the fruits of people's actions. The philosophy which does not accept Creation, Dissolution; which does not recognize वैराग्य *vairagya*, and which says that only the physically disabled are entitled to accept Sanyas, can hold no fear for people like me."

सर्वलोक-महेश्वरम् *Sarvalokamaheshwaram* – for us, our Parameshwara is the Maheshwara (the great God) of all. If Creation had more than one Parameshwara, and if the Jeeva was not the ruler of the body, then how could there be one, single consciousness, after both concepts – of the individual Jeeva and the Ishwara – were given up? The one, individual consciousness would not

be possible unless the Ishwara is established. The Poorvamimansa does not even accept the existence of a Creator. न कदाचिदनीदृशं जगत् ‘*Na kadaachidaneedrisham jagat*’ – the world has always moved on its own.

सुहृदं सर्वभूतानाम् ‘*Suhridam sarvabhootaanaam*’ – our Paramatma has goodwill for all. He bestows good to all, without expecting anything in return. He is full of universal benevolence. It is not that He will bestow good fortune only on those who offer Him gifts and garlands; and not give good fortune to those who don’t. It is His nature to bestow good for all. The Sun gives light even to those who do not offer libations. Hence, when this is the nature of even the Sun, how can the Ishwara not bestow good on all – those who offer worship, as well as those who don’t? सुहृदं सर्वभूतानाम् ‘*Suhridam sarvabhootaanaam*’ means that the Parameshwara is not far from us. His home is in our heart.

A Mahatma told me something very nice. There was a kind hearted King, who went to visit a school in his Kingdom. The students were all asked questions in his presence. One of the students was a boy who looked very ordinary, but answered the questions with great clarity and alacrity. The King was impressed with the boy’s intelligence, and asked who the boy’s father was. He was told that the boy was an orphan. The King asked who paid for the boy’s education. The Head replied that they managed to get some donations for the boy’s upkeep. The King told the Head that henceforth, he need not make any efforts to get donations, because he (the King) would send the amount required for the boy’s upkeep and education.

The King decided to make the boy his heir, since he had no son, but he did not reveal this to anybody. The boy was greatly encouraged to know that all his expenses would be given by the King. He worked hard to excel in every field. However, he thought that the King would pay his expenses only till he completed his education, and continued to worry about what would happen when his education was complete. “After that, I must find some work,” he thought to himself. “Who should I work for? What business should I do?”

When the boy finished his schooling, he received a command from the King, to present himself at the Royal Court. The boy went to the Court, filled with apprehension. The King had had a seat kept ready, next to his own throne. He made the boy sit on it, and told him, “You are my heir. The very day I saw you, I decided that you would be the Crown Prince, when you had completed your studies.”

The boy became a Prince, heir to the Kingdom, and felt very happy. However, until that day, he had known nothing, and had worried about his future. He was at peace, and deeply contented in every way, once he found out that the King had made him a Prince, heir to the throne. He had actually become a Prince on the very day the King decided to adopt him, but he worried about his future because he did not know of the King’s decision.

This is a very old story, which comes from the Ramanuj tradition. It was written by an earlier teacher of Ramanuj Acharya, whose name was Dravid Acharya.

Shri Shankaracharya has also mentioned it in the Vrihadaranyaka Upanishad, but the difference is that the Prince had been lost amongst the tribe of primitive people.

Now you must understand that you are the Parameshwara's Atma. You are a part of the Parameshwara. You are His companion, and you are His son. The Parameshwara has decided this long back, but you are not aware of it. Know it now. I give you this Title Deed, on behalf of the Parameshwara. I give you the Certificate that the Parameshwara is your well-wisher. He desires your good. So, know this and be happy.

Thus, this fifth chapter, called 'Karmasanyasyoga' is completed.

## CHAPTER VI

Now come, let us enter the sixth Chapter, and examine the method of योगाभ्यास *Yogaabhyaasa* (the practice of Yoga).

योगाभ्यास-विधिर्योगी चतुर्धा योगसाधनम्।  
योगसिद्धिस्तु योगस्य पारम्यम् तद् इहोच्यते॥

*Yogaabhyaasa-vidhiryogee chaturdhaa yogasaadhanam,  
Yogasiddhistu yogasya paaramyam tad ihochyate`.*

Let us start with the Grihastha Ashram – the life of a householder. Don't, however, let this give you the false impression that it belittles the Sanyasi (Monk). When someone wants to eulogize a rich man, he says, "Oh, he is no ordinary Seth; he is a Raja." Who is indicated as being the greater? Is the Seth greater or is the Raja greater? It is the Raja who is greater. Similarly, if someone says, "Sethji is such a Dharmatma (religious soul) that he does Sandhya Vandan every day, studies the scriptures, and also carries out the practice of Balivaishvadeva. Hence, he is not a Vaishya (of the business caste), he is a Brahmin," don't get the impression that the Brahmin has become inferior to the Seth. The Seth is eulogized by being called a Brahmin. So, one should understand the purport of what is said. The Lord says –

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः॥ (१)

*Anaashritah karmafalam kaarya karma karoti yah,*

*Sa sannyasee cha yogee cha na niragnirna chaakriyah. (1)*

The meaning of this is, अयम् निरग्निर्न भवति 'Ayam niragnirna bhavati, kintu sannyasee bhavati – this gentleman has not given up the use of fire, but he is a Sanyasi.' It is not that he is completely engrossed in worldly activities. He does not undertake all kinds of work, yet he is a Yogi. How is he a Yogi? He is a Yogi because even though he works, he does not depend upon the result – आश्रितः न भवति *aashritah na bhavati* – and, he does not undertake all kinds of work – कार्यं कर्म करोति *kaarkay karma karoti* – he only performs his duties.

The Lord has added कार्य 'kaarya' (actions) to कर्म 'karma' (work) here. That means that the Karma Yogis believe that whatever they do – कार्यं कर्म करोति *kaarya karma karoti* – it will be in keeping with the strictures of the scriptures. They don't do anything which is forbidden. Nor do they do anything for personal gratification. कार्य 'Kaarya' is that which – if not done – has adverse results. अकरणे प्रत्यवाय-श्रवणम् *Akarane` pratyavaaya-shravanam* – the कार्यं कर्म *kaarya karma* are undertaken for obtaining Heaven after death, and अण्ट-शण्ट कर्म *anta-shanta karma* are actions which are undertaken for worldly benefits. The Yogi, however, does नित्य कर्म *nitya karma* (daily religious duties) and कर्तव्य कर्म *kartavya karma* (duties prescribed for his status in life). It is also true that the Brahmins, Kshatriyas, and Vaishyas study the Vedas and give alms, as a part of

their essential duties. It is not their essential duty, however, to teach, or do Yagyas for others, or to accept alms. In fact, for Kshatriyas and Vaishyas it is forbidden to accept दान *daana* (alms). Teaching and doing Yagyas is permitted only if it becomes a necessity. It is a sin, if they make it their livelihood. It is also a sin if they neglect to do their stipulated duties, though they will not incur sin if they stop studying the scriptures, doing Yagyas, or giving alms. The reason for this is that there are two sections pertaining to work. One kind of Dharmik activity is connected to the livelihood, and the other kind is connected to purifying the antahkaran. So, one should definitely continue doing the kind of Dharmik activity which – if discontinued – results in a प्रत्यवाय *pratyavaaya* (a degradation in spiritual progress). These are the कार्य कर्म *kaarya karma*, the relegated duties. However, it becomes a mockery of निष्काम कर्म *nishkama karma* if you start quarreling with the Lord about some desired benefit, saying, “I served You for so long without expecting anything, but You gave me nothing!” स संन्यासी च योगी च ‘*Sa sannyasee cha yogee cha*’ – the one who works is a Karma Yogi, and the one who desires no fruit is a Sanyasi. Thus, after describing the difference in the attitudes with which the Yogis and Sanyasis work, the Lord established the importance of working with the right attitude. This is the method of working.

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन॥ (२)

*Yam sannyasamiti praahuryogam tam viddhi paandava,*

*Na hyasannyastasamkalpo yogee bhavati kashchana. (2)*

The Lord says that Yoga is not another name for Sanyas. The word संन्यास *sannyas* (monkhood) has two meanings. One meaning is सम्यक्-न्यासः संन्यासः *samyak-nyaasah sannyasah*, which means, to give up everything totally. In Kabir’s words, it is ज्यों-की-त्यों धर दीन्हि चदरिया *jyon ki tyon dhara deeni chadariyaa*. To send the अनात्मा *anaatmaa* (that which is not the Atma) into the Atma, and to let Maya (the illusion of the world) continue as Maya – that is called Sanyas.

The second meaning of Sanyas is सति परमात्मनि अधिष्ठाने न्यासः *sati paramaatmani adhishthaane nyaasah adhyastatve na nireekshanam sannyasah*. Sanyas is to see the entire interactive world as nothing but a superimposed illusion on the अधिष्ठान *adhishthaana* (foundation) of the Sat (reality) of the Paramatma. Sanyas is also the form of the सत् न्यास *Sat nyaas* or सति न्यास *sati nyaas*; both of which mean the same thing – total submission to the ultimate reality, or the ultimate truth – सम्यक् न्यास *samyak nyaas*. The word Sanyas contains a double ‘n’, because ‘m’ and ‘t’ are absent. A double ‘na’ means नेति-नेति ‘*ne ti-ne ti*’ – not this, not this. Not one, but two नेति *netis*, to indicate the negation of the gross and the subtle worlds. Only then does it become Sanyas. ‘This is Yoga’ means ‘this is uniting with the Paramatma’.

How can you be a Yogi if you have not offered up all resolves and desires to the Lord? Sankalpa (resolve) means, ‘the father of Kama (desire)’. It is a well-

known fact that the father of Kama is called Sankalpa. In the Mahabharata, there is a Manki Gita. Don't think that it refers to a monkey! This is a word from the Sanskrit language; it is not from the English language. In the Manki Gita, the person throws a challenge to Kama –

काम जानामि ते मूलं संकल्पात्किल जायते।

न त्वां संकल्पयिष्यामि ते न मे भविष्यति।।

( शान्तिपर्व १७७.२५)

*Kaama jaanaami te`moolm sankalpaatkila jaayate`*,

*Na tvaam sankalpayishyaami te`me`bhavishyati.*

(Mahabharata, Shantiparva, 177. 25)

“Hey, you – Kama! I know your roots.”

“What nonsense!” replied Kama. “How can you know my roots?”

संकल्पात्किल जायते “*Sankalpaatkila jaayate`* - you have been created from संकल्प *sankalpa*. When there is a conviction about the excellence of some object, then the desire to procure it is born. So, I will tear out your roots, and throw them away – न त्वां संकल्पयिष्यामि ते न मे भविष्यति *na tvaam sankalpayishyaami te`na me`bhavishyati.*”

“How can you manage to do that?”

“I will do that by refusing to consider anything in this world to be good. If nothing seems good to me, how will there be any desire to obtain – or remove – anything?”

So, the Yogi is the one who doesn't bother to eliminate desire. It is the root of desire which he digs out and discards. Even if a man takes the vows of renunciation, he is not a Sanyasi until he gives up all desires completely. If a Sanyasi is filled with resolves for undertaking activities, and achieving much worldly good through his numerous disciples – well, the Missionary style is not the way of the true renunciate. The Christian priests are like the priests who undertake rites and rituals of worship for a fee. If our ritualistic priests were to organize themselves, they are capable of protecting Hinduism and spreading it. The Dharma of the Christian priests is the same as our ritualistic priests. That is not the Sanyas Dharma. Sanyas is not for undertaking the kind of work done by the missionaries. The activities of the Brahmins and Purohits are like the activities of the Christian priests. They guide people according to the tenets of their Sects. The purpose of Sanyas is to dissolve the apparent – व्यक्त *vyakta* – separate entities into the universal being – अव्यक्त *avyakta*, and then give up both the व्यक्त *vyakta* and the अव्यक्त *avyakta*. The apparent is the imperceptible, and the imperceptible is the apparent. The Sanyasi, therefore, gives up both, because if the apparent is retained, it will become imperceptible; and if the imperceptible remains, it will dissolve into that which is apparent. The व्यक्त *vyakta* will die, and merge into the अव्यक्त *avyakta*, and the अव्यक्त *avyakta* will be created and become व्यक्त *vyakta*. So, the person who detaches himself from both the dying



and the born, and sits established in his own Self, is called a Sanyasi. Nobody can be a Yogi until he gives up all Sankalpas.

Now note the point stated here. This is the principle of the Gita, and those who are committed to rituals have no answer to this.

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते।

योगारूढस्य तस्यैव शमः कारणमुच्यते॥ (३)

*Aarurukshormune`ryogam karma kaaranamuchyate`*,

*Yogaaroodhasya tasyaiva shamah kaaranamuchyate`*. (3)

The Lord has explained the divisions of प्रवृत्ति *pravritti* (activity) and निवृत्ति *nivritti* (repose). If a Muni (ascetic) wants to rise on the path of Yoga – if he wants to be योगारूढ *yogaaroodha* – then activity is the right path for him. To reach the summit of Yoga, you have to climb up the ladder by stepping on one rung after another, in the order of the सप्तभूमिका *saptabhoomikaa* – the seven levels. To be a Yogaroodha, it is necessary to follow the stipulated order of activity. Whether you ride a cycle, or a motor car, or an air plane – if you wish to ascend, you need movement. But, what when you reach the destination? योगारूढस्य तस्यैव *Yogaaroodhasya tasyaiva* – there is a possibility of falling, because the comfort of action will no longer be with you. You will have to accept the presence of a body and the senses, when you fall. Then you will have to accept शमः ‘*shamah*’ – which means निवृत्ति संन्यास *nivritti-sannyasa*. Once you reach the summit, your साधन *saadhana* (endeavor for spiritual progress) becomes निवृत्ति *nivritti* – total repose. This is the division of *pravritti* and *nivritti*. When you wish to obtain something, you have to start working to get it. But having obtained the desired object, you can sit peacefully at home. You have to walk till you reach your home, but there is no need to walk further once you have reached.

This is how Karma Yoga and Sanyas Yoga are defined. No further definition is required. आरुरुक्षु *Aarurookshu* means the desire for आरोहण *aarohan* – ascending. If a higher level exists, you can work to attain it. However, if you are already at the highest level, and there is no other level higher than the one you are at, but still you insist that a higher, unseen level does exist, then that level exists only in your imagination. The consciousness which is inseparable from the forms of your imagination, is the कल्पनाकारावच्छिन्न चैतन्य *kalpanaakaaraavachchinna chaitanya*. It is the same as the कल्पिताकारावच्छिन्न चैतन्य *kalpitaakaaraavachchinna chaitanya* - the consciousness in the forms created by your imagination. It is not higher than you. It glimmers like a mirage in your consciousness as both the fabricated antahkaran, and the fabricated object of your senses. It is not for ascending to a level higher than your own. It is not for you to walk towards.

The question now is that when a person becomes Yogaroodha, and has no duties left to fulfill, then how can we recognize who is a Yogaroodha?

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते॥ (४)

*Yadaa hi ne`ndriyaarthe`shu na karmasvanushajjate`*,

*Sarvasankalpasanyasee yogaaroodhastadochyate`.* (4)

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते। ‘Yadaa hi ne`ndriyaarthe`shu’ – whenever your mind says, ‘I will eat the roti (unleavened bread) of this house every day; I should get only rotis made of flour, not of bejar (mixed grain),’ then you should understand that you are not yet a Yogaroodha. If you wish to see Rasaleela (Shri Krishna’s dance with the Gopis) every day, get perfume to smell, soft clothes to wear, praises to listen to, and music to hear, then you can take it that you are still engrossed in raga (attachment) and bhoga (luxuries). Raga means love, and raga means song and music. Similarly, bhoga means physical indulgence and tasty food. How can you be a Yogaroodha if you are not free from of the desire for luxuries, and continue to indulge your sense organs?

न कर्मस्वनुषज्जते ‘Na karmasvanushajjate`’ – the sense organs remain active. If you desire some indulgence every day, saying, “I have got attached to it,” then you are not a Yogaroodha. So, a person should not get attached to any physical comfort or pleasure. Listen to what you hear, see whatever happens, and touch what you are supposed to. Oh, it is not as though you go forth to touch something. It is the object which comes to touch you; tries to touch you. Nothing can touch you. None of the sense objects of the world have been able to see me till now. My essence is that which even the Ishwara has never seen. I have never been a दृश्य *drishya* (that which is seen) for the Ishwara. I have seen the Ishwara a thousand times, but He has never seen me. It is this साक्षी *saakshi* – the witness – which you see! दृग्मेव न तु दृश्यते *Drigge`vana tu drishyate`*. It is an illusion when you see the world as being real. It is the witness who sees this illusion; and the witness, Himself, cannot be seen by Himself. I have not seen my real Self, and nor has the Ishwara seen the real me. I am not seen by any, but I see all. I am seated in such a peephole that none can see me, although I look at all.

I sit behind the Ishwara and keep watching Him. The Ishwara does His work. I also keep looking at the Jeevas. They also continue with their activities. The Jeeva has much matter and machinery, with which he goes on working. But here? There is no attachment to any sensual indulgence or activity. All resolves have been given up completely. This is what is known as Yogaroodha, and निवृत्ति *nivritti* is desirable for the equipoised Yogi. Activity is not desirable for a Yogaroodha. The Lord has made ‘Yogaroodha’ a technical term. So, get ready to become a Yogaroodha. Prepare to exert yourself relentlessly till you achieve that level. Decide that you will climb on to Yoga, and you will press it down.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत्।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥ (५)

*Uddhare`daatmanaatamaanam naatmaanamavasaadaye`t,*

*Aatmaiva hyaatmano bandhuraatmaiva ripuraatmanah.* (5)

Don’t harbor the hope that someone else will pick you up and push you to a higher level, and make you a Yogaroodha. How could he push you up, unless he

was at a lower level? Why should you hope to get help from others? The Avadhoota Gita says – स्वयमेव तत्त्वं स्वयमेव बुद्धम् ‘svayame`va tattvam svayame`va buddham – you, yourself, are the Tattva, and you will have to understand this yourself.’ The knowledge of other people is of no use to you, nor will another’s effort help you to progress.

Look, Shri Haribabaji Maharaj once went to Achyut Muni, who was a Mahatma with great powers. Shri Haribabaji told him, “Maharaj, please shower me with Grace, so that my faith becomes unshakable.” According to Haribabaji, Achyut Muni was quite elderly at that time, and his body had become bent with old age. However, as soon as he heard Shri Haribabaji’s words, he sat up straight and said, “Hey, Hari! You are begging for Grace? Do you want to become a lazy fellow? Tell me – if I give you everything, what will you do?”

So, don’t become a beggar for Grace. Work for the salvation of your soul. That means, cast off the dirt and rubbish with which you have covered up your Self.

A Mahatma had told me that there was a temple of Shiva in a forest. Nobody ever went there. As a result, birds had built their nests close by. The Shivling was hidden beneath the straw, leaves and mud from the nests, and the droppings of the birds.

A gentleman came to that spot one day, and said, “I want to worship Shivji, but there is no Shivling here. Let us go and get a Shivling and establish it at this spot.

Just then a Mahatma came there and said, “You are a fool, if you want to bring a new Shivling to establish here. Just remove all the straw and leaves and droppings piled up here, and throw them away. Shivji is already established under all the rubbish.”

So, this is उद्धरेदात्मनात्मानम् ‘uddhare`daatmanaatmaanam’. You have covered yourself with bird droppings and rubbish of all kinds. You have never swept your antahkaran clean. Hence, you must undertake the cleaning up yourself.

नात्मानमवसादयेत् Naatmaananaavaasaadaye`t – don’t make yourself unhappy. Don’t fall into the grip of depression. You are your own friend – आत्मैव ह्यात्मनो बन्धुः aatmaiva hyaatmano bandhuh.

The women in Bengal use the word ‘bandhu’ to indicate their husband – ‘my chira-bandhu (eternal friend), my beloved!’ When the word ‘badhu’ is used for the wife, it is natural that the word ‘bandhu’ is used for the husband, because बध्नातीति बधुः badhnaateeti badhuh. The word ‘badhu’ also means ‘the one who bears weight’ – बहतीति बधुः bahateeti badhuh. The one who takes up the burden of the household is called the ‘badhu’. The one who bears the weight of her husband is called a ‘badhu’. The one who binds with her arms is the ‘badhu’. If there is any true friend or well-wisher, it is one’s Self. And, आत्मैव रिपुरात्मनः ‘aatmaiva ripuraatmanah’ – you are also your own enemy. A person is his own friend when he successfully attaches himself to his Self. His ego contracts, and

is freed from the bondage of the body and the senses. A person who achieves this becomes his own friend, his own brother, and his own beloved.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत्॥ (६)

*Bandhuraatmaatmanstasya ye `naatmaivaatmanaa jitah,*

*Anaatmanastu shatrutve `varte `taatmaiva shatruvat. (6)*

Similarly, a person who has not developed self control becomes his own enemy. Such a person tortures himself.

जितात्मनः प्रशान्तस्य परमात्मा समाहितः।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः॥ (७)

*Jitaatmanah prashaantasya paramaatmaa samaahitah,*

*Sheetoshnasukhadukhe `shu tathaa maanaapamaanayoh. (7)*

We were once going somewhere with Shri Udiyababaji Maharaj, when a dust storm came up suddenly. It became difficult to walk. Baba told us to sit down. We sat down. He told us to cover our faces with the चादर *chaadar* we had on our shoulder, and do bhajan. We sat there for about half an hour, doing bhajans. A little later, the storm passed off, and Baba told us to get up, and we walked on. So, we should not battle against the storms of life. We should sit quietly till they blow over.

जितात्मनः प्रशान्तस्य *Jitaatmanah prashaantasya*. The Lord is समाहित *samaahita* (seated in) the person who retains his tranquility regardless of superficial factors like heat, cold, happiness, sorrow, respect or insult. The Paramatma is not remote and unreachable.

A goldsmith once told his son, “My child, bring the gold which is kept in the cupboard.” The son went to the cupboard and looked for gold. He could not see it. He came back and said, “Father, there is no gold in the cupboard.” The goldsmith decided to go and see for himself. He went to the cupboard and saw the gold bangles and ear rings lying inside. “Son, see – this is all gold,” he said. The son knew that these ornaments were called bangles and ear rings, but he did not know that they were made of gold. That is why the child was unable to see the gold. To someone who knows gold, however, the bangles and ear rings are nothing but gold. The knowledgeable people do not see the form, or name of the object; they recognize the metal. Similarly, the person who knows the Tattva does not get deluded by the names and forms. He recognizes the stuff they are made of. त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी (श्वेताश्वर उप० ४.३) ‘*Tvam stree tvam pumaanasi tvam kumara uta vaa kumaaree*’ (*Shve`taashvara Upanishad 4. 3*). ब्रह्मैवेदं विश्वमिदं वरिष्ठम् (मूण्डक० २.२.१) ‘*Brahmaive`dam vishvamidam varishtam*’ (*Mundaka Upanishad 2. 2. 1*). सद् हीदं सर्वं चिद् हीदं सर्वम् (नृसिंह. उत्तर. ७) ‘*Sad heedam sarvam chid heedam sarvam*’ (*Nrasimha Uttara. 7*). When one attains the ability to recognize the matter, then there is nothing but the essence of the Brahman.

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ (८)

*Gnaanavignaanatriptaatmaa koothastho vijite`ndriyah,*

*Yukat itychate` yogee samaloshtaamakaanchanah. (8)*

Now see the characteristic of the Yogaroodha. He is ज्ञान तृप्तात्मा ‘*gnaana-triptaatmaa*’ (utterly content because of his Gnan); he is विज्ञान-तृप्तात्मा ‘*vignaana-triptaatmaa*’ (he experiences complete contentment). He feels content in all that he experiences.

A Bhakta, who was also a poet, saw a snake coming towards him.

भले बने हो लम्बकनाथ !

देख मौत का रूप धरे मैं नहीं उरूँगा तुमसे नाथ ॥

*Bhale`bane`ho lambakanaath,*

*De`kha mautkaa roopadhare`mein naheen daroongaa tumse`naath.*

“You look charming in the form of a snake, my Lord. You have donned this garb of death, but I know that it is You, and I am not afraid of You.”

All the knowledge is about the Paramatma. Vignan means आत्मानुभूति ‘*aatmaanubhooti*’ – the tangible experience of the Atma. This is according to the definition given in the eleventh Canto of the Shrimad Bhagwat. It says that Gnan is that, which – when established – establishes everything, and into which everything dissolves. Gnan illuminates everything that already exists, and everything is absorbed into it. Gnan is that, without which nothing else exists. That – in which अन्वय-व्यतिरेक *anvay-vyatire`ka* (the mutual relation of cause and effect, and their negation) occur, is Gnan. And Vignan is that – in which both the cause and the effect are imagined. There is no अन्वय-व्यतिरेक *anvay-vyatire`ka* in the Paramatma. This is merely a method for teaching children. अव्यावृतम् अननुगतम् *Avyaavritam ananugatam* – the Parabrahma Paramatma is neither व्यावृतम् *vyaavrita* (fragmented) within anything, nor is it अन्वित *anvit* (inherent) in anything. The possibility of being fragmented or dependent on any is ruled out by the fact that nothing else exists, except the Parabrahma Paramatma. Hence, duality does not exist, even for any kind of factor to be dependent on any other. Therefore, Vignan is that, in which there is no duality to make अन्वय-व्यतिरेक *anvay-vyatire`ka* possible. And, where अन्वय-व्यतिरेक *anvay-vyatire`ka* are possible because of the existence of the One, that is Gnan. Vignan is अद्वितीय *advitiya* (indivisible) and Gnan is one, single.

युक्त इत्युच्यते योगी *Yukta ityuchyate` yogee* – people have a very confused idea about Yogis. They say that only a person who sits with his backbone absolutely straight, and his eyes closed, can be called a Yogi. A Yogi would be one whose mind slumbers. Why do you call such a person a Yogi? Why don’t you call him a rock?

Do you want a rock, or do you want a Yogi? If it a Yogi you want, then the Gita says, युक्त इत्युच्यते योगी ‘*Yukta itychate` yogee*’ – a Yogi is one who is ‘yukta’ (yoked to the Lord). I am not objecting to the conditions described above. A time does come, during the spiritual development of a seeker, when his

condition is as described above; when he does not blink and his backbone does not bend. It is equally true that his mind is not awake to the external world. That, however, is merely a state of the चित्त *chitta* (the mental inclination). Dreams rise up and die, but life goes on. The state of Samadhi also comes within the dream state. I have seen Samadhi many times in my dreams. Please don't think this to be a false notion. My Samadhi is not the unknown Samadhi. If the Samadhi is अज्ञात *agnaat* (unknown), how can its बाध *baadha* (negation) be possible? It is not possible to negate the unknown; only that which is known can be negated. Samadhi occurs in the short span of time which comes in-between the end of one inclination, and the beginning of another. If this didn't happen, and if a glimpse of this was not given to us, then how could be possible for us to negate it, saying that it is only something which comes and goes? The Vedantis should not try to avoid Samadhi. They should say, "Yes, Samadhi visits my house quite often, but I have not told her to become my disciple and stay permanently. She comes and goes, but I do not show her any respect." So, what are the Yogis like? They are समलोष्टाश्म काञ्चनः *'samalotaashmakaaanchanah'*. They see a clod of earth, a stone, and a piece of gold, but they have no urge to use the clay for farming, or use the stone to throw at someone, or to sell the gold to earn some money. They are equally indifferent to all three items. The gold, stone, and earth seen in a dream are merely imagined. They have no intrinsic value.

सुहृन् मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु।  
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते॥ (९)

*Suhrin mitraaryudaaseenamadyasthadve'shyabandhushu,*  
*Saadhushvapi cha paape'shu samabuddhirvishishyate'. (9)*

विशिष्यते *Vishishyate* is repeated here. What is this? The equality of earth, stone and gold were explained first. The equality of the Brahmin, cow, elephant, dog and low caste man was explained earlier. Now the Lord says that the Karmas of people are different, and the behavior of each individual is separate. Someone's behavior is that of a friend who wishes us well; and we behave very nicely with someone, and prove our friendship. If someone is our enemy, he will always be waiting for an opportunity to harm us in some way.

Their behavior does not matter – whether it is that of a friend, or one of indifference. The उदासीन *udaaseena* (aloof) behavior is an attitude of total unconcern. It is like the unconcern of a man sitting on a high hill, unaffected by what lies in the valley below. There may be a sewer or a stream of fresh water; or there may be pigs or elephants wandering about. The man has no connection with them. उदासीन *Udaaseen* means 'be seated in a slightly elevated position' – उद् *ud* means the Brahman, who is the highest of all; and the one who is आसीन *aaseena* (seated) on it, is उदासीन *udaaseena*. ऊर्ध्वमूलमधः शाखा *Oordhvamoolamadhaah shaakhaa* (the tree of the world, as described in the fifteenth chapter) is also the same. The world is the seat of the Brahman, but it

is not the highest level of the Brahman. It is the person who sits on the seat of the Brahman who is उदासीन *udaaseen* – or aloof – from the world.

मध्यस्थद्वेष्यबन्धुषु *Madhyasthadve'shyabandhushu* – someone becomes a mediator between two people who have a dispute. Someone does something which arouses hatred. There are some who turn out to be our friend or brother. Some are noble and some are sinful. Let people be what they are. You should only – समबुद्धिर्विशिष्यते *samabuddhirvishishyate* – see the factor which is common in all. It is not necessary to see the raga or ragini, or the pada. The important factor (in music) is that the 'sama' (sama is the first beat in the rhythm, and sama also means equal) should be correct. If the sama is applied correctly in the music, we are not bothered whether the raga (raga can mean either a tune, or it can mean attachment) is Bharavi, or Kedara. You can play any raga you feel like – it can be the Malkaunsa, or it can be the Dhanakshari. I am not bothered about the raga-ragini, but the sama should be accurate. Everything is fine if the sama is correct. समबुद्धिर्विशिष्यते *Samabuddhirvishishyate* means that the thinking should be balanced and impartial. There should be no consideration to tilt the scales. The Yogi's outlook is equanimity regarding items, and castes, or species. A Yogi sees a पापी *paapi* (sinner) and a पुण्यात्मा *punyaatmaa* (person with spiritual merit) with equal goodwill. He does not differentiate between relatives, friends, and enemies. And, इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः *ihaiva tairjitah sargo ye'shaam saamyeh`sthitam manah* – he considers the entire creation of the world with equal goodwill.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।

एकांकी यतचित्तात्मा निराशीरपरिग्रहः ॥ (१०)

*Yogee yunjeeta satatamatmaanam rahasi sthitah,*

*E`kaaki yatachittaatmaa niraasheeraparigrahaah. (10)*

Now, योगी युञ्जीत *yogee yunjeeta* means that the Yogi should continue to practice Yoga. He should do constant योगाभ्यास *yogaasbhyaasa*. Who should be yoked to? Should he get attached to that from which he has been separated? No, no! You have attached yourself to what you should not get attached with. You have cultivated a friendship with the imaginary ghosts in the cremation grounds. So – आत्मानं युञ्जीत *aatmaanam yunjeeta* – do Yoga with your Self. Think about your Self. It is not परं युञ्जीत *param yunjeeta* here; it is आत्मानं युञ्जीत *aatmaanam yunjeeta*.

आत्मानं युञ्जीत (मैत्री उप० ६.३) *Aatmaanam yunjeeta (Maitri Upanishad 6.3)* is a Shruti which means 'get attached with your own Self'. Explaining the method for doing this, the Lord says, रहसि स्थितः '*Rahasi sthitah*' meaning that Yoga should be done in solitude. एकांकी *E`kaaki* means that you should not have any assistant with you. It is not desirable that you tell a servant or disciple, "Get भिक्षा *bhikshaa* (begged food) for me. I will do Yoga." "Get water for me to drink. I will do Yoga." "Sweep the floor. I will do Yoga." Such helpers should not be kept for your convenience, otherwise it becomes पराश्रय *paraashraya* –

dependence on another. एकाकी *E'kaaki* means without anyone else's support. These days, people say, 'Grihasthaji, I am doing Yogabhyasa. You please bring food for me every day, on time, The food should be रस्याः स्निग्धाः स्थिरा हृद्याः *rasyaah snigdhaa, sthira hridyaah* (Gita 17. 8), because Yogabhyasa dries the body. Hence, some ghee (rarified butter) and milk should definitely be a part of the daily diet. How is it possible to do Yogabhyasa without milk and ghee?" This is not how Yoga is done. एकाकी *E'kaaki* and रहसि स्थितः *rahasi sthitah* indicate that you should stay alone, and not be seen by others. यतचित्तात्मा *Yatachittaatmaa* – a Yogi needs to have his mind, senses, and body under control.

निराशी *Niraashee* means, 'don't expect anything from anyone.' Five or six people would sit near me every day to do japa (a fixed quantity of chanting). They had nothing with them. Some did ten thousand japas, some did fifteen thousand. Some have become great Mahatmas now, highly respected in society, and are Heads of various institutions. I have remained the same. I used to ask them, as they did their japa, "What do you feel?" They would tell me, "While doing japa today, I thought that it would be nice if someone came and gave me some almonds and raisins, since I have nothing to eat." You will be amazed to know that someone or another would indeed come, bringing almonds and raisins for them. However, this is not proper for a Yogi. Hence, निराशी *nirashee* – do not have hope that it would be nice if someone were to bring something for you.

Very well, my brother, we will not have any such hope. However, what should we do, if we already have some things with us? What is the harm if we put something in our mouth, when our throat gets parched due to doing प्राणायाम *praanaayaama* (breath control exercises)?

The Lord says, "No. अपरिग्रहः *Aparigraha*. Have no possessions. Don't keep anything you have gathered."

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।  
 नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥  
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।  
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ (११)

*Shuchau de'she` pratishthaapya sthiramaanamaatmanah,*  
*Naatyuchritam naatineecham chailaajinakushottaram.*  
*Tatraikaagram manah kritvaa yatachitte`ndriyakriyah,*  
*Upavishyaasane`yunjyaadyogamaatmavishuddhaye`. (11, 12)*

शुचौ देशे प्रतिष्ठाप्य *Shuchau de'she` pratishthaapya* – a place of purity is needed, for doing Yoga, because even places have the संस्कार *sanskaras* (subtle impressions) of thoughts and emotions. If you sit for meditation in a slaughter house, then the subtle atoms and molecules which are filled with violence will affect your mind. Vibrations of violence will influence your emotions. So, it is important that the place should be pure.

The आसन *asana* (mat) on which you sit, should be your own; not borrowed from another Sadhu. It should be आत्मनः *aatmanah* – your own, and you should use



the same asana to sit on for your daily meditation. स्थिरम् '*Sthitam*' means that the asana should have a fixed place, not moved around. You should do its प्राण-प्रतिष्ठा *prana-pratishtha* (invoking the divine spirit into the asana), inviting the Devtas (demigods) to come into it, saying, "Oh, Devta, please come and be seated on the asana, and remain pure." The asana should be placed permanently in one suitable place.

नात्युच्छ्रितं नातिनीचम् *Naanyuchritam naatineecham* – now the समता *samataa* factor begins. This means that the asana should not be uneven and lumpy. If it is too low, there is a possibility of its getting wet with water. If it is too high, there is a chance of your falling off. The asana, therefore, should be even, and at a nominal height. Actually, it is only to indicate the importance of equanimity and balance, that नात्युच्छ्रितं नातिनीचम् *naatyuchritam naatineecham*, चैलाजिन-कुशोत्तरम् *chailaajina-kushottaram* – meaning that a cotton asana should be placed on the ground first, and 'ajin' placed on that, is explained. Ajin means a deer skin.

I will clarify one point for you. According to the scriptures, the deer skin, or tiger skin, is appropriate for sitting on, when doing meditation or bhajan. However, it is forbidden to sit on either, when you eat, or sleep. The deer skin has no innate purity. Its purity lies in its proper usage only. Hence, it is pure only so far as it is used as per the recommendations of the scriptures. Its purity lies in its utility; it is not intrinsic. This fact is not understood by those who have not been given a traditional upbringing in keeping with the Shastras. They think that the deer skin is pure, and suited for all activities.

Look, this sixth chapter of the Gita is its root; it is the seed. A seed becomes moist before it sprouts, and two little sepals grow out of it at first. The sixth chapter of the Gita also contains two sepals – the Sankhya buddhi and the Yoga buddhi.

If your buddhi (intellect) is purified by a thorough study of the different philosophies, it will be कर्तृ-प्रधान *kartri-pradhaana* (action oriented). It will be inclined towards Yoga. And if your intellect is focused on the matter, it will be inclined towards Sankhya. The intellect, however, is essential.

The Gita is a literary composition which gives paramount importance to the intellect. It will always be accorded respect – not only in the twentieth century, but also in the twenty first and twenty second centuries, and even after that – for as long as the world contains intelligent people. It is a different matter, if a time comes when there are only fools left in the world! If that ever happens, then – as per the Gita, स कालेनेह महता योगो नष्टः परन्तप (४.२) '*Sa kaale`ne`ha mahataa yogo nastah parantapah*' (4. 2) – Shri Krishna will manifest again, and reintroduce the Gita-gnan. So, this is a book for the intellectuals. A person who refuses to accept the Gita is obviously not inclined towards intelligence. He is a fool.

Arjuna's first question was with regard to Karma. Within Karma come the श्रौत कर्म *Shraut Karmas* – which pertain to the fire sacrifice and other rituals in the scriptures; the स्मार्त कर्म *Smaarta Karmas* – which pertain to the Smritis, or codes

of law; and the पशु-याग कर्म *Pashu-yaaga Karmas* – which are the animal sacrifices, etc. Cruel karmas like the pashu-yaga are ruled out by the statement that only a person who is free of worldly desires is eligible for Yoga or Sankhya. In elaborating upon the need to work, the Lord says that we should definitely work, but He does not want cruel activities like animal sacrifice. This is the amendment made by the Lord, in the कर्म-मीमांसा *Karma-meemaansaa* (the philosophy of Karma). Another factor of Karma mimansa is that it is not the Ishwara who bestows the fruits of the Karmas; it is the Apurva created by the Karma that bestows the fruit. In the fourth chapter of the Gita, however, it is stated that the Lord protects Dharma, comes periodically in an Avatar, and also bestows the fruits. Hence, the Gita does not accept that the bestower of the fruit of the Karma can be any other than the Ishwara.

The fifth chapter explains how equanimity is achieved through आत्मचिन्तन *aatmachintan* (meditating upon the Atma) and आत्माकार-वृत्ति *aatmaakaara-vritti* (remembering that everything is the Atma). The shortcomings of the Patanjalyoga (the Yoga prescribed by the Sage Patanali) are described in the sixth chapter. In the seventh chapter, the Lord first describes the shortcomings of Sankhya Yoga, and then connects the philosophy of the Gita to the philosophy of Vedanta. I will tell you what the message of each chapter is, because all the characteristics are meaningful. We have to understand what is being taught, which improvements are being made in our thinking, and which are the unclean factors in our subconscious which need to be removed. All the characteristics are indications given to us to help us obtain this knowledge.

Now, let us have a look at the Yoga Darshan (of Patanjali) first. Madhusudan Saraswati has placed the entire Yoga Darshan, along with his own commentary on it, within his commentary of the sixth chapter of the Gita. I am just giving you a glimpse of it. Do you interact with others or not? If you do, then you should observe the five Yamas (restraints), which are सत्य *satya* (truthfulness), अहिंसा *ahimsaa* (non-violence), अस्तेय *aste'ya* (not coveting anything that belongs to another), ब्रह्मचर्य *brahmacharya* (celibacy), and अपरिग्रह *aparigraha* (non-hoarding). In your interaction with your family, you should observe the five Niyamas (self imposed rules), which are तपस्या *tapasyaa* (asceticism), शौच *shaucha* (cleanliness), स्वाध्याय *svaadhyaya* (study of scriptures), सन्तोष *santosh* (contentment), and ईश्वर-प्रणिधान *Ishwara praanidhaana* (submitting to the will of the Ishwara). Your interaction with others should not lack satya, ahimsa, etc; and your personal life should not lack tapasya, shauch, santosh, Ishwar pranidhan and tapasya.

See how the Yoga moved from the external to the internal life. Physical effort should predominantly be doing asanas (Yogic postures). This takes your interaction towards your own effort. Next comes the slowing down of the breathing, by doing प्राणायाम *praanaayaama* (breath control exercises). After this, is प्रत्याहार *pratyahaara*, which means not permitting mental or physical

indulgence of the senses. Then comes धारणा *dhaaranaa* – focusing the mind on one subject. To hold the mind on one subject is called ध्यान *dhyana* (meditation), and to keep it immersed fully in one subject, is the सम्प्रज्ञात समाधि ‘*Sampragnyaat Samaadhi*’. असम्प्रज्ञात समाधि ‘*Asampragnyaat Samaadhi*’ is when everything except the unattached witness is blanked out of the conscious mind, and the कार्य *kaarya* (effect) is immersed into the कारण *kaarana* (cause). The witness (Atma) remains in its pristine state.

I have briefly mentioned the steps, starting from the Yama-niyama, and leading up to Samadhi, and the experience of the essence of the witness. Now, go through the order once again, and see. For Yogabhyasa, you should have your own asana. Make up your mind that the purpose of this asana is Yogabhyasa. It is not to be used for sitting on when you eat, or lie down on and sleep. It is only for Yogabhyasa. A deer skin asana is useful for Yogabhyasa, but is not suitable for Vaishnavas (who worship the Brahman as Vishnu) to do bhajan on. Nor is it suitable to sit on at meals, or for sleeping. People decorate their houses with deer heads and tiger heads, but this is not right for Yogabhyasa. The deer skin is recommended only to ensure that the inner power created by Yogabhyasa has no scope to become अधोमुखी *adhomukhee* (go in a lowly direction); and it becomes ऊर्ध्वमुखी *oordhvamukhee* (goes upwards). Its only purpose is to block the power for taking a degrading direction. It is not necessary that a person who practices Yogabhyasa should sit on a deer skin when he thinks about Vedanta, or attends a conference.

The asana should be neither too low, nor too high, and it should be even. If it is a कुशासन *kushaasana* (made of grass), it involved Karma; and if it is deer skin, then it is covered with Shakti (power). चैल *Chaila* is mentioned next. Chaila means a soft cloth. This should also be even and smooth.

A mental equanimity is essential for Yogabhyasa. तत्रैकाग्रं मनः कृत्वा ‘*tatraikaagram manah kritvaa*’ – the mind should be एकाग्र *e’kaagra* (single pointed and sharp); focused on one point. अग्र *Agra* means point. The mind should move towards its own particular goal. एकाग्रता *E’kaagrataa* does not mean an aimless mind. बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः (कठो० उप० १.३.१२) ‘*Drishyate tvagrayaa buddhyaa sookshmayaa sookshmadarshibhih*’ (*Katha Upanishad 1. 3. 12*). तत्रैकाग्रं मनः कृत्वा ‘*Tatraikaagram manah kritvaa*’ – the अग्रया *agrayaa* (leading) intellect should be so sharp that it can penetrate the subtlest of topics.

यतचित्तेन्द्रियक्रियः ‘*Yatachitte`ndriyakriyah*’ – four factors must be kept in mind. One is संकल्प *sankalpa* (resolve), the second is विकल्प *vikalpa* (uncertainty), the third is निश्चय *nishchaya* (resolution) and the fourth is अहंक्रिया *ahamkriti* (I will do it). All four are definitely required. The senses should not be restless, and the body should be kept still. Don’t shake when you do Yogabhyasa. The body also needs to be motionless and balanced in a stable way.

Now, why should you do Yoga? आत्मविशुद्धये ‘Aatmavishuddhaye’. You should do Yoga to purify yourself. आत्मविशुद्धये Aatmavishuddhaye` means that the Atma has got mixed up with the अनात्मा *anaatmaa*, and become adulterated. These days, kesaari (a lentil) is mixed with arhar (another, more expensive lentil), and kesaari seeds are powdered and mixed with gram flour. Adulteration has reached such levels that powdered horse dung is mixed with powdered mixed spices like chillis and coriander seeds. In the same way, आत्म-विशुद्धये *aatma-vishuddhaye*` means, ‘to separate the Atma from the dung of inanimate matter with which it has got mixed.’ Whether you want to take your intellect into Karma Yoga, or whether you wish to apply it to Sankhya Yoga, or whether you want to make it a Yoga-buddhi (attached to the Lord) or Sankhya-buddhi (discrimination) – it is imperative that the intellect be purified first. If your intellect is not pure, and if it is still mixed up with desires, then you will not be able to obtain the true Gnan of Sankhya, and nor will your Karma-Yoga be unsullied. Hence, आत्मविशुद्धये *aatmavishuddhaye*` means that the pristine Atma should be separated from the impurities; your intellect must be purified. Now, let us proceed –

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ (१३)

*Samam kaayashirogreevam dhaarayannachalam sthirah,*

*Sampre`kshya naasikaagram svam dishashchaanavalokayan. (13)*

Look – this is the Yoga of ‘samataa’ – equanimity. Keep it separated from the Patanjalyoga. That Yoga separates विक्लेश *vikshe`pa* (disturbance) from Samadhi; and places you in a Samadhi which has no disturbance. The Yoga of Shri Krishna, however, does not remove you from the interaction with the world. It is a Yoga which is done on the battlefield.

So, the Lord said, “Prepare your intellect, and then go forth to battle.” “Prepare the intellect and then go into Samadhi.” “Prepare the intellect and then apply it to Vedanta.” Your instrument should be efficient. If the nozzle of your gun is dirty and rusty, then the bullet will not even come out. It will get stuck in the dirt in the nozzle. The buddhi is the gun’s nozzle. You can aim it at Sankhya, or you can aim it at Yoga, but it should be absolutely clean.

समं कायशिरोग्रीवम् ‘*Samam kaayashirogreevam*’ means that the body, head, and neck should all be in a straight line, evenly balanced. You should check with a taut string held beside your body, and make sure that the body, head and neck are straight. This is the way bricklayers check whether a wall is perfectly straight. Keep a pea on your head when you sit. It will not roll off, if your body, neck and head are in a straight line. However, you will have to use some other method if you have no hair!

There was a Mahatma with matted locks. He sat still for so long that birds build a nest in his hair. These days, ladies are able to place a lota (vessel with a rounded bottom), or glass, in their hair.

धारयन्नचलं स्थिरः ‘*Dhaarayannachalam sthiram*’ means that the body should not be restless. You should sit absolutely still.

संप्रेक्ष्य नासिकाग्रं स्वं ‘*Samre`kshya naasikaagram svam*’ – look straight ahead, between the eyebrows, is the meaning given in the सम्प्रदाय *sampradaaya* (the sect of Patanjali). नासिकाग्रं *Naasikaagram* means the point where the nose begins. नासिकाग्रं भ्रुवोर्मध्ये यत्र वाराणसी पुरी *Naasikaagram bhruvormadhye` yatra vaaraanasee puree* – the point between the eyebrows is called ‘naasikagra’. This is the location of the Varanasi Puri. A person who dies in Varanasi is liberated – वाराणसी भ्रुवोर्मध्ये *vaaraanasee bhruvormadhye`* - this is the great reputation of the city of Varanasi.

दिशश्चानवलोकयन् ‘*Dishashchaanavalokayan*’ – it is not proper to look to your left and right, when you sit down to do Yoga. अनवलोकयन् ‘*Anavalokaayan*’ means that you should not look all round, in the East-West-North-South directions. In one of the books on Tantra, Bhairavji (a devotee of Shiva) has said, “Listen, Bhairavi, you will enter into a Samadhi if you keep the pupil of your eye steady and unmoving.” The eye’s pupil should be fixed on one spot. In just one moment, you will find that your mind is less restless. If you tell me to stop the discourse in just one minute, I can do so. As soon as the pupil is arrested, the mind will be arrested too.

This Samadhi, however, is not the Samadhi of the Ritvij (a priest who undertakes ritualistic worship for others), because the Yogi is एकाकी ‘*e`kaaki*’; he doesn’t have a dozen and half assistants. अष्टादशोक्तमवरं येषु कर्म (मुण्डक उप० १.२.७) ‘*Ashtaadashoktaramavaram ye`shu karma*’ (*Mundaka Upanishad* I. 2. 7) is not the case here. This is not ‘with the eighteen’; it is एकाकी ‘*e`kaaki*’. It is निराशीरपरिग्रह ‘*niraasheerarigraha*’ – there is no desire to obtain Heaven, and there is no accumulation of objects. अपरिग्रह ‘*Aparigraha*’ means that there is no material offering of any kind, and निराशी ‘*niraashee*’ means that there is no wish to attain Heaven. Therefore, this has to be separate from the Ritvijs.

प्रशान्तात्मा विगतभीब्रह्मचारिव्रते स्थितः ।

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ (१४)

*Prashaantaamaa vigatabheerbrahmachaarivrate` sthitah,*

*Manah samyamya machchitto yukta aaseeta matparah. (14)*

प्रशान्तात्मा *Prashaantaatmaa*. Sometimes, you do the Mayurasana (peacock posture), sometimes the Sarpasana (posture of the snake), sometimes the Ushtrasana (posture of the camel), and sometimes, the Gardabhasana (the posture of the donkey). This Jeeva has been accepting eighty four lakhs (eight million four hundred thousand) forms, and these have left residual Sanskaras (subtle impressions) on your mind. The asanas are not eighty four – they are eighty four lakhs, Sir! If a school teacher makes a child a मुर्गा ‘*murgaa*’ (murga means a cock, and the word is used to indicate a dunce), he comes home and

cries, that his Master made a murga of him. However, the Jeeva here knowingly makes a murga of himself!

Actually, the Gita accepts the validity of the Sanskaras of past lives. The Lord tells us to sit on an asana which will quieten the body, mind, and intellect. The asana used to purify the intellect is not one of the asanas (Yogic postures) used for physical exercises. The result of this asana is not the development of the bones, muscles and skin; it is the development of the antahkaran. There is a popular Yogiraj who currently enjoys a great name abroad. I once tried to explain to him, that it is not योगः चित्तनिरोधः ‘*Yogah chittanirrodha*’, it is actually, चित्त-वृत्तिनिरोधः ‘*chitta-vrittinirrodha*’. “Yoga is not the blocking of the chitta (awareness); it is the blocking of the चित्त-वृत्ति *chitta-vrittis* (the wayward tendencies of the mind).” Yogiraj listened to me in silence for a while, and then said, “Maharaj, I have been giving Yoga lessons for such a long time, but until now, I never knew the difference between chitta and chitta-vritti.” This is the state of today’s Yogirajs! Oh, my brother, Yoga is not to cut off and throw away your hand; it is to stop your hand from moving restlessly. The chitta is like the hand, and vritti means behavior – the way it moves. The meaning of चित्तवृत्तिनिरोध ‘*chittavrittinirrodha*’ is that you should not use the tongs of the chitta to catch some sense object. The use of the tongs must be discontinued when you sit for Yoga.

विगतभीः ‘*Vigatabheeh*’ – you sit for Samadhi, but feel afraid that a snake may come and bite you, or a tiger may come and devour you, or an enemy come and hit you with a stick. How can you enter a Samadhi under such circumstances? You must push away all fear, and sit fearlessly.

ब्रह्मचारिव्रते स्थितः ‘*Brahmachaarivrate sthitah*’ – well, my brother, you don’t have to believe that the Lord refers to a Sanyasi! What can I say? This Yogi is एकाकी *e’kaaki*, निराशी *niraashee*, अपरिग्रही *aparigrahi*, and, if you still insist that it refers to a Grihastha, I will accept what you say! However, you do accept ब्रह्मचारिव्रते ‘*brahmachaarivrate*’, don’t you? Then why do you quarrel over it?

मनः संयम्य ‘*Manah samyamya*’ – the Yogi should get a firm hold on the reins of his mind. According to the Yoga Shastras, संयम्य *samyam* means धारणा ‘*dhaaranaa*, ध्यान *dhyaana*, समाधि *samadhi*’ The Yogi should attach his mind on one place, one point of time, and one object. But, which object? The entire concept is changed totally! This is not possible in Hatha Yoga (austerity imposing physical hardships) or Laya Yoga (annihilating awareness of the world). What is to be done, then?

मच्चित्तः *Machchitah* – the chitta should be on the Paramatma, and yukta means that you should be vigilant. It is not proper that a person does something disgraceful or sinful, and sits for Yogabhyasa immediately after. In such a situation, his heartbeat will be rapid and tumultuous. He will be in dread of the Police, and the social repercussions. Yogabhyasa can be successful if the person

is upright and ethical. A dishonest and unethical person cannot undertake Yogabhyasa successfully.

All right, my brother, what do you hope to gain by doing Yoga? Yoga involves some giving up of Sankalpa, or the fruits. The Lord says, मत्परः “*Matparah*” That means that your dependence should all be placed on the Lord. मत्परः ‘*Matparah*’ means that Shri Krishna is the Founder of this Yoga. He is the one who makes it possible, He is the fruit, and He is the one to bestow the fruit. You may call Him the Lord – Bhagwan; or you may call Him the Parameshwara. Have faith in Him; rely on Him.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।

शान्तिं निर्वाणपरमां सत्संस्थामधिगच्छति ॥ (१५)

*Yunjannaivam sadaatmaanam yogee niyatamaanasah,*

*Shaantim nirvaanaparamaam matsansthaamadhigachhati. (15)*

युञ्जन्नेव सदात्मानम् ‘*Yunjannaiva sadaatmaanam*’ is actually आत्मयोग *aatmayoga* (uniting with the Atma); it is not Yoga with any other. So, throw yourself into this Yoga, and control your mind. What will this achieve? When you attach your mind to the Paramatma, then the peace in Him will manifest in your heart.

शान्तिं निर्वाणपरमां मत्संस्थाम् अधिगच्छति ‘*Shantim nirvaanapramaam matsansthaam adhigachhati*’ – liberation is his pure essence. The lamp of vritti (inclination) burns with the oil of affection. Yoga is the dying out of the individual flame, and its merging into the limitless, unending flame.

The Lord now tells us about the obstacles in Yoga and also about the helpful factors.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ (१६)

*Naatyashnatastu yogosti na chaikaantamanashnatah,*

*Na chaati svapnasheelasya jaagrato naiva chaarjuna. (16)*

नात्यश्नस्तु योगोऽस्ति *Naatyashnatastu yogosti* – a person who overeats cannot do Yogabhyasa. Grain contains some intoxication. Barley, wheat, and grams all have a degree of intoxication. You will find it, when they are fermented. Hence, if you eat beyond a point, it will ultimately result in some intoxication. If you ask, “Suppose I stop eating?” then, the answer is, ‘No’. If you stop eating, the body will not get the energy it needs. So, you should eat enough to get the energy you need, but not enough to cause intoxication. न शं यया सा नशा ‘*Na sham yayaa saa nashaa*’ – there is no शान्ति *shaanti* (peace) in न *na*+ शा *shaa* (intoxication). Kabirdasji says –

नशा पीकर धरे ध्यान । गिरही होकर कथे ग्यान ॥

यति होकर कुटे भग । कहे कबीर ये तीनों ठग ॥

*Nasaa peekara dhare` dhyaana, girahee hokara kathe` gyaana,*

*Yati hokara koote` bhaga, kahe` kabeera ye` teeno thaga.*

So, my brother, there should be no intoxication, but you should have the energy you need. You should not sleep too much, otherwise lethargy, drowsiness, and

forgetfulness will increase. The stomach is enlarged when a person sleeps a great deal. If you say that you will not sleep at all, then drowsiness will overcome you when you sit to meditate. You will be unable to focus your mind. Your mind will be sluggish and confused. So, starving, overeating, too much sleep, and too little sleep are all obstacles in Yoga.

Now see the factors which are favorable –

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ (१७)

*Yuktaahaaravihaarasya yuktache`shtasya karmasu,*

*Yuktasvapnaavabodhasya yogo bhavati dukhahaa. (17)*

युक्ताहारविहारस्य *Yuktaahaaravihaarasya* –the diet and lifestyle of a Yogi should be yukta. Yukta means moderate. The Shrimad Bhagwat says, पथ्यं हितं मितम् ‘*pathyam hitam mitam*’. The food should be pathya (proper), hitam (beneficial), and mitam (moderate in quantity). The quantity should be adequate. It is not good to overeat, or eat too little spasmodically. There is one thing more. If you prepare the food yourself, let it be easy and quick to cook. It should not take hours to prepare. The Punjabis cooks a vegetable of mustard leaves, which takes six or seven hours to prepare. The people of South India start preparing their idli-dosa the previous day. The bread of the Kashmiris takes hours to rise. The preparation of daily food should not be a laborious, time consuming process. The Yogi should place some item like daliya or khichri (which are easy and quick to cook and digest) on the fire, and sit peacefully doing bhajans with joy, while the food is cooked. Otherwise the day will be spent in preparing your food; then when will you find the time to do Yoga? Meals should be easy, and quick to make – one should not waste time in cooking meals which involve a great deal of time and hard work. If it is a woman who does the cooking in the house, she should also finish her cooking quickly, and then retire and develop tranquility. It is not right that the poor lady has to spend all day in the kitchen, because this life is not for indulging the taste buds.

युक्तचेष्टस्य कर्मसु *Yuktache`shtasya karmasu* – one should never be idle. You should complete your duties, and then do Yoga. Go to sleep at the right time. Rising and sleeping should be a well set routine. Only then does योगो भवति दुःखहा ‘*yogo bhavati dukhahaa* – Yoga destroy sorrow. So, the Yoga should be such that your sorrow is destroyed.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ (१८)

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।

योगिनी यतचित्तस्य युञ्जतो योगमात्मनः ॥ (१९)

*Yadaa viniyatam chittamaatmanyevaavatishtate,*

*Nihsprihah sarvakaame`bhyo yukta ityuchate` tadaa.*

*Yathaa deepo nivaatastho ne`ngate` sopama smritaa,*

*Yogino yatachittasya yunjato yogamaatmanah. (18, 19)*



यदा विनियतं चित्तं *Yadaa viniyatam chittam* – now the Lord tells us about the stage which comes when you do Yoga. It is the अभ्युत्थान समाधि '*abhyuthaana samaadhi* – a Samadhi which is never broken is not acceptable to the Gita. Actually, the buddhi is purified by Samadhi, and the person is then able to absorb the knowledge of the Paramartha (highest goal). यदा '*Yadaa*' means 'in that state'. This state comes for a little while. यदा यस्मिन् काले विनियतं चित्तं विशेषेण नियतं संयतं एकाग्रताम् आपन्नं चित्तम् '*Yadaa yasmin kaale`viniyatam chittam vishe`shaman niyatam samyatam e`kaagra* (single pointed), and – आत्मनि एवावतिष्ठते '*aatmani e`vaavatishtate`*' – seated within the Self, and wandering in the outer world; and when it does not desire anything – is निस्पृहः सर्वकामेभ्यः '*nisprihah sarvakaame`bhyah*', there are no sensual desires – only then is Yoga possible. The word 'Kama' here indicates a desire for indulging the sense organs. कामन् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र - (मुण्डक. ३.२.२) '*Kaamaan yah kaamayate`manyamaanah sa kaamabhirjaayate` tatra tatra.*' (*Mundaka Upanishad 3. 2. 2*). कामना *Kaamanaa* (desire) is the kind of driver who drags you to someone's house. The force which drags you is desire. Suradasji says –

मेरो मन हरिजू हठ न तजै।

निसिदिन भ्रमत रहत गृहपसु ज्यों सिर पदत्रान बजै।।

*Me`ro mana harijoo hatha na tajai,*

*Nisidina bhramata rahata grahasu jyon sira padatraana bajai.*

'Wherever it wanders, my mind is battered and kicked. Wherever it goes, it is driven by Kama.' When a person becomes free of desire, has no wish for material comforts or luxuries, and when his chitta dwells peacefully within his Self, then he is called a 'yukta'. When people say 'he is yukta', it means, 'he is a Yogi'. One is युञ्जान '*yunjaana*' and the other is युक्त '*yukta*'. A person who tries to learn Yogabhyasa is युञ्जान *yujaana*, and a person who has achieved Yogabhyasa is called युक्त *yukta*. To explain what the mental inclination of a yukta is like, the Lord says, "Like the steady flame of a lamp which is set in a place where there is no breeze'. That is what the chitta of a yukta is like – यथा दीपो निवातस्थो नेङ्गते *yathaa deepa nivatastho ne`ngate`*. The flame is consuming the oil, but – नेङ्गते *ne`ngate`* - burns without flickering, and is not blown out.

यदा न लीयते चित्तं न च विक्षिप्यते पुनः।

अनिङ्गं अनाभासं सम्पन्नं ब्रह्म तत् तदा।। (माण्डूक्य कारिका ३.६)

*Yadaa na leeyate`chittam na cha vikshipyate`punah,*  
*Aninganam anaabhaasam sampannam brahma tat tadaa.*

(*Manduka Karika 3. 6*)

Look – if I were to tell all the Acharyas (Heads of different groups), taking their names turn by turn – that I am what they are, then all the Acharyas and their followers will take offence. Shankaracharya is the only one who has the quality,

that if you say, “Shivoham” (I am Shiva) before him, he will not mind at all, because he wants to be united with all of us.

Our Dadaguru (Guru’s Guru), Gaudapada, says, यदा न लीयते चित्तं “*Yadaa na leeyate`chittam`* – the flame of the chitta should not be extinguished. न च विशिष्यते पुनः ‘*Na cha vishikshapyate`punah`* – nor should it flicker. अनिङ्गन्म् *Aningam* – it should not even move within itself; there should be no अहं *aham* (subtle ego). सम्पन्नं ब्रह्म तत् तदा *Sampannam brahm tat tadaa* – this state of the mind is the Brahma. This state of the mind is the Brahman for the अपरमार्थदर्शी *aparamarthadarshi* (the one who does not see the Ishwara as the supreme goal); and for the परमार्थदर्शी *paramarthadarshi* (one who sees the Ishwara as the Supreme goal), nothing exists, but the Ishwara. Shankaracharya has made it absolutely clear that when the chitta of the *aparamarthadarshi* is as steady as this, then that chitta is called the Brahman.

लये सम्बोध्येत् चित्तं विक्षिप्तं शमयेत् पुनः ।

शकशायं विजानीयात् तम प्राप्तं न चाल्येत् ॥

*Laye` sambodhyaet`chittam vikshiptam shamaye`t punah,*  
*Sakashaayam vijaaneeyaata tamapraaptam na chaalye`t.*

This is the state of a Yogi’s chitta. A simile of the chitta is given next:

आत्मनः योगं युञ्जतः योगिनः यतचित्तस्य ।

योगिनः पुरुषस्य यद् यतं चित्तं तस्य ॥

*Aatmanah yogam yunjatah yoginah yatachittasya,*

*Yoginah purushasya yad yatam chittam tasya.*

This is not a simile of the Yogi – it is a simile of the Yogi’s chitta. A Yogi’s chitta is like a lamp which burns steadily. It is a नाटक दीप ‘*naataka deepa`* (a lamp on the stage). The Panchadashi has a description of a natak deep. A lamp burns on the stage. Dancers come on the stage, dance, and leave. Actors come, act out their drama, and depart. The stage is empty. The lamp, however, illuminates the stage when the dancers dance, the actors act, and when everyone has gone. This is why it is a नाटक *naatak* (drama) दीप *deepa* (lamp).

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ (२०)

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ (२१)

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।

यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ (२२)

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ (२३)

*Yatroparamate`chittam niruddham yogase`vayaa,*

*Yatra chaivaatmanaatmaanam pashyannaatmani tushyati.*

*Sukhamaatyantikam yattad buddhigraahyamateendriyam,*

*Ve`tti yatra na chaivaayam sthitashchalati tatvatah.*

*Yam labdhvaa chaaparam laabham manyate`naadhikam tatah,  
Yasmin sthito na dukhe`na gurunaapi vichaalyate`.  
Tam vidyaad dukhasanyogaviyogam yogasangitam,  
Sa nishchaye`na yuktavya yoganirvinache`tasaa. (20 – 23)*

It is my request to you, that if you apply your mind to this topic, you will be clear about the difference between the Yoga of the Yoga Darshan, and the Yoga of the Gita. Amongst all the Darshans (philosophies), the Vedanta Darshan is the only fully accurate and liberal representation; other Darshans only express their respective subjects. It is a different matter to represent your own subject. It is like saying, “Come to my shop! Come to my stall.” Each of the other Darshans has a different path. The Gita, however, says that the practice of Yoga results in the curtailing of mental inclinations and makes the person disinclined – उपरमते *uparamate`* - towards external matters. The mind starts looking at its own Self, and feels content in its own Self. आत्मना तुष्यति ‘*Aatmani tushyati*’ means that the mind does not get its satisfaction from food or women. आत्मना तुष्यति ‘*Aatmanaa tushyati*’ means that indulgence of sense organs – like the eyes, ears, etc. – are not the source of its satisfaction. And, आत्मानं पश्यन् ‘*aatmaanam pashyan*’ means that his contentment is not derived by seeing others – परं पश्यन् न तुष्यति ‘*param pashyan na tushyati*’. He is immersed in the supreme bliss within himself, by himself, and by seeing his Self.

सुखमात्यन्तिकं *Sukhamaatyantikam* – now, come – let us talk about सुख ‘*sukha*’ (happiness, or comfort). The Gita contains a strong analysis of sukha. You should keep in mind, that the Gita has shown that even भावशुद्धि *bhaavashuddhi* (purity of emotions), मनःप्रसाद *manaprassada* (inner tranquility and joyfulness), मौन *mauna* (maintaining silence as an asceticism), and ब्रह्मचर्य *brahmacharya* (celibacy or chastity) can be of the tamasik kind. There are three kinds of recommended asceticism – तपस्तत् त्रिविधं (१७.१४) ‘*tapastat trividham*’ (17. 14). Even the देव-द्विज-गुरु-प्राज्ञ (१७.१४) ‘*de`va-dvija-guru-praagnya*’ (17. 14) – worship of the Devtas, Brahmins, Guru and learned people – can be sattvik, rajasik, or tamasik. अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् (१७.१५) ‘*Anudve`gakaram vaakyam satyam priyahitam cha yat*’ (17. 15) – the prescription of asceticism in speech is that it should not cause agitation, it should adhere to the truth, and it should be palatable and endearing. This, too, can be any of the three kinds. So can मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः भावसंशुद्धि ‘*manah prassadah saumyatvam maunamaatmavinigraha bhaavasanshuddhi*’ (17. 16). This is the unique insight given by the Gita. Otherwise, people would merely repeat the words भाव संशुद्धि *bhaava sanshuddhi* and मनः प्रसादः *manah prassadah* without achieving anything! The Gita says that if the भाव-संशुद्धि *bhaava-sanshuddhi* is undertaken without faith, it becomes rajasik; and if the purity of emotion is connected with malpractice of any kind, then it becomes tamasik. Don’t give up your life using bhava-shuddhi as an excuse; use discrimination about what is worth dying for.

The Gita, my brother, is the speech of the Lord. It is Satya. The sukha given by sleep, indolence, and intoxication is tamas – filled with tamo-guna. Happiness and comfort can also be tamas. Such sukha, however, is not intellectual. It is निर्बुद्धि *nirbuddhi* (unthinking). The बुद्धि-ग्राह्य *buddhi-graahya* (absorbed by the intellect) sukha will not be tamas; and where happiness comes from sensual indulgence, it may be a kind of pleasure, but it will be राजसिक *raajasik* – of rajo-guna. And the sattvik sukha is the one which is motivated through practice and effort. It will have an intellect which is inclined towards the Atma. Look at this shloka of the Gita –

अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥ (१८.३६)

यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।

तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥ (१८.३७)

*Abhyaasaadramate` yatra dukhaantam cha nigachchati.*

(18. 36)

*Yattadagre` vishamiva parinaame` mritopamam,*

*Tatsukha saatvikam proktamaatmabuddhiprasaadajam.*

(18. 37)

I had written in one article, that you should not get engrossed in sukha derived from habit. This is a sukha which is obtained through personal effort, and it is a tamasik pleasure. Happiness which is born of an activity is fleeting. This annoyed a gentleman who happened to read this passage. “What is this you have written?” he demanded angrily. “You are cutting away years of our effort! This sukha is a प्रसाद *prasaada*; a fruit given for the offering of our efforts.” This gentleman was my senior by several generations. He was like my great grandfather. He had done extensive body building exercises in his younger days. When he grew old, and his body ached all over, he would ask us to walk on him. He would hand us a stick, telling us to use it to balance ourselves. Then he would lie on his stomach, and make us tread on his back, hips, and legs. That was the only way his pain was assuaged. His earlier sukha – born of habitual pushups – became the cause of his dukha (sorrow) in his later years. The days he was unable to do pushups, he would be restless all day. This is what is called अभ्यासजन्य सुख *abhyasajanya sukha* – happiness derived from habit. It results in laments if there is any disruption of the daily routine. To make yourself dependent upon any habit is not a sign of intelligence. Happiness derived from habit is not true happiness.

Sukha is आत्यन्तिक *aatyantik* – meaning, it is not broken by time. And, it is बुद्धि-ग्राह्य *buddhi-graahya* – meaning, it is not broken up by place. It is present along with the buddhi, it is present where there is proper understanding. True Sukha is neither in a place, nor is it tamasik. It is अतीन्द्रिय *ateendriya* (beyond the range of the senses). It is not dependent on any object; nor is it rajasik. The शब्द *shabda* (shabda means word; the word is the ultimate Truth) removes the quality of rajas from the rajasik sukha. It also separates real sukha from the pleasure

derived by association with sense objects. अतीन्द्रिय *Ateendriya* means निर्विषय *nirvishay* (without sense objects), and अत्यान्तिक *aatyantik* (extreme) means ‘that which is not derived from habit’. Real sukha is अनादि *anaadi* (without a beginning), अनन्त *anant* (endless), and स्वतःसिद्ध *svatasiddha* (self established). अत्यान्तिक *Aatyantik* is not broken up by Time; nor is it affected by habit. Buddhi-grahya is not a result of the prasada of the buddhi – it is not a state of intellectual ecstasy, or elation derived from some intellectual achievement. Hence, it is not tamas, divided by space, or unknown. The item is unknown and so we have become ignorant. All the unknown items in the world endeavor to keep us in constant ignorance. That is why, when एक विज्ञान *e’k vighnaan* (the science of One) achieves a state of सर्व विज्ञान *sarva vighnaan* (the science of everything), then neither does anything remain unknown, nor will we remain ignorant any more. Then, कस्मिन् विज्ञाते सर्वमिदं विज्ञातं भवति (मुण्डक० १.१.३) ‘*asmin vighnaate sarvamidam vighnaatam bhavati*’ (*Mundaka Upanishad 1. 1. 3*), the promise of the Upanishad will be fulfilled. And, it will be unshakable, because it is our own essence. There will be no situation which can separate us from our sukha.

I have a friend. He left his wife, and came to me. Then he started to lament, “Oh, my sukha has left me, and gone away.” If your happiness is thus kept in your son, wife, or wealth, then either you will have to leave them, or else they will leave you.

So, sukha should be of the kind which can never be parted from us. This is possible only when the sukha is the essence of the Atma. Then, it will be present everywhere, and in everyone. The real sukha will be the one which is effortless, and is experienced.

Now see what the superlative sukha described in the Gita is. It is a sukha greater than any other happiness or comfort – यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः (२२) *yum labdhvaa chaaparam laabham manyate naadhikam tatah* (22). May the Yogi excuse this statement! The anand (happiness) they experience is restricted to the third grade happiness experienced in the सम्प्रज्ञात समाधि *Sampragnyaat Samaadhi* (where the mind is focused on the abstract, without actually knowing the Atma fully). It is not present in the विवेक ख्याति *vive’k khyati* (the discrimination, for which Yoga is famous), nor is there any anand in the निर्विकल्प समाधि *Nirvikalpa Samaadhi* (where the mind is settled in utter peace). Nor is there any anand in the निर्बीज *Nirbeej* (seedless) Samadhi. Because, if the experience of happiness is present, then it will entail a भोक्ता *bhoktaa* (the one who enjoys), and a भोग्य *bhogyaa* (that which is enjoyed). In that case, the Atma will no longer be just the दृष्टि *drishti* (vision); it will not remain a द्रष्टा *drashtaa* (witness), and it will not remain असंग *asanga* (unattached) either. In that case, please tell me where does the Yoga Darshan have any basis for anand or sukha? Is this not a direct question? There is no mention in the Yoga Darshan, of sukha maintaining its

base. Neither in the असम्प्रज्ञात समाधि *Asampragnyaat Samaadhi*, nor in the निर्विकल्प समाधि *Nirvikalpa Samaadhi*, nor in any of the other kinds of Samadhi does sukha have a base. Anand plays its part only for the period that our sense organs are awake and alert, but unconnected to their objects. This is called आनन्दानुगत समाधि '*Aanandaanugata Samaadhi*'. Our sense organs are in a state of total contentment, without indulging in sense objects. What sukha is this? It is not the sukha of sensual indulgence! Anandanugat Samadhi is merely the detached peace of the senses, and nothing more. What I say is absolutely in keeping with the Yoga Darshan.

In the Gita, however, there is only sukha everywhere – सुखेन ब्रह्म-संस्पर्शम् अत्यन्तं सुखमश्नुते '*sukhe`na brahm-samsparsham atyantam sukhamashnute`*'. Is this name given in तदा द्रष्टुः स्वरूपेऽस्थानं (योगसूत्र १.३) '*Tadaa drastuh svaroope`vasthaanam`*' (*Yogasutra* 1. 3)? All right, is anand present in the Ishwara of the Yoga Darshan or not? If it is present, why does it lack the courage to announce its presence? They state that the Ishwara is untouched by क्लेश *kle`sha* (any kind of distress), but why don't they say that the Ishwara is परमानन्द स्वरूप *Paramaananda svarooopa* (the essence of supreme bliss)? Why do they speak only of अपरामृष्ट *aparaamrishta* (untouched)? This means that only if the Ishwara has anand, will there be a feeling of being the one who enjoys, and that which is enjoyed. It is not possible to establish a pristine witness, and total detachment. Therefore, my brother, our principle is not the Yoga Darshan; it is called the Bhagwat Gita.

Oh, my brother, go to Bengal, if you want to eat a rasgulla, and go to Punjab, if you want to eat a vada. Here, the condition is, यस्मिन् आत्यान्तिके बुद्धिग्राह्ये अतीन्द्रिवेदना युते सुखे स्थितः गुरुणापि दुःखेन न विचाल्यते '*yasmin aatyantike` buddhigraahye` ateendriyave`danaayute` sukhe` sthitah gurunaapi dukhe`na na vichaalyate`*' - meaning, 'not even the greatest misfortune can succeed in disturbing him'. Then, where is the question of the Yogi of the Gita being disturbed by trifling misfortunes? गुरुणापि '*Gurunaapi`*' means बृहस्पतिनापि '*vrihaspatinaapi`*'. Vrihaspati Maharaj is the Guru of the Devtas. Suppose he gathered all his disciples – Indra, Chandra, Varun, Kuber, and others – and said, "Come, let us make this Yogi unhappy". Then, Indra would say, "I will not allow the mind to function", and Surya (the Sun) would say, "I will not let the eyes see." The whole army of Devtas would try to make the Yogi miserable. The Yogi of the Gita, however, would remain unaffected by sorrow. Guru Vrihaspati would ultimately say, "Oh, it is foolish of you to think that you are happy. It is not proper to consider yourself the essence of bliss. I will utter a curse on you, if you hold on to this vanity." The Yogi of the Gita would reply, "Maharaj, if you wish to utter a curse on me, please do so. I cannot help but continue to experience happiness." Shakaracharyaji said, therefore, नहि श्रुतिशतमपि घटं पटयितुम् ईष्टे "*Nahi shrutishatamapi ghatam patayitum eeshte`*". The meaning of this is that if even a thousand Vedic mantras declare, "This is not a pot; it is a picture," they cannot

turn a pot into a picture. Not even the mantras of the Vedas can negate the truth of personal experience.

Very well. What if they speak of something which is in keeping with our experience?

तं विद्याद् दुःखसंयोग-वियोगं योगसंज्ञितम् ।

*Tam vidyaaddukha samyoga-viyogam yogasamgitam.*

The Gita shoots off one more bullet in this sentence. Does Yogabhyasa destroy all दुःख *dukha* (sorrow)? The answer is, 'No'. However, the words, यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते '*yasmin sthito na dukhe`na gurunaapi vichaalyate`*' show that there would be no question of anyone being disturbed by sorrow, if sorrow did not come at all. Hence, sorrow undoubtedly comes into a Yogi's life, too, but the special quality of a Yogi is that he is not swayed by it. It is not a characteristic of a Yogi to be unaware of sorrow. His characteristic is to be conscious of it without being shaken by it. Yoga does not prevent sorrow from rising in the mind. It is not as though the house, or hut, will never catch fire; or that the kamandalu (vessel carried by monks) will never break. There is no certainty that a Yogi will get food every day without fail. He may indeed have to go hungry at times. These things will happen, my brother, but they will not distress the Yogi. This is what is meant.

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् *Tam vidyaad dukhasamyogaviyogam yoga sangnitam'* – I deliberately draw your attention to दुःखसंयोग-वियोगं योगसंज्ञितम् *dukhasamyogaviyogam yogasamgnitam'* in this. Is the वियोग *viyoga* (separation) from दुःख *dukha* called Yoga? Or does it mean that *dukha* goes off to some other land; or that *dukha* is thrown out in such a way that some of it goes to America, and some of it goes to Europe? No – Yoga is not the mere separation from *dukha*. Then? Yoga is being disassociated from the association with *dukha*. Sorrow will be present, but the Yogi keeps himself detached from getting associated with it. *Dukha* cannot attach itself to the Yogi. Loved ones die, possessions are stolen, houses are burnt down, and other misfortunes occur, but they do not attach themselves to us.

Don't try to rid the pond of leeches, but prevent the leeches from attaching themselves to you, by anointing yourself with a repellent. In the villages, we used to cut the crops, and tie them into bundles. We would tie up twenty five bundles, and throw them into the canal. We pushed the bundles along easily, as we swam alongside. Do you know what kind of water it was? It was water which had drained out of the fields, and had plenty of clods of earth floating in it. The clods had such sharp edges that they could cut into our flesh. We would prepare ourselves by rubbing mustard seed oil on ourselves, before entering the water. We knew that this would protect us from being cut by the clods of earth, and from the residue of rotted fertilizers, which were also in the water. The oil also protected us from leeches attaching themselves to us.

In the same way, let the world be as it is – don't try to destroy it. Let the ones who die, die. Let those who leave, leave. Let people get separated. Just be careful that you do not allow sorrow to get attached to you. The job of Yoga is to protect you from all (worldly) attachments. The task of Yoga is not to destroy sorrow.

A woman's baby died. She clung to it, the way a monkey clings to its dead baby, and went round entreating people to bring her baby back to life. People said that she has gone mad with grief. Then they told her to go to Buddha, thinking they would watch the fun. "Buddha is a great Mahatma. He will revive your baby," they told her. The woman went to Buddha and said, "Sir, please bring my baby back to life."

"Mother," said Buddha gently, "I will bring your baby back to life. But, to do that, I need a handful of mustard seeds from a home where nobody has ever died before." The woman went in search of such a home, and failed.

Similarly, if you feel that you will be happy only if nobody dear to you ever passes away, then your wish is not proper. Oh, let them die, but don't allow the sorrow of their passing away fill your heart. Make your heart *shoka* proof (proof against sorrow), not shock-proof (like a watch)!

So, the Gita said, संयोग-वियोगं योगसंगितम् 'Samyoga-viyogam yogasamgitam' – Yoga is to become disassociated with the association with sorrow'. This makes the definition of Yoga quite different. Continue to read 'chittavrittinirodha', but do read the Gita as well!

What is the Gita's definition of Yoga? योगः कर्मसु कौशलम्, समत्वं योग उच्यते, वियोगं योगसंज्ञितम् 'Yogah karmasu kaushalam', 'samatvam yoga uchchyate', 'viyogam yogasangnitam' – these are the definitions of Yoga given in the Gita. This is the गीता-प्रस्थान *Gita-prasthana* (the opinion put forward by the Gita), and it comes within the Vedanta-prasthana (the opinion of Vedanta); and it does not include any other Darshan (philosophy). Nowhere does it propound Mimansa, Sankhya Yoga, Nyaya, or Vaishe'shik philosophies. The only philosophy propounded by the Gita is the Vedanta Darshan. This is why it is the प्रस्थान त्रयी '*prasthana trayee* (the three basics).

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा 'Sa nishchaye'na yuktavyo yoganirvinnache'tasaa' – two things are mentioned here. One is, निश्चयेन योक्तव्यः 'nishchaye'na yuktavyah' – one should make a firm resolve to undertake this Yoga; and second, the mind should not be निर्विण्ण '*nirvinna*' (disheartened) – अनिर्विण्ण चेतसा '*anirvinna che'tasaa*'. It is not proper to say, "Oh, so much time has been spent in doing sadhan, but I have got no results."

This is exactly what one lady said, and did! She told her husband, "You are a great Dharmatma (religious person who donates lavishly). You are simple hearted and trusting. Your behavior is filled with excellence. I have spent twenty five years serving you, but you gave me nothing. You gave me neither God, nor a son, and not even wealth. My service of twenty five years has been a



total waste. Now I am leaving you, and going away.” The lady had been married at the age of fifteen, and she left him when she was forty, after serving him for twenty five years.

If you are doing Yoga to obtain something, why bother? You do Yoga to obtain some siddhi (supernatural power)? On, no siddhi-viddhi is to be obtained here. Those who indulge in siddhis mostly live in a world of their own. Some mesmerize themselves, some mesmerize others, and some are declared to be siddhas by their eulogizing disciples. There is a great deal of deceit among the people who practice siddhis. I speak with the belief that none of you claim to be able to fly in the air!

Udiya Babaji was once telling us about some of his experiences. He had gone to a discourse, and sat down quietly among the listeners. Somebody asked the Punditji who was giving the discourse, “These days, we hear a lot about a Mahatma called Udiya Baba. Has he ever met you or not?”

“Yes, he has met me,” replied the Punditji. “I was flying towards the Ganga, to have a bath, and he was flying back after bathing in the Ganga. He is called Udiya Baba because he flies to his destination.” (Flying is called ‘udanaa’ in Hindi). I don’t think that any such siddha – who flies – would be present. So, I tell you that समाधौ उपासर्गा व्युत्थाने सिद्धयः (योगसूत्र ३.३७) ‘samaadhau upaasargaa vyuthaane` siddhayah’ (Yogasutra 3. 37) – such siddhis are not signs of your being a Yogi. They are obstacles on the spiritual path. If you get involved with siddhis, it will block your spiritual progress. So, निश्चयेन योक्तव्यः अनिर्विण्णेन चेतसा ‘nishchaye`na yoktavyah anirvinna che`tasaa’, meaning, ‘one should make a firm resolve and undertake Yoga without being discouraged’.

One of the ten Gurus of the Sikhs had two disciples. One was his own son, and the other was an outsider. The Guru told them to build a platform. This is a famous story from Punjab. When the platform was complete, the Guru told them to break it down. The son and the disciple broke the platform they had built. This process was repeated several times in the next few days. Then, the son said, “We will never succeed in building a platform to your satisfaction. I refuse to build any more platforms!” He was discouraged by his repeated failures.

The disciple, however, said, “My wish is to obey you. Even if I build new platforms and break them every day, I am obeying your command.” The Guru Maharaj was not pleased with his son. About his disciple, his comment was, “Yes, this is a Sant. He does not lose heart.”

संकल्प-प्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ।

मनसैवेन्द्रियग्रामं निनियम्य समन्ततः ॥ (२४)

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ (२५)

*Samkalpa-prabhavaankaamaanstyaktvaa sarvaanashe`shatah,*

*Manasaive`ndriyagraamam viniyamya samantatah.*

*Shanaih shanairuparame`d buddhyaa dhritigriheetayaa,*

*Aatmasamstham manah kritvaa na kinchidapi chintaye`t. (24, 25)*

Kama (desire) is born from संकल्प *samkalpa* (resolve), and can arise from any resolve. All desires will have to be given up, अशेषतः ‘*ashe`shatah*’, meaning, ‘along with their samskaras’ (subtle psychological imprints) – सर्वान् कामं तत्रापि अशेषतः ‘*sarvaan kaamaan tatraapi ashe`shatah.*’ After giving up desires and the samskaras they are prompted by, the mind has to be utilized, and separated from the senses. The mind must rule over the eyes, tongue, etc.

Udiya Baba once commented to a Monk, “How much you jabber!” The Monk wrote ‘144’ on a piece of paper, and tied a gag over his mouth to indicate that he would not speak. If anyone asked him why he had tied a gag over his mouth, he would say, “Udiya Baba has applied Section 144 on me.” This, however, is not what is meant here. मनसैव *Manasaiva* means to use your mind to control your speech. इन्द्रियग्राम *Indriyagraama* means all the different senses and sense organs. Do not limit your control to just one sense organ; control them all simultaneously. Because, your mind slips out of any organ over which your control is relaxed. Sense organs will be well governed only when they are all controlled simultaneously.

There is a Sadhu who is a very good man. He had controlled his urinary organ and food intake. However, he had not controlled his speech. He would say whatever he felt like, often saying things which were quite objectionable. So, इन्द्रियग्राम *indriyagraama* is used to indicate the need for simultaneous control over all sense organs. ‘Indriyagrama’ means a village composed of ‘indriyas’ (senses) and every indriya is to be subjugated. Do not allow even partial freedom to any indriya. समन्ततः *Samantatah* means ‘block them from all sides, and don’t act hastily.’ शनैः शनैरूपमेत् ‘*Shanaih shanairupame`t*’ – block them gradually. And, what is the method to be used? बुद्ध्या धृतिगृहीतया *Buddhyaa dhritigriheetayaa* – with intelligence and determination.

First, the Lord said that we should control the indriyagrama with the mind. How will the mind get the power to control the senses? From the intellect. So, use wisdom to control the mind. The mind moves towards the objects known to it. It never goes to anything which it is completely unaware of. The senses follow the inclinations of the mind, and the mind wanders into known territories. So, let your Knowledge be allied to धृति *dhriti* (steadiness of mind). But, what kind of धृति-शक्ति *dhriti-shakti*? It is stated in the eighteenth chapter –

धृत्या यया धारयते मनः-प्राणेन्द्रियः-क्रियाः।

योगेननाऽव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी॥ (१८.३३)

*Dhrityaa yayaa dhaarayate` manahpraane`ndriya-kriyaah,*

*Yoge`naavyabhichaarinyaa dhritih saa paartha saatvikee. (18. 33)*

Keep on the reins of a Sattvik dhriti. It is right that the horses (indriyas) are controlled. It is right that the reins are controlled. However, to control even the driver is बुद्ध्या धृति-गृहीतया ‘*buddhyaa dhritigriheetayaa*’.

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ‘*Aatmasamstham manah kritvaa na kinchidapi chintaye`t`*’ – bury your mind. The Bhakti Darshan uses the word ‘samstha’, meaning established. However, संस्था *samsthaa* also means returning something to its original place. Place this mind in the substratum from which it arises. The mind is सविशेष-ज्ञानरूप ‘*savishe`sha-gnaanaroopa`*’. It is composed of various pieces of information, and it rises from the self-illuminating Knowledge which is non-specific. The different bits of information – referred to as सविशेष ज्ञान-स्फुरण ‘*savishe`sha gnaanasfurnaa`*’ – are to be placed in the निर्विशेष ज्ञान ‘*nirvishe`sha gnana`*’, which is the substratum, the knowledge which is non-specific and self-illuminating. ‘Atma’ means means निर्विशेष ज्ञान *nirvishe`sha gnana*, and ‘mana’ (mind) means सविशेष ज्ञान *savishe`sha gnana*. Information about different objects is called ‘savishesha’ and that which has the information, is the mind. The Atma, on the other hand, is undivided knowledge. The mind and the Atma are basically one; they are not two, different objects. Different methods are used to explain their areas of working, to children. Gnan is one. Gnan of Gnan is not possible – that is a basic rule. This Gnan is never परोक्ष *paroksha* (unseen). A person who puts his Gnan away into material objects and worldly indulgences, superimposes the different objects on to pure Gnan. Gnan is never unknown; it is our very essence. How can our essence be something unknown? Somebody placed it in a pot, and believed the pot to be Gnan; and then somebody picked up the pot and ran away, and the man said that he had taken Gnan away! Oh, my boy, Gnan is with you – it is only the pot which was taken away. Gnan can never be unseen or unknown, and nor can Gnan be known. Gnan never has an unknown existence. Nor does it have an existence which is known. Both Gnan and agnan (lack of Gnan) are superimpositions. Gnan is self-illuminating. This is why the ‘savishesha’ (specific), ‘savishay’ (with objects) Gnan is to be separated from the ‘vishays’ (objects of the senses). It will then become आत्म-संस्थ *aatma-samstha* (established as the Atma). This pure Gnan is the Atma. It appears to be the ‘mana’ because it has got adulterated by the sense objects, the vishays. If the objects mixed in Gnan are removed, then Gnan is the Atma itself.

आत्मसंस्थं मनः कृत्वा *Aatmasamstham manah kritvaa* means मनः स्वस्वरूपस्थं कृत्वा *manah svasvaroopastham kritvaa*. Allow the mind to remain seated in its original essence. This can be done only when you न किञ्चिदपि चिन्तयेत् ‘*na kinchidapi chintaye`t`*’ – do not permit any tension to enter your mind. So, do not think about any Jeeva, or about the Ishwara, or about the world.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम्।

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत्॥ (२६)

*Yato yato nishcharati manashchanchalamasthiram,*

*Tatastato niyamyaitadaatmanyeva vasham naye`t. (26)*

Prevent your fickle mind from wandering. Tell it, “You are the essence of Gnan – why do you chase these sense objects?”

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्।  
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्॥ (२७)

*Prashaantamanasam hye`nam yoginam sukhamuttamam,  
Upaiti shaantarajasam brahmabhootamakalmasham. (27)*

Allow your mind to become अकल्मष *akalmash* (without any impurity). Don't let Tamo Guna stay in it. शान्तरजसम् *Shaantarajasami* means that Rajo Guna should not stay in the mind, and प्रशान्तमनसम् *prashaantamanasam* means that the tendency of Sattva should be undisturbed. प्रशान्तमनसम् *Prashaantamanasa* contains no 'dayaa-maayaa' (compassion or attachment), because objects are essential for these emotions. शांति 'Shaanti' means निर्विषय 'nirvishay' (without sense objects), and शान्तरजसम् 'shaantarajasam' means 'without Rajo Guna'. There is no activity in the mind at all.

Listen to this once more – अकल्मषम् 'akalmasham' means that there is no Rajo Guna; and प्रशान्तमनसम् 'prashaantamanasam' means that even the Sattva is at total peace. The supreme, divine happiness comes on its own to such a Yogi. This Brahman is such that It is just looking for a vacancy! As soon as the Brahman sees any space which is vacant, It goes there and takes possession of it, the way beggars take possession of any vacant abode. The Brahman is already present there, and everywhere. It is seen as soon as the veil (of Maya) shifts a little. This means that sukha is not brought from anywhere; it comes by itself. The Brahman reveals Itself as soon as the mind is emptied of the three gunas, and the veil of Maya is removed, and ब्रह्म भूतं सुखं उपैति 'brahmabhootam sukham upaiti'. Not only does the Brahman manifest, it is the manifestation of what is present already. It is not as though the Brahman was absent earlier.

Shri Shankar Bhagwan (Shankaracharya Maharaj) has stated that no new Gnan, no new ananda, arrives and manifests, when the Yogi attains liberation – नहि मोक्षदशायां विज्ञानान्तरम् वा अभिव्यञ्ज्यते *nahi mokshadashaayaam vighnaanaantaram vaa abhivyanjyate*.'

You see, people come to me with the most audacious questions. One day, someone said, "Maharaj,, show me the Brahman. I want to see what the Brahman is like."

"It is like this," I said. "If this is not the Brahman, if the Brahman is not present at this moment, if it is not here, then that which is split up in Time and items, will not be the Brahman. He will be somebody's son. It is your mistaken assumption that the Brahman is not present in this moment, place, or thing. All that you see, as the a-Brahman, is the Brahman. What is so great, if only the visible is seen? It is just the veil which has to be torn, my brother; nothing is created. Everything that is created is ultimately destroyed. जो फरा सो झरा, जो बरा सो बुताना 'Jo faraa so jharaa, jo baraa so butaanaa' (everything which blooms, withers, and everything that is lit, is snuffed out).

The Yogi gets rid of all impurities, and always experiences his Atma.

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः।

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ (२८)

*Yunjanne`va sadaatmaanam yogee vigatakalmasah,*

*Sukhe`na brahmasamsparshamatyantam sukhamaashnute`.* (28)

सुखेन *Sukhe`na* here means अनायासम् '*anaayaasam*' (effortlessly). In the twelfth chapter it is said –

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ (१२.५)

*Kle`shodhikaraste`shaamavyaktaasaktache`tasaam,*

*Avyaktaa hi gatirdukham de`havadbhiravaapyate`.* (12. 5)

It is true that when a person who identifies with his physical body is eligible for this path, he faces क्लेशोऽधिकतरस्तेषाम् *kle`shodhikaraste`shaam* – considerable difficulty. It is the same here. सुखेन ब्रह्मसंस्पर्शम् *Sukhe`na brahm-samsparsham* is overlooked. Brahmasparsha means 'the touch of Brahman', and it is extremely blissful, and it is unending. The sukha which can not be negated even by Gnan, is the extreme sukha. It is not the परिच्छिन्न-स्पर्श *parichchinna-sparsha* (the touch of separate objects); it is the ब्रह्म-स्पर्श *brahm-sparsha*. It is free from all divisions. अश्नुते *Ashnute`* means there is no indulgence by the sense organs. It is experienced by the Atma.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ (२९)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ (३०)

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ (३१)

*Sarvabhootasthamaatmaanam sarvabhootaani chaatmani,*

*Eekshate`yogayuktaatmaa sarvatra samadarshanah.*

*Yo maam pashyati sarvatra sarvam cha mayi pashyati,*

*Tasyaaham na pranashyaami sa cha me`na pranashyati.*

*Sarvabhootasthitam yo maam bhajatye`katvamaasthitah,*

*Sarvathaa vartamaanopi sa yogee mayi vartate`.* (29, 30, 31)

These three shlokas combined make a Mahavakya ('You are That': a statement about the eternal Truth). One describes the त्वं-पदार्थ *Tvam-padaartha* (the 'You' factor). What is the Atma like? The Atma is the substratum of all creation – सर्वभूतस्थं भवन्तु इति भूतानि *sarvabhootastham bhavanti iti bhootaani*. It is seated as the original foundation (which has always existed), of everything that happens. Who is it? It is the Atma, meaning, it is the प्रत्यक् चैतन्य *pratyak chaitanya* (consciousness in the individual). सर्वभूतानि चात्मानि *Sarvabhootaani chaatmani* – all beings are seen in this self-illuminating substratum. आत्मानि *Aatmani* means self-illuminating, and सर्वभूतानि अध्यस्तत्वेन *sarvabhootaani adhyastatve`na* means that all the superimposed beings are in the self-revealing Atma; and the Atma is the self-illuminating substratum. All beings are in the Atma, and the Atma is in them all.

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ‘*Eekshate` yogayuktaatmaa sarvatra samadarshnah`*’- the ‘Yoga-yukta’ person is the one who has developed a pure intellect. योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वात्मशुद्धये ‘*Yoginah karma kurvanti sangam tyaktvaatmashuddhaye`*’ and कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि (५.११) ‘*kaaye`na manasaa buddhyaa ke`valairindriyairapi (5.11)`*’ – Yogis strive for Atma-shuddhi – for purifying their Atma. This description is the त्वं-पदार्थ *Tvam-padaartha*, which is the consciousness within.

New see where the तत् पदार्थ *Tat-padaartha* (‘That’ factor) is. यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति (६.३०) ‘*Yo maam pashyati sarvatra sarvam cha mayi pashyati`*(6. 30). Aren’t the characteristics of both these identical? Everything is in the Atma, and the Atma is in everything – that is the characteristic of the Atma. And, the Lord is in everything, and everything is in the Lord – this is the characteristic of the तत्-पदार्थ *Tat-padaartha*. Where does this lead to? It will lead to तस्याहं न प्रणश्यामि स च मे न प्रणश्यति “*Tasyaaham na pranashyaami sa cha me` na pranashyati`* – such a person will never fail to see Me.” प्राणाश *Pranaasha* means अदर्शन *adarshan* (being unable to see).

तस्याहं न प्रणश्यामि ‘*Tasyaaham na pranashyaami`* means, ‘I never go beyond their range of vision. They can always see Me clearly.’ And, स च मे न प्रणश्यति ‘*sa cha me` na pranashyati`* means, ‘For Me, they are never dead and gone.’

So, this is the तत्-पदार्थ *Tat-padaartha*. The त्वं-पदार्थ *Tvam-padaartha* was given in the first shloka. Now see what the third shloka says –

सर्वभूतस्थितं यो मा भजत्येकत्वमास्थितः *Sarvbhootasthitam yo maam bhajatyek`katvamaasthitah`* – this is called the असी-प्रदार्थ ‘*Asi-padaartha`*’ (the ‘Are’ factor, of the Mahavakya ‘Tat-Tvam-Asi’ = You Are That). The ‘I’ which is present in all the bhootas (beings) is the तत्-पदार्थ *Tat-padaartha*, and the एकत्वमास्थितः भजति ‘*E`katvamaasthitah bhajati`* is the त्वं-पदार्थ *Tvam-padaartha*. However, there is no difference between the तत्-पदार्थ *Tat-padaartha* and the त्वं-पदार्थ *Tvam-padaartha*. The त्वं-पदार्थ *Tvam-padaartha* is the तत्-पदार्थ *Tat-padaartha*. The different ex-pressions are given up, leading to the realization of the fact that the two are actually one and the same. The common foundation is known, once the superimposed forms are removed. The oneness of the fragmentation is revealed when the dividing factor is removed.

Now see the attainment of unrestrained liberty. There is no need to feel apprehensive. It is not proper to feel embarrassed and also speak on Vedanta at the same time.

A lady at Vrindavan was a frequent visitor. Somebody told her, “Mother, your frequent visits are a cause of gossip in certain quarters.” “Maharaj,” said the lady, “I also go to meet that person. However, he meets me secretly, so that nobody knows that he has met me. He meets me, but is ashamed to admit it. It would be better if he met me openly, the way I come here and meet you.”

So, my brother, it is not proper to talk about Vedanta and simultaneously feel ashamed. This way, not that way; and, not that way, but this way – these are contradictory terms. My brother, it is an offence to conceal some aspect of the truth, for the sake of popularity.

सर्वथा वर्तमानोऽपि ‘*Sarvathaa vartamaanopi*’- this is the extraordinary sukha of Jeevanmukti (a life of liberation). A liberated soul can be established in a Samadhi like Shuka. He can busy himself in ritualistic worship like Vasishtha and others. He can rule a kingdom, like King Janak, or he can wander around without a care, like Dattatreya. So what, if his lifestyle is like that of a crab or a crane? There are also tortoises! I am not saying that some of you should become tortoises – that is not my indication. What I say is that you should discard all the faults of your antahkaran, and be as worthy of worship as a Devta. May people fold their hands before you, eulogize you, and say that you are a कामेश्वर *Kaame’shwara* (the one who bestows whatever the heart desires). May your desires be fulfilled. What I want to say is that whatever you may become, the greatness of Gnan is such that no feeling of being the कर्ता *kartaa* (the doer), or the भोक्ता *bhoktaa* (the one who experiences), or action, or fruit of action, should attach itself to you.

सर्वथा वर्तमानोऽपि किं पुनः अवर्तमानः? ‘*Sarvathaa vartamaanopi*’. ‘*Kim punah avartamaanah?*’ If you are not omnipresent, then I see you from the angle of the scriptures. How can this do me any harm? Even the scriptures do not have the power to enforce their laws on me. I obey the laws even though I am beyond their jurisdiction. This is my pleasure; otherwise, there is no law which can bind me.

स योगी मयि वर्तते ‘*Sa yogee mayi vartate*’ – the Lord says, “The Yogi moves in Me, no matter what his condition may be. The Yogi’s getting up, sitting down, his daily toilette, his sleeping and waking states are all in My essence as the Paramatma.”

This is regarding the Yogi. Now, hear about the param Yogi (the supreme Yogi)! The principle of the Gita commences from this point. You will not understand this subject until you separate the Patanjali Yoga Darshan from the Yoga of the Gita, because this Yoga is established in worldly interaction.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन।

सुखं वा यदि वा दुःखं स योगी परमो मतः॥ (३२)

*Aatmoupamyē`na sarvatra samam pashyati yorjuna,*

*Sukham vaa yadi vaa dukham sa yogee paramo matah. (32)*

Patanjali’s Ashtanga Yoga has the eight steps of आसन *aasana* (Yogic postures), प्रणायाम *praanyaayama* (breath control exercises), प्रत्याहार *pratyahaara* (bringing the mental focus repeatedly to one object), धारणा *dhaaranaa* (keeping the mind steady on one object), ध्यान *dhyaana* (meditation), समाधि *samaadhi* (deep meditation), and यम *yama* (restraint of the sense organs) and नियम *niyama* (self-imposed restrictions). Of these, I avoid speaking about two – yama and niyama

– because they are rare these days. Today’s Yogirajs have asana, pranayama, and even pratyahara. One doesn’t see dharana-dhyana-samadhi. Still, why should I doubt their presence? Yama and niyama, however, are extremely rare to find in the Yogirajs we see these days.

Look, my brother, just as I experience sukha, so do others; and they also experience dukha like me. To be conscious of this sukha-dukha in our interaction with others – even with birds and insects – is आत्मौपम्येन ‘aatmaipamyena’, a state of empathy. A Yogi feels this, and the Lord calls a Yogi with such an outlook a ‘param Yogi’ – स योगी परमो मतः ‘sa yogee paramo matah.’ Even in the Shrimad Bhagwat, the Lord says that Dharma is only –

एतावानेव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः। (३.२५.४४)

*E`taavaane`va loke`smin punsaam nihshre`yasodayah (3. 25. 44)*

Mingle with the sorrow of others, and mingle with their joys. Do not restrict your dukha and sukha to your own little self. This is the Yogi of the Gita, and he is not an ordinary Yogi – he is a param Yogi. I tell you plainly, that you will not find such a Yogi in the Yoga Darshan.

Now, I request you to keeping mind, that when I explain the Darshans, I discuss the opinions of Gautam and Gemini. I also discuss the opinions of Audulomi, Asmarthya, and Kashkritsna. If it so happens that any mantra in their writings is contrary to आत्मानुभूति *aatmaanubhooti* (the experience of the Atma), then I have no hesitation in elevating the purport and make it concur with atmanubhooti. I have the capacity to turn any mantra which is contrary to स्वानुभूति *svaanubhooti* (experience of the Self), ब्रह्मानुभूति *brahmaanubhooti* (the experience of the Brahman), or प्रत्यक्-चैतन्याभिन्न ब्रह्मानुभूति *pratyakchaitanyaabhinna brahmaanubhooti* (the experience that the Brahman is inseparable from the consciousness of every being), and enforce it concurrence with Brahmanubhooti. So, you mustn’t think about which point is favorable to whom, or contrary to which school of thought. Because, I consider all to be my own Atma.

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन।

एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम्॥ (३३)

चञ्चलं हि मनः कृष्ण प्रमाथि बलपद् दृढम्।

तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम्॥ (३४)

*Yoyum yogastvayaa proktah saamyena madhusoodana,*

*E`tasyaaham na pashyaami chanchalatvaatsthitam sthiraam.*

*Chanchalam hi manah Krishna pramaathi balavad dridham,*

*Tasyaaham nagraham manye`vaayoriva sudushkaram. (33, 34)*

Arjuna said, “Well, Sir, You told me about an excellent Yoga, but this is अपूर्व *apoorva* (par excellence)!” If a subject is described, it should contain something extra, something special. If nothing new is added to previous information, then the discussion is futile. The additional matter is helpful for a better understanding of the subject.



What is the अपूर्व *apoorva* about this Yoga? It is समता *samataa* – equanimity. Arjuna’s problem is that his mind is restless and he is unable to retain his equanimity. Had his mind been merely restless, it would not have mattered so much. A child is restless, but no harm is done when he plays. This ‘child’ (the mind), however, is not merely restless; it also batters Arjuna. “It catches my hair and tugs at it. It pulls at my moustache and beard. It shakes me up. It pokes its fingers in my eye and nose. I am unable to catch it. How am I to catch it? It is stronger than I am. I would have caught it, had it been weak. I can’t even cajole it, because it is very obstinate. It is as difficult to catch or control, as it is to catch air, by holding one’s breath!”

I had once foolishly attempted to achieve this. I was under the impression that breath could be controlled by closing the mouth and nose, and I did so forcibly. However, the air escaped through my left ear, after breaking the eardrum. Therefore, when it is so difficult to restrain air, how much more difficult it would be, to restrain the mind!

When the Lord heard Arjuna’s words, He said, “You are quite right.”

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ (३५)

*Asamshayam mahaabaaho mano durnigraham chalam,  
Abhyaase`na tu kaunte`ya vairaagye`na cha grihyate`. (35)*

If a person who places a question is told that his question is a stupid one, what will be the effect? One should never tell anyone, “You are a fool. You don’t understand anything. You are not fit for this knowledge. Get out of my sight!” Why would anyone ever come to you, and place his query, unless he was troubled by some doubt or dilemma?

So, the Lord said, “Oh, yes, My brother, your question is in keeping with your experience.” In Sanskrit, the etiquette is to say, “Satyam, satyam” (true), if someone places their doubt before you, and then start giving the explanation. The questioner will listen to your reply with greater interest, if you appreciate his question before giving the answer. This is what the Lord did.

I asked a learned person, “Maharaj, how does this वृत्ति-व्याप्ति *vritti-vyaapti* (the overcoming of the mind by the tendencies) occur?”

He lifted his eyes to my face, and asked, “Have you done the Gayatri Japa twenty four lakh times?”

“Yes, Maharaj, I have.”

Then he asked whether I had mediated on any Ishtadev (chosen form of the Lord), and whether I had undertaken any उपासना *upaasanaa* (formal worship). I told him I had.

“Does your mind have वैराग्य *vairaagya*?” was his next question. I assured him that I did have detachment.

The fact was that he did not have the answer to my query. So, what was he to say? He did not know what वृत्ति-व्याप्ति *vritti-vyaapti* and फल-व्याप्ति *fala-vyaapti* (the

overcoming of the mind by the fruit of action) were. So he began to ask me vague questions. However, it is not the right method, to avoid answering by casting aspersions on the eligibility of the questioner.

The Lord said, here, असंशयं महाबाहो “*Asamshayam mahaabaaho* – Oh, Arjuna! Congratulations! The question you have raised is most appropriate. Restraining the mind is indeed a difficult task. The mind is truly very restless. However, you should not lose heart” –

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।

*Abhyaase`na tu kaunte`ya vairaagye`na cha grihyate`.*

आवाहन-विसर्जन *Aavaahan-visarjana* (inviting and dissolving) are necessary to control the mind. All worldly attachments should be dissolved, and all latent good qualities should be invited to arise. When a ritual worship is undertaken the Deity is invited, and revered, and the clay image is dissolved in a river or the sea. In the same way, the Dharmic activities should be carried out, and the forbidden activities given up. Invite the Devta. Whenever we undertake a ritual of worship, we clear the place of ghosts, or spirits, or malevolent presences.

अपसर्पन्तु ते भूता ये भूता भूमिसंस्थिताः ।

ये भूता विघ्नकर्तारः ते न सन्तु तवाज्ञया ।।

*Apasarpantu te`bhootaa ye`bhootaa bhoomisamsthitaah,*

*Ye`bhootaa vighnataartaarah te`ne santu tavaagnyayaa.*

Thus, the place is made suitable for inviting the Devta, once the malevolent spirits are removed. Then, the आवाहन *aavaahan* (invitation or invocation) worship is done; and the भूतापसारण *bhootaapasaaran* (removal of evil influences) is also done. Detachment is the भूतापसारण *bhootaapasaaran*, and the practice of good habits is the देवावाहन *de`vaavaahana* (invocation). The beginning of the negation (of wrong tendencies) is the detaching ourselves from दुर्गुण *durguna* (bad tendencies), दुराचार *duraachaara* (bad habits), and दुर्वस्तु *durvastu* (bad things). विधि *Vidhi* (recommended practices) is अध्यारूपा *adhyaaropa* – the superimposition of good qualities; and निषेध *nishe`dha* (forbidden practices) is the अपवाद *apavaad* – the negation. This is Karma. In the worship of the Devta, the आवाहन *aavaahan* is the अध्यारूपा *adhyaaropa*, and the विसर्जन *visarjan* (dissolving) is the अपवाद *apavaad*.

गच्छ गच्छ सुरश्रेष्ठ प्रस्थानं परमेश्वर ।

*Gacha gacha surashre`shtha prasthaanam parame`shvara.*

अध्यारूपा *Adhyaaropa* is the routine practice in Yoga, because the Samadhi which is तर्कानुगत *tarkaanugata* (a result of dialectics), विचारानुगत *vichaaraanugata* (a result of deep thought), and अस्मितानुगत *asmitaanugata* (a result of not desiring anything belonging to another) needs detachment, to lead to the असम्प्रज्ञात-समाधि *Asampragnyaat Samaadhi* (where the Atma is experienced). Similarly, in the Vedanta Darshan, there are five subtle sheaths of the individual, starting from

the Annamaya Kosha to the Pranamaya Kosha, and then to the Manomaya and Vignyanmaya Koshas. These sheaths must be negated and superimposed, turn by turn. At the point where neither superimposition, nor negation are left, the Self remains, and it is this Self which is called the Brahman in the Scriptures-Vedanta-Upanishads.

The same method is applied here. Cultivate a habit of repeating the good qualities which you lack, and practice vairagya from undesirable factors. Vairagya does not mean disgust. Nor does it mean hatred, or weariness. If you feel disgust, hatred or weariness for any item, that item will creep into your thoughts. Vairagya is the weakening of both attachment and aversion; not a total absence of राग-द्वेष *raga-dve'sha*. The substratum of the total absence of राग-द्वेष *raga-dve'sha* is the self-illuminating Brahman. So, it is necessary to weaken the firmness of the attachments and aversions, which have taken hold, in our interaction.

Yes, be careful to avoid disgust, weariness, rebelliousness, and hatred. Hatred is the companion of fondness, so allow them both to leave simultaneously, to ensure that they don't preoccupy your mind. If you let go of affection, but hold on to hatred, then the object of your hatred will fill your thoughts. And, if your mind dwells constantly on the object of your hatred, then detachment will be impossible! So, vairagya means that you should weaken the hold affections and aversion have over your mind, and continue with your practice of Yoga. This will result in your mind's focus being shifted from your friends and foes, and focusing instead, on the desired object – your Ishtadev. So, my brother, unless you control your mind, it will be difficult to obtain Yoga. Try to obtain Yoga (yoking yourself to the Lord) after gaining control over your mind, and let your efforts be skillful. Whimsical efforts are not fruitful.

अध्यामविद्याऽधिगमः साधुसंगतिरेव च ।

वासनासंपरित्यागः प्राणस्य च निरोधनम् ।

एमास्ता युक्तयः पुष्टाः सन्ति चित्तजयेऽखिलाः ।।

*Adhyaatmavidyaadhigamah saadhu-samgatire'va cha,*

*Vaasanaasamparityaagah praanasya cha nirodhanam,*

*E'taastaa yuktayah pushtaah santi chittajaye'khilaah.*

If you wish to control your mind, it is like wanting to drive a car, having full control of it. You have to know how the machinery functions. मअध्यात्मविद्याधिगम 'Ahyaatmavidyaadhigamah' means, 'know how the indriyas (senses) function, how the buddhi works, and how the limbs move. आत्मानि शरीरे एव दति अध्यात्मम् *Aatmani shareere' e'va iti adhyaatam*' – one should obtain an understanding about how the different organs in our body function, including the movement of the breath, the function of the eyes, and the working of the mind.

Are the पञ्चभूत *panchabhootas* (the five elements) created from the भूतसूक्ष्म *bhootasookshma* (their subtle causes), or is it the other way round? How can it

be possible to formulate an order of events, and simultaneously establish the अनिर्वचनीयता *anirvachaneeyataa* (indefinable quality) of Creation? It will only create confusion. If you establish an order, then you cannot claim that it is indefinable; and if you wish to maintain that it is beyond description, you cannot have an order of events.

So, these are all methods of Vedanta – अध्यात्मविद्याधिगमः ‘*adhyaatmavidyaadhyamah*’. Decide what you want to be like, and select your company accordingly. What you become depends upon the kind of people you associate with, the people you serve, and what you wish to become. So, observe the quality of your associates.

वसना-संपरित्यागः *Vaasanaa-samparityaagah*’. Don’t get caught up in desires and drives. And, प्राणस्य निरोधनम् ‘*praanasya nirodhanam*’ – control your breathing as well. एतास्ता युक्तयः ‘*E`taastaa yuktayah*’ – this means method.

Hence, as far as achieving your साध्य *saadhyah* (goal) is concerned, undertake – not one, not two, not three, not four – but one साधना *saadhanaa* (spiritual effort) after another. There is no need to be committed to just one sadhan! What is the sadhya? The sadhya does not mean the Brahman or the Atma. Those who are not aware of this should listen once more. The sadhya does not mean the Brahman; nor does it mean the Atma. It does not even mean the knowledge that the Brahman and the Atma are one. The sadhya means the purification of the antahkaran – the four-fold mind. This is achieved through साधन *saadhan* (effort for spiritual progress).

The Brahman is already established, and so is the Atma, and the fact that the Brahman and the Atma are one. The nature of the Atma is the nature of the Brahman. No effort is needed to establish what is evident. Effort is required to purify the antahkaran. This subject should first be understood clearly, and the appropriate method should then be used to achieve अन्तःकरण शुद्धि *antahkaran shuddhi* (the purification of the antahkaran).

I once asked Udiya Babaji Maharaj, “Which saadhan should be undertaken?”

“Look,” said Baba, “when a person is starving, he does not ask about what he should eat. He eats whatever he gets. In that state, the quality of the food is not taken into consideration.” येन केन प्रकारेण क्षुधा वै अपनीयते *Ye`na ke`na prakaare`na kshudhaa vai apaneeyate`*.’ This shloka is from the Panchadashi, and it means that we should appease our hunger by eating whatever is available.

Similarly, it is not necessary to think about what method you should use, to free your antahkaran from impurities like desire, greed, and attachment. If you can get rid of the impurities by summoning your neighbor, then call your neighbor. If you can free yourself by filing a police report, then go ahead and do so. If you can achieve the purification by folding your hands before a Government officer, then fold your hands. And, if you need to punch yourself to achieve your goal, don’t hesitate to punch yourself either! If you have to beam your torch on someone, then throw the beam on him. Tell yourself, “I have to free my

antahkaran from these impurities.” If you say that you will only use a particular method, it means that you are in no hurry to achieve your goal.

So, use whatever method you can, and remove the impurities, and then you will no longer have any doubts about the long lecture I have given. Once you obtain Tattvagnan by purifying your antahkaran, there will be nothing to fear about सर्वथा वर्तमानोऽपि ‘sarvathaa vartamaanopi’. Once your antahkaran is pure, is it likely to take you to a prostitute? Is it likely to make you a gangster or a thief? Why should you feel apprehensive about सर्वथा वर्तमानोऽपि sarvathaa vartamaanopi”? You are apprehensive because your antahkaran is not purified, and you pretend to be a Gnani. So, obtain the Gnan which will make your antahkaran pure, and you will see that सर्वथा वर्तमानोऽपि ‘sarvathaa vartamaanopi’ will become स्वातन्त्र्यं परमं सुखम् ‘svaatantryam paramam sukham’. It is also stated that –

सर्वं परवशं दुःखं सर्वम् आत्मवशं सुखम्।  
एतद् विद्यात् समासेन लक्षणं सुखदुःखयोः॥

*Sarvam paravasham dukham sarvam aatmavasham sukham,  
E`tad vidyaat samaase`na lakshanam suhasukhayoh.*

So, in the discussion about abhyasa and vairagya, abhyasa means repetition and vairagya means avoiding attachment and aversion. It has been clarified that vairagya does not mean त्याग tyaaga (giving up). Nor does it mean hatred, disgust, weariness, or rebellion. Vairagya means a weakening of both attachment and aversion. If you give up the feeling of strong attachment, but continue to harbor hatred, then, remember that attachment contains some sweetness, and the object of your affection. Hatred, however, contains a burning, and the object of your hatred. If you keep your mind burning, and also want that it should be focused (on the Lord), then that can never be achieved. द्वेष Dve`sha is ज्वलनात्मक चित्त-वृत्ति-विशेष jalanaatmak chitta-vritti-vishe`sha (a mental inclination which burns your heart). It causes your heart to burn, and it has no vairagya either.

Somebody asked a Sadhu about attaining a siddhi (supernatural power). “What should I do, to attain it, Maharaj?” he asked. The Sadhu told him to chant a mantra, and added, “There is one condition which must be followed. You must never think about a monkey when you chant this mantra.” Now, whenever the poor fellow sat down to chant, he would remember that he should not think about a monkey! This constant thinking (about not thinking) about a monkey, resulted in his mental tendency taking on the form of a monkey, and the siddhi was forgotten!

So, forget tat you are to remove someone from your thoughts. Just dismiss them as useless. Then focus on the desired object. तत्र स्थितौ यत्न अभ्यासः (योगसूत्र १.१३) ‘Tatra sthitau yatna abhyaasah’ (Yogasutra 1. 13). The Yogashastra says that abhyasa is the repeated effort to attain the desired state of mind. Abhyasa is repetition. अभ्यासः पुनः पुनः ‘Abhyaasah punah punah’. So, abhyasa and vairagya

are to be practiced over a long period of time, realizing their importance. And, you should be careful that you don't allow yourself to lose heart. The feeling should never crop up that you have tried long enough.

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ (३७)

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ (३८)

*Ayatih shraddhyope`to yogaachchalitamaanasah,  
Apraapya yogasamsiddhim kaam gatim Krishna gachhati.  
Kachchinnobhayavibhrashtashchchinnabhramiva nashyati,  
Apratishtho mahaabaaho vimoodho brahmanah pathi. (37, 38)*

Arjuna's next question is, "What happens if a person gives up his effort, but retains his श्रद्धा *shraddhaa* (faith)? What happens if the mind slips away from Yoga – योगाच्चलितम् *yogaachchalitam* – and moves towards भोग *bhoga* (indulgences)?" A person who continues to have faith ought to get some good results. However, how will the person obtain the benefits of his past spiritual efforts if they are temporarily at a standstill, at the time of his death? Where will the poor fellow go? He will have lost the pleasures of this world as well as the world after death. Won't he be scattered like a cloud? He will have no place on the path to the Brahman – अप्रतिष्ठो महाबाहो *apratishtho mahaabaaho*. Will he get no benefit at all?

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ (३९)

*E`tanme` samshayam krishna chche`ttumarhasyashe`shatah,  
Tvadanyah samshayasyaasya chche`ttaa na hyupapadyate`. (39)*

Arjuna says, "Oh, Krishna, dispel this doubt I have, so that no doubt lingers any more."

Some people believe that एवं 'e`vam' is the original word, not संशय *samshay*'. Samshay is a masculine gender, while एतत् *e`tat*' is a neuter gender. This mixing up of genders makes some people believe that a grammatical error has been made. However, the word 'samshay' also fits into the neuter gender through a different grammatical application. So, the word 'samshay' is quite correct. Some people say, एतत् प्रति यो मे संशयः *e`tat prati yo me`samshayati* – please dispel all my doubts about this.

If someone asks me, "Where are you residing? What is your program?" I tell them, "Please ask Govindanand – why do you make me talk? Ask me, by all means, if you are unable to get the information from others, but otherwise, why do you put me to the trouble of talking?" Similarly, Shri Krishna made a sign to Arjuna, that he could very well have asked someone else. Arjuna said, "No, no! I have faith that nobody except You can dispel this thought I have."

You see, if the person who is asked feels that the questioner can find the answer elsewhere, he is disinclined to make the effort to reply. However, when the

questioner depends totally on him, he feels obliged to satisfy the questioner's doubts. So, seeing how Arjuna depended totally on Him, Shri Krishna says –

पार्थ नैवह नामुत्र विनाशस्तस्य विद्यते।

नहि कल्याणकृत्कश्चिद् दुर्गतिं तात गच्छति॥ (४०)

*Paartha naive`ha naamutra vinaashastasya vidyate`*,

*Nahi kalyaanakritkashchid durgatim taata gachchati. (40)*

“Arjuna, a person who does good deeds always gets a good result – सुकृतस्य सुकृतं फलम् ‘*sukritasya sukritam falam*’. And then, you are My beloved Partha. You are My brother, My relative, because you are the son of My aunt Pritha. The persons about who you have asked are never destroyed; neither in this world, nor in the next.”

The Lord says that people who do good deeds, and start walking on the road to auspiciousness, will never fall into misfortune, because –

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः।

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते॥ (४१)

*Praapya punyakritaam lokaanushitvaa shaashvateeh samaah,*

*Shucheeenaam shreemataam ge`he`yogabhrashtobhijaayate`. (41)*

Such a person goes to the lands where all those who do good deeds go, after death. He lives there for hundreds of years, and is then born into a शुचिनाम् *shucheeenaam* (noble) family. The noble lineage can be उच्चकुले-नादकुले *uchchakule`-naadakule`* - meaning, he can even become the disciple of a great Mahatma; and श्रीमतां गेहे *shreemataam ge`he`* means that he will be born to noble, wealthy parents. There are two kinds of lineages. The बिन्दुवंश *bindu-vansha* is the lineage by birth, and the नादवंश *naada-vansha* is the lineage by sound, because a person can be made the heir through the ears, when the Guru given him Gnan. शुचिनां श्रीमताम् *Shucheeenaam shreemataam* can also be described in another way. श्रीमताम् *Shreemaan* means wealthy. Wealth can be obtained dishonestly, or it can be procured by honest means. Those who use dishonest means to obtain wealth cannot be called शुचि *shuchi* (pure). About such people, Manuji says –

सर्वेषामेव शौचानाम् अर्थशौचं परंस्मृतम्। (५.१०६)

*Sarve`shame`va shauchaanaam arthshaucham param smritam.*

*(Manusmriti 5. 106)*

This means that of all the rules about purity, purity of wealth is the greatest purity. You may wash your hands with earth twenty one times, wear silk garments in the ‘aparas’ system, wear the sacred thread and tuft of hair, and do the Sandhya Vandan for three hours every day. After that, you sit at the telephone and cut into the pockets of foolish people!

So, a person who acquires wealth by dishonest means may be श्रीमान् *shreemaan*, but he won't be शुचि *shuchi*. Only if a person acquires wealth by honest means can he be called शुचिनां श्रीमताम् *shucheeenaam shreemataam*. People say, “Swamiji, you always crack jokes on Seths (businessmen), Sadhus, and even yourself.” When all are created from the same सत्ता *sattaa* (reality) – whether he wears the

garb of a Sadhu, or a grihastha – or whether it is mine or it is yours, where is the harm in joking about funny tendencies? So, the Lord says, that the योग-भ्रष्ट *Yoga-bhrashtha* (one who has fallen from the path of Yoga) is born in a noble and wealthy family. The Lord goes on to say –

अथवा योगिनामेव कुले भवति धीमताम्।  
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम्॥ (४२)

*Athavaa yoginaame`va kule` bhavati dheemataam,  
E`taddhi durlabhataram loke` janma yadeedrisham. (42)*

A योग-भ्रष्ट *Yoga-bhrashtha* is born as a son in a family of Yogis. There are two types of Yogis – one are the foolish Yogis, and the other kind are the Gnani Yogis. A योग-भ्रष्ट *Yoga-bhrashta* is not born into a family of Yogis who are in favor of बुद्धि-नाश *buddhi-naasha* (destroying the intellect). He is born into a family of Yogis who are धीमतां *dheemataam* – meaning, their intellect is focused on the eternal. Such a birth is rare, indeed!

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम्।  
यतते च ततो भूयः संसिद्धौ कुरुनन्दन॥ (४३)

*Tatra tam buddhisamyogam labhate` paurvade`hikam,  
Yatato cha tato bhooyah samsiddhau kurunandana. (43)*

The person retains the mental inclinations of his previous birth. He also retains his faith in अभ्यास *abhyaasa* and वैराग्य *vairagya*, and he renews afresh, his efforts to attain success.

पूर्वाभ्यासेन तेनैव हिनियते ह्यवशोऽपि सः।  
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते॥ (४४)

*Poorvabhyaase`n ate`naiva hriyate` hyavashopi sah,  
Jigyaaasurapi yogasya shabdabrahmaativartate`. (44)*

Whether you like it or not, the habits of your past birth will compel you towards Yoga, and detach you from bhoga.

One important point is made here. Earlier, it was stated that the Vedas lose their relevance when Tattvagnan is obtained, because the Vedas have jurisdiction only over those who are bound by the three gunas. The Vedas keep such people under control. They give no orders to the people who are unattached to the gunas.

The statement made here, however, is greater than the earlier comment. It is stated here, that the Vedas do their work when Tattvagnan is achieved, and the bondage of the three gunas is given up. Not only that, if – on the path of Yoga – a जिज्ञासा *jigyaaasaa* (desire for knowledge) rises, about how the आनन्दानुगत समाधि *Anandaanugata Samaadhi* occurs, then the Lord says that even though slumber, lethargy, and forgetfulness are absent, and there is no desire for sense objects either, and the causes (leading to effects) rest in peaceful inactivity, then what will the शब्द-ब्रह्म *shabda-brahm* (the word Oum, which symbolizes the Brahman) achieve? The शब्द-ब्रह्म *shabda-brahm* cannot reach the state described above. Therefore, even a person who desires to know that Yoga goes beyond the reach



of the शब्द-ब्रह्म *shabda-brahm* (of the Vedas). He goes beyond the jurisdiction of विधि-निषेध *vidhi-nishe'dha* (recommended and forbidden activities), and he gains the authority to speak on these matters. I ask you all to not feel apprehensive about this. This is what the Bhaktas, Yogis, and Vedantis believe. In the Shrimad Bhagwat it is written –

तावत्कर्माणि कुर्वीत न निर्विद्येत यावता ।

मत्कथा श्रवणदौ वा श्रद्धा यावन्न जायते ॥ (भाग० ११.२०.९)

*Taavatkarmaani kurveeta na nirvidye'ta yaavataa,*

*Matkathaashravanaadau vaa shraddhaa yaavanna jaayate`.* (11. 20. 9)

A person is free from the obligations to do the ordained ritualistic karmas, when he develops वैराग्य *vairagya* and श्रद्धा *shraddhaa* (faith) in the benefits of listening to discourses upon the Lord. He is no longer bound by the norms of what he should do, and what he should not do, because he is no longer bound by worldly obligations. Here is something more –

सन्ध्यावन्दन भद्रमस्तु भवते भोः स्नान तुभ्यं नमो

भो देवाः पितरश्च तर्पणविधौ नाहं क्षमः क्षम्यताम् ।

यत्र क्वापि पिषद्य यादवकुलावतंसस्य कंस द्विषः ।

स्मारं स्मारमघं हरामि तदलं मन्ये किमन्येन मे ॥ (श्रीकृष्णकर्णामृत २.१०७)

*Sandhyaavandan bhadramastu bhavate` bhoh snaana tubhyam namo,*

*Bho de`vaah pitarashcha tarpanavidhau naaham kshamah kshamyataam.*

*Yatra kvaapi nishadya yaadavakulaavatamsasya kamsadvishah,*

*Smaaram smaaramagham haraami tadalam manye` kimanye`na me`.*

(Shri Krishna Karnaamrita 2. 107)

“Oh, Sandhya Vandan! May you prosper. You have brought me a great deal of good. Now I give you my blessings. Snaana! I fold my hands to you. Oh, Devtas and Pitars (ancestors)! I am unable to offer ablutions any more. Please forgive me.”

The Bhaktas, Yogis, and Gnanis all agree that a person is obliged to fulfill his duties of ritual karmas and shraddha (ablutions to ancestors), so long as his faith in श्रवण-मनन-निदिध्यासन *shravan-manan-nididhyaasan* is luke warm. Actually, the obligation to do श्रद्धा *shraadha* is for the one who has *shraddhaa*. Do the people whose faith reposes in श्रवण-मनन-निदिध्यासन *shravan-manan-ididhyaasan* have faith in the routine rituals? The answer is, “No. They are doing karma’s last rites.”

प्रयतनाद्यतमानस्तु योगी संशुद्धकित्विषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ (४५)

*Prayatnaadyatamaanastu yogee samshuddhakailvishah,*

*Ane`kajanmasamsiddhastato yaati paraam gatim.* (45)

The person who wants to be successful (in Yoga) should not look at the birth; he should keep his focus on purity. He should make a whole hearted effort to achieve the purity of his antahkaran. Then, his whole life is purified. संसिद्धि ‘*Samsiddhi*’ is the state which comes just before परागति ‘*paraagati*’ (the highest state). This has been mentioned in the third and eighteenth chapters of the Gita.

कर्मणैवहि संसिद्धिमास्थिता जनकादयः। (३.२०)  
बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च। (१८.५१)  
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति। (१८.४९)

*Karmanyaiva hi samsisshimaasthita janakaadayah. (3. 20)*  
*Buddhyaa vishuddhayaa yokto dhrityaatmaanam niyamy cha. (18. 51)*  
*Naishkarmyasiddham paramaam sanyaase`naadhigachhati. (18. 49)*

The word ‘siddhi’ means ‘antahkaran shuddhi’ (purification of the antahkaran), whether it is achieved in the present life, or takes a thousand births to achieve.

जनम-जनम लागि रगरि हमारी। बरौं संभु न त रहउँ कुमारी।।

*Janama-janama lagi ragari hamaaree, baraun sambhu na ta rahaon kumaaree.*  
(Parvati’s vow: I will marry only the Lord Shiva, even if it takes several births of ascetic worship to win him)

We will continue to strive relentlessly, until we succeed in purifying our antahkaran, and our mental inclinations are only for that, which is pure. Unless and until we reach that state, we will not turn back on the path.

What will happen if we don’t strive relentlessly?

मैं बौरी ढूँढ़न चली, रही किनारे बैठ “*Main bouree dhoondhana chalee, rahee kinaare` baith* – I set out to reach my goal, and foolishly wasted my life in sitting on the bank.” So, don’t make that mistake! This experience (of a pure antahkaran) is absolutely tangible, and can be achieved.

The Lord now says that the Yoga described in this chapter, is the साम्य योग *saamyaa-yoga* (the Yoga of equanimity) – योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन *Yogam yogastvayaa proktah saamyee`na madhusoodana`*. Arjuna understood that this Yoga is unbiased, and it is not the Yoga of Samadhi. It is a Yoga which maintains equanimity in activity as well as in Samadhi – समत्वं योग उच्यते *samatvam yoga uchchyate`*. Arjuna understood this, and the Lord also said, सुखं वा यदि वा दुःखं स योगी परमो मतः (६.३२) ‘*Sukham vaa yadi vaa dukham sa yoogee paramo matah`* (6. 32). The Lord concluded by saying that equanimity was Yoga, and Arjuna understood the Yoga of equanimity. Now, see what the Lord says next –

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।  
कर्मिभ्यश्चाधिको योगो तस्माद्योगी भवार्जुन।। (४६)

*Tapasvibhyodhiko yogee gnaanibhyapi matodhikah,*  
*Karmabhyashchaadhiko yogee tasmaadyogee bhavaarjuna. (46)*

The Lord says that a Yogi is greater than a तपस्वी *tapasvi* (ascetic), and greater than someone who has Gnan about the scriptures, about the unseen, and about the ritualistic karmas. “So, become a Yogi, Arjuna.”

Then, as though Arjuna said, “Yes, Sir, I will become a Yogi. But, is this the ultimate state? Won’t I ever have to become anything more?”

The Lord said, “Well, this is where our opinions differ. The Yogis say there is nothing greater than Yoga.”

Somebody asked Udiya Babaji Maharaj, “You, who are Vedantis, don’t believe in Bhakti, do you?”

Baba said, “Of course we believe in Bhakti.”

“Then what is your dispute with others who believe in Bhakti?”

“The dispute is, “explained Baba, “that the Bhaktas believe that Bhakti is the ultimate state; there is nothing beyond it. We, however, believe that the Bhagwan (God) is beyond Bhakti, and that the Lord is प्रत्यक्-चैतन्याभिन्न ‘pratakchaitannyabhinna’ (inseparable from the consciousness in the individual). We believe that the Lord is greater than Bhakti. We believe that Bhakti is an essential factor; that it is something very great. However, the object of Bhakti is even greater than Bhakti itself; and that object is the प्रत्यक्-चैतन्याभिन्न pratyakchaitanyabhinna Brahman.”

So, I also consider Bhakti to be a great thing, but I do not believe it to be the ultimate state. Beyond the state of Bhakti, is the knowledge of the Brahman, and the Brahman is inseparable from the consciousness of the individual. Similarly, the Lord says, “I agree that the Yogi is greater than anyone else, but I do not agree that there is nothing greater. There is something which is greater, and that is –

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः॥ (४७)

*Yoginaamapi sarve`shaam madgate`naantaraatmanaa,*

*Shraddhaavaanbhajate`yo maan sa me`yuktatamo matah. (47)*

My brother, you did Dharma, you did Yoga, you became निष्काम *nishkaama* (free of desire). Your antahkaran was purified, and you are established in your essence. However, you have not totally identified with the (cosmic, detached and impartial) witness. So come, hear from the Lord what पूर्णता *poornataa* (to be complete) is.

श्रद्धावान् भजते यो माम् *Shraddhaavaan bhajate`yo maam* – if you say, “I cannot see the Lord. How can I do भजन *bhajan* (loving worship) to Him?”

The answer is, “If you can’t see Him, have faith that He is there.”

श्रद्धस्व तात श्रद्धस्व नात्र मोहं कुरुष्व भोः।

*Shraddasva taata shraddhasva naatra moham kurushva bhoh.*

My son, don’t be deluded about this. Pay attention to these statements:

श्रद्धावित्तो भूत्वा आतमनैवात्मानं पश्येत्। (माध्यन्दि बृहदा० ७.२.२८)

*Shraddaavitto bhootvaa aatmanaivaatmanam pashye`t.*

*(Maadhyandina Vrahadaa. 7. 2. 28)*

श्रद्धां प्रातर्हवामहे। (ऋग्वेद १०.१५१.५)

*Shraddhaam praatarhavaamahe`.* (Rig Veda 10. 151. 5)

श्रद्धया सतयमाप्यते ॥ (यजु० १९.३०)

*Shraddhayaa styamaapyate`.* (Yajur Veda 19. 30)

नाश्रद्धधानाय हविरश्नन्ति देवाः ।

*Naashraddhadhaanaaya havirashnanti de`vaah.*

Believe what I say about the things which you have not seen. श्रत् ‘*Shrit*’ means to believe in the existence of that (Lord) who you do not see. श्रत् सत्यं तदस्यां धीयते इति श्रद्धा (निरुक्त ९.३१- टीका) *Shrat satyam tadasyaam sheeyate` iti shraddhaa`* (*Nirulta 9. 31 – commentary*).

Shri Krishna says, “The one who worships Me with श्रद्धा *shraddhaa* becomes युक्तम् *yuktam* (the most superior Yogi).”

Yukta, yuktatara, and yuktatam. When the affix ‘tam’ is added to yukta, it carries yukta (yoked to the Lord) three generations higher. Yukta is the first generation. Yuktatara (yoked better) is the second generation, and yuktatam is the third generation.

Now, come, we start talking about भजन ‘*bhajan*’ from this point. This is the seed of the seventh chapter, which comes next. How can a shoot sprout without a seed?

Thus this sixth chapter called आत्मसंयम ‘*aatmasamyam*’ is concluded.

## CHAPTER VII

Now we come to the seventh chapter. This is the first of the second of the three षट्क *shataks* (divisions of six chapters) of the Gita. Shri Shankaracharya has not made these divisions, but they are well-known right from the start, in Shri Yamunacharya's Sect. Shri Yamunacharya and others accept the theory of these divisions. Even though there is no commentary upon them in the Sect of Shri Nimbarkacharya, these three divisions are mentioned in the commentary by Shri Keshav Kashmiri. Shri Madhusudan Saraswati said that he not only accepts these divisions, but also upholds Shri Shakaracharya's interpretation. He elaborates on Nishkama Karma and Yoga, as being the methods for attaining the goal (of purifying the antahkaran, and making it eligible for obtaining the knowledge of the Brahman). The second shatak establishes the तत् पदार्थ '*tat padaartha*' ('That' factor meaning the Brahman), and the examination of the essence of the Brahman we worship, by using the method of Bhakti.

Bhakti serves a dual purpose. What dual purpose does it serve? One is that it makes the antahkaran free of desires. It builds up a desire for the Lord, and everything that is auspicious. The second purpose served by Bhakti is that it burnishes the image of our object of worship. On the one hand, the antahkaran is purified; and on the other hand, the object of worship is examined closely. That is why the Lord said, अपृष्टमपि प्रोवाच '*Aprishtamapi provaacha*', without being asked. Arjuna never even asked, 'Krishna, which God should I worship?' So, the Lord voluntarily told him, 'Worship Me.'

'Worship Me,' is clearly stated here! The fact is that it requires a tremendous amount of faith to cultivate devotion for a God who is absolutely imperceptible. However, if the Lord is experienced in the form of an Avatar, or an idol, then the imperceptible is merged into the image which is seen, and Bhakti can be developed. The round Shalagram शिला *shilaa* (stone) is visible, and the invisible four-armed Vishnu is understood to be contained in it; and within the four-armed Vishnu abides the quality of the Ishwara – who is present in the heart of all beings. Where are the four arms in the Shalagram shila? They are imagined, aren't they? Oh – where is it shown that the four-armed One is the अन्तर्यामी *antaryami* (who abides in the heart) of the whole world? This, too, has to be taken on faith.

The unseen antaryami will, however, turn into a tangible presence when it is seen to be one with the consciousness in every being. Hence, the worshipful feeling of the Lord being present in a visible object – which is not the Lord – is prompted by श्रद्धा *shraddhaa* (faith), and is called उपासना *upaasanaa* – ritualistic worship. Make this a definition of your upasana. To place the feeling, 'this is the Ishwara' in an object like the Nardmadeshwara and Shalagram shilas, or in an idol, or in the husband, or Guru – all of which are visible, but definitely not the Ishwara – is upasana. The purpose of this upasana is to mould the

antahkaran in the form of the Ishwara by using these (symbols of the Lord) as an instrument. The Ishwara then becomes tangible. When does this happen? It happens when the चैतन्य *chaitanya* (consciousness) within the individual antahkaran becomes one with the (super-imposed) consciousness in the perceived object – the प्रत्यक्षविषयावच्छिन्न चैतन्य *pratyakshavishayaavachchinna chaitanya*. When the Atma within shines in the Paramatma perceived in any of these forms, it becomes a visible experience.

श्रीभगवानुवाच ‘*Shribhagavaanuvaacha*’ means, ‘these words are spoken by the Lord’. Don’t take them to be the words of an ordinary person, because they are the words of the Lord incarnate. Faith in the words is a prerequisite for Dharma. If you do not believe in the words of the scriptures, then Dharma will be incomplete. And, if you don’t believe the speaker – then Bhakti will be incomplete. Unless the words of the speaker, and the purport of the words, is understood and experienced, you will not gain Gnan. Dharma depends predominantly on words; Bhakti depends predominantly on the speaker, and तत्त्व बोध *tattva-bodh* (knowledge of the essence) depends predominantly on personal experience.

अनुभवपर्यवसना हि तत्त्वगतिः ।

*Anubhavaparyavasanaa hi tattvagatih.*

Unless you obtain a personal experience, the अज्ञानावरण *agnaanaavarana* (veil of ignorance) will not be removed; not even if the speaker is Brahma, and he recites a string of Mantras from the Vedas. Tattvagnan is the direct experience – the basic realization – of the ultimate truth which is being spoken of. Faith in what is said, is the basis of Dharma; and the source from which Bhakti flows, is the greatness of the one who is speaking. So – come, see what the Lord is saying –

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ (१)

*Maiyyaasaktamanaah paartha yogam yunjanmadaashrayah,  
Asanshayam samagram maam yathaa gnyaasasi tachshrunu. (1)*

Our Sankhya Darshan has two schools of thought. One has the description of the नास्तिक *naastik* (atheist) Sankhya, and the other describes the आस्तिक *aastik* (believing in God) Sankhya. The Sankhya given in the Shrimad Bhagwat by Kapil is the astik Sankhya, and the Sankhya of the Ishwara Shri Krishna is the अनीश्वरवादी *aneeshvaravaadi* Sankhya, which rejects the presence of the Ishwara. The Shrutis (Vedic verses) praise the general principle of Sankhya; they do not praise an individual called Kapil. The Vedas existed before Kapil was born. The name Manu is certainly given in the Vedas, but it is not the name of any individual. So don’t think that these people had been born – but remained unnamed – and that the Vedas were created after their birth. It is not that. The

fact is that the names in the Vedas were used later on by people, for naming their sons. That is all.

Now, let us ponder upon the meaning of the shloka given above. The letter 'p' in पार्थ '*paartha*' means 'the परमार्थ *paramaarth*' – the highest achievement – and that, which is indicated by it. Therefore, 'p' means the Parameshwara. पा रक्षणे, पाति सर्व जगत् इति पः परमात्मा। स एव अर्थो यस्य असौ पार्थः तत् संविद्धौ '*Paa rakshane*', *paati sarvam jagat iti pah paramaatmaa. Sa e'va artho yasya asau paarthah tat samviddhau.*' 'O, Partha' is used to indicate that Arjuna has obtained the Lord.

Now I will tell you something useful. कश्चिद् राजाश्रयो भवति किन्तु तस्य आसक्तिः भार्यासु भवति '*Kashchid raajaashrayo bhavati kintu tasya aasaktih bhaaryaasu bhavati*'.

A man takes refuge with a King, but his attachment is for his wife and son. For those who walk on the path of Bhakti, however, it is not possible that they take refuge in one (the Lord) but love someone else. 'So, मय्यासक्तमनाः पार्थ *maiyaasaktamanaah paartha* – love Me, the way you love your wife and son, and also depend on Me alone.' You cannot develop Bhakti if your dependence is on someone, but your attachment is for some other.

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु '*Asanshayam samagram maam yathaa gnaasyasi tatshrunu*' – there is no doubt that this does not give the knowledge which is given by Sankhya, about the Atma being विविक्त '*vivikta*' (separate). 'This Prakriti is natural, and I am not connected to it.' How does this give the Gnan of the Parameshwara? The word समग्रम् *samagram* (all; entire) gives the indication. It gives the Gnan that the प्रकृति-प्राकृत *Prakriti-praakrit* (the Nature which is natural) is also the essence of the Lord. समग्रं यथा स्यात् तथा '*Samagram yathaa syaat tathaa*. You will obtain the same Gnan as I possess. Listen to Me.'

The Lord now begins His explanation. अनापृष्टमपि ब्रूहि दीनवत्सल *Anaaprishtamapi broohi deenavatsala* – the Gurus feel particularly affectionate towards those who are modest, and they impart Gnan even without being asked. Tell me – wouldn't you guide a blind man, if he was going on the wrong track, even if he didn't ask for your advice? It is the same with the Lord. Now see what comes next –

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते॥ (२)

*Gnaanam te`ham savignaanamidam vakshyaamyashe`shatah,*

*Yajgnaatvaa ne`ha bhooyonyajgnaatavyamavashishyate`.* (2)

So what if a boat is tethered to the bank of a river? One needs to know how to row it across. Everybody has knowledge. Don't birds and animals also have some knowledge? Most certainly they do. The Durgapatha says –

ज्ञानमस्ति समस्तस्य जन्तोर्विषयगोचरे।

ज्ञानिनो मनुजाः सत्यं किन्तु ते नहि केवलम्।

मतो हि ज्ञानिनः सर्वे पशुपक्षिमृगावयः॥

*Gnaanamasti samastasya jantorvishayagochare`,*

*Gnaanino manujaah satyam kintu te`nahi ke`valam,*

*Mato hi gnaaninah sarve` pashupakshimrigaadayah.*

There should be a विज्ञान *vignaana* (science) in the Gnan, however. Gnan should contain some component which is capable of destroying agnan (ignorance). I will tell you something about the older days. There used to be शास्त्रार्थ *shastraartha* (debate upon scriptural matters) about whether the एकादशी *e`kaadashi* (the eleventh date of the lunar calendar) was that day, or the following day. The Pundits would argue upon this. Somebody called ten Pundits to his house, gave them five rupees each, and made them sign a paper stating that ekadashi was on the following day. The same method was used to decide upon the मुहूर्त *muhurta* (auspicious timing). Please don't take affront at what I say. I do not say this to cast aspersions on Pundits. By the grace of the Lord, my name also comes in the category of Pundits. My father was a Pundit, and so was my grandfather. Bhairavduttaji Maharaj was my grandfather's grandfather. He had written a number of famous historical works. We had a handwritten copy of the Shrimad Bhagwat at home, and also a handwritten copy of Shridhar Swami's commentary which dates back to 1623. We also have the Mahabhashya. What I mean to say is that we are Pundits, too. However, it is another thing to alter the arrangements of our religious scriptures to earn five rupees. Such Pundits possess the Gnan of the Dharma Shastras, but they lack the vignan (proper application of Gnan). The knowledge which seeps into our lifestyle is Gnan. Vignan is the science of moulding our lives according to our Gnan. Vignan is not merely an intellectual Gnan, or knowledge about our physique.

So, Shri Krishna says, ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः 'Gnaanam te`ham savignaanamidam vakshyaamyashe`shatah. Arjuna, I am describing the full Gnan to you.' It can also be interpreted that, 'I have put the Gnan and vignan in a basket, and put the basket on My head, and am carrying it to you, because it is beyond your capacity.'

'What are the characteristics of this Gnan?' is the Lord's next question. If you have Gnan, and still need to know something more, then your Gnan is incomplete. Oh, Gnan is full and complete, when nothing further remains to be known.

*यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते।*

*Yajgnaatvaa ne`ha bhooyonyajgnaatvyamavashishyate`.*

'There is one Gnan which gives you the entire Gnan and vignan that exists. This is the Gnan I am giving you.'

*यस्मिन् विज्ञाते सर्वं विज्ञातं भवति। आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञाते।*

*Yasmin vignaate`sarvam vignaatam bhavati. Aatmani khalvare`drishte`shrute`mate`vignaate`.*



The important word here is ‘vignan’. This vignan is rather rare. Some people get agitated when they hear the word दुर्लभ *durlabha* (rare). They say, ‘This is a difficult path,’ and refuse to embark upon it. Others, however, say, ‘If this path is difficult, then this is the path for me. If I don’t traverse the difficult path, who will?’ Some people are ready to take the easy path. So, at times the Lord says that the path is difficult, and at times He says that it is easy. The intention is to attract both kinds of people to start walking on the (spiritual) path. Those who prefer to take an easy path embark upon it because they are told that it is easy; and those who prefer challenges, embark upon it believing it to be difficult. But – let both kinds of people embark on the path. अभियन्त्रण *Abhimantram* (purification through Mantras) and this आमन्त्रण *aamantran* (invitation) is for everybody. The ‘Bhagavannamakaumudi’ gives both these interpretations. People’s preferences differ, resulting in two kinds of eligibility; and both kinds are drawn into this.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ।। (३)

*Manushyaanaam sahasre`shu kashchidyatati siddhaye`*,

*Yatataamapi siddhaanaam kashinmaam ve`tti tattvatah. (3)*

What do all these millions of people do? Their job is to make relationships wherever they may be. According to Panini’s grammar, the word मनुष्य *manushya* (human being) means, ‘one who comes from Manu.’ However, according to Nirukta, मनसां सीव्यति मनुष्याः ‘*manasaa seevyati manushyati*’ – a manushya is one who creates mental relationships.

‘This is my mother, and this is my father.’ Animals do not create such relationships. They stay together for some time, and then leave each other. It is the human being who takes a needle and thread, and stitches himself to others so well that the stitching remains intact even if he gets torn. He loves bondage. It is only a few prudent people who unpick the stitching (and free themselves). What we are doing here, is opening up the worldly stitching!

So, out of the millions in the world, hardly one or two actually succeed. These Siddhas (successful people) may have succeeded in purifying their antahkaran, but this does not suffice for them to obtain Gnan. कश्चिन्मां वेत्ति तत्त्वतः *Kashchinmaam ve`tti tattvatah* – even after the antahkaran has been purified, they need to be connected with a Guru, before they can become तत्त्वज्ञानी *tattvagnyas* (knowers of the essence).

Suppose someone says, ‘I have, on my own, got some wealth (wisdom), Maharaj.’

Where did you get the wealth from, my brother?

‘I have brought it from the seventh Heaven.’

Well, my brother, you have certainly descended with the wealth, but you have brought along a bundle of vanity as well. So, it is not proper for you to believe

that you will obtain Gnan through your own intelligence, or inner knowledge, or understanding, without the guidance of a Guru. To obtain Gnan you have to surrender to a Guru –

तद् विज्ञानार्थं स गुरुमेवाभिगच्छेत्।

*Tad vighnaanaartham gurume`vaabhighachche`.*

Look – this is not the description of a Guru who teaches the Vedas. This is the description of a Guru who explains the ब्रह्मविज्ञान *brahm-vignana* (the science of the Brahman). This गुरु-शरणागति *Guru-sharanaagati* (surrendering to the Guru) is not for the purpose of studying the scriptures. It is for obtaining an understanding of the Brahman. This is surrendering to the अद्वितीय *adviteeya* (indivisible; the essence of the Brahman).

कश्चित् मां वेत्ति तत्त्वतः *Kashchin maam ve`tti tatvatah* - some know the name of the Ishwara, and some know His form. Some know Him to be *paroksha* (unseen and remote). Very few know His real essence properly. तत्त्वतः *Tattvatah* means, that, which does not have the superimposition of name and form. The tattva is that, which has nothing superimposed upon it. Very few know that tattva – that essence – which has no Karma, no name, and no form – कश्चित् मां वेत्ति *kashit maam ve`tti*.

All right, now I will explain the method of Sankhya. Oh – the Kapil Sankhya has been there from before – what need is there to explain it now? Arjuna said, ‘Being a द्विज *dvija* (one who has received the sacred thread and studied the scriptures, is considered to be ‘twice born’) I have studied all the branches of the Vedas. I also know what the principle of Kapil Sankhya is. What are You trying to teach me?’ Truly, Arjuna would not have been a *dvija*, had he not studied the Vedas. All the five Pandava brothers – Yudhishtira, Bhimasen, Arjuna, Nakul and Sahdev – had studied the six branches of the Vedas. They did not teach the Vedas, but they had certainly studied them. So, Arjuna said, ‘I studied the Kapil Sankhya long ago.’ Then, as though the Lord responded by saying, ‘Yes, you have, My brother; but please hear My version. I am not telling you what you learnt earlier. I am telling you the points discovered after I did some research on it.’ See what the Kapil Sankhya is.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।

अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥ (४)

*Bhoomiraaponalo vaayuh kham mano buddhire`va cha,*

*Ahankaara iteeyam me` bhinna prakritirashtadhaa. (4)*

Prakriti erupted into eight fragments – the गन्ध *gandha* (fragrance) तन्मात्रा *tanmaatras* (subtle form of matter), रस *rasa* (liquid, symbolizing taste) *tanmatras*, रूप *roopa* (form) *tanmatras*, स्पर्श *sparsha* (touch) *tanmatras*, शब्द *shabda* (sound) *tanmatras*, मन *mana* (mind), बुद्धि *buddhi* (intellect), अहंकार *ahankaara* (subtle ego of individuality), and the महत्तत्त्व *mahat tattva* (soul). भिन्ना *Bhinnaa* means that when the pot (of Creation) was broken, the seed sprouted into eight

forms. Pay attention to the difference in the Sankhyas. Tell me – who does Prakriti belong to, in Sankhya? According to the Sankhya Darshan, Prakriti has no Master. However, the Lord says here, इतीयं मे भिन्ना प्रकृतिरष्टधा ‘*Iteeyam me`bhinnaa prakritirashtadhaa*. I am the Master of Prakriti. It is My Prakriti. This altered Prakriti – which is visible and makes the changes, is Mine.’

अपरेयमितसत्त्वान्यां प्रकृतिं विद्धि मे पराम्।

जीवभूतां महाबाहो ययेदं धार्यते जगत्॥ (५)

*Apare`yamitastvanyaam prakritim viddhi me`paraam,*

*Jeevabhootaam mahaabaaho yaye`dam dhaaryate`jagat. (5)*

Now listen to the description about the other Prakriti. If you say that this other Prakriti is अव्यक्त *avyakta* (invisible); that it is कारणरूप *kaaranaroopa* (the basic cause), then it is true. It is indeed the cause (of Creation), but its essence is that the Prakriti is identical with the Kshetragnya (the knower of the field, which is the Atma). Memorize this –

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च॥ (१५.१६)

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ (१३.२)

*Dvaavimau purusau loke`ksharashchaakshara e`va cha. (15. 16)*

*Kshe`trakshe`tragnayognaanam yattajgnaanam matam mama. (13. 2)*

Incase you have any doubts about Prakriti being the Kshetragnya, then – जीवभूतां महाबाहो ययेदं धार्यते जगत् *jeevabhootam mahaabaaho yaye`dam dhaaryate`jagat* – note these words. The अष्टधाभिन्ना *ashtadhaa* (with eight divisions) भिन्ना *bhinnaa* (separate) Prakriti is अपरा *aparaa* (seen, apparent). What is the परा प्रकृति *paraa prakriti*? It is inseparable from the Kshetragnya. There is no difference between the Kshetragnya and the para Prakriti here. अज्ञान *Agnan* (ignorance) prevails. The Prakriti of the Kshetragnya is the para Prakriti.

Sankhya accepts four kinds of tattvas (essences or basic matter). One tattva is only कार्य *kaarya* (effect) – like the creation of the five elements called the पंचभूत *panchabhoota*. The second tattva is the कारण *kaaran* (cause) – like Prakriti. The third tattva is both the effect and the cause; and is between Prakriti and the panchabhoota. The fourth tattva is that which is neither the effect, nor the cause. It is the असंग पुरुष *asanga purusha* (the detached soul of the individual).

Now, what is the difference pointed out here? The detached inner witness – called the asanga purusha – and the cause (कारण प्रकृति *kaaran prakriti*) have been merged, and given the name of Prakriti; also called the Jeeva. Now, who is the Master of this? The Lord states, ‘I am the Master of this as well. प्रकृतिं विद्धि मे पराम् *Prakritim viddhi me`paraam*. I am the Master of both the para Prakriti (which is seen all around us) as well as the apara Prakriti (which can’t be seen).’ The contribution of Prakriti (the Lord’s power of Creation and illusion) to the para Prakriti (agnan or ignorance) is only to the extent that the Atma has not been separated from Prakriti. The Atma is the Kshetragnya – क्षरश्चाक्षर एव च *ksharashchaakshara e`va cha*.’ You will find this Gnan of the Gita only in Kapil’s Sankhya.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।। (६)

*E`tadyoneeni bhootaani sarvaaneetyupadhaaraya,*

*Aham kritsnasyah jagatah prabhavah pralayastathaa (6)*

It is this same Prakriti, which is inseparable from the Kshetragnya, and the Kshetragnya which is inseparable from Prakriti, which is the चैतन्य *chaitanya* (consciousness) attached to Maya (illusion of reality). The whole viewpoint is thus changed completely! Vedanta has been introduced in the place of Sankhya. This Prakriti and the Kshetragnya combine, to inhibit all living forms, and Prakriti creates all the forms.

This is not a क्षेत्रज्ञ-विनिर्मुक्त *kshe`tragnya-vinirmukta* Prakriti. The Kshetragnya is not free from Prakriti. You would have heard about the incident during Shivji's wedding. The priest asked, 'Shankarji, what is the name of your father?'

'Brahmaji', replied Shivji.

'What is the name of Brahmaji's father?'

'Vishnuji'.

'Very well, but I need to know the names of three generations, so please tell me the name of Vishnuji's father.'

'Why do you ask, my brother?' said Shankarji. 'Vishnuji's father is none other than I.'

So, aparaa Prakriti is separated from the Kshetragnya Prakriti, but the paraa Prakriti is not separated. Here, the Kshetragnya is not separate from the seed (of Prakriti) and the paraa Prakriti. Here, the seed and the Kshetragnya become one. The entire Creation is made by this.

'Then, Maharaj, what are You?'

The Lord said –

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।

*Aham kritsnasya jagatah prabhavah pralayastathaa.*

कृत्स्नस्य जगतः *Kritsnasya jagatah* means, स-क्षेत्रास्य जगतः *sa-kshe`tragnyasya jagatah*. पराप्रकृतिविशिष्ट क्षेत्रज्ञस्य *Paraaprakritivishishta kshe`tragnyasya*. The difference in the different Kshetragnyas is caused by conditioning. Therefore, all the Jeevas, and the entire basic Prakriti, and the aparaa Prakriti come within the words, कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा *kritsnasya jagatah prabhavah pralayastathaa* (I create and cause the dissolution of the world). The Lord says, [I, Purushottam Brahman, create the world. I am the प्रभव *prabhava* (beginning) and also the प्रलय *pralay* (end) of all the moving and unmoving objects in the world.]

Now, see – is this not the same as जन्माद्यस्य यतः '*Janmaadasya yatah*'? यतो वा इमानि भूतानि जायन्ते। यत्प्रयन्ति अभिसंविशन्ति तद् ब्रह्म तद् विजिज्ञासत्वा '*Yato vaa imaani bhootaani jaayante*'. *Ye`na jaataani jeevanti. Yatprayanti abhisanvishanti tad brahm tad vijignyaasatva*' (Vedic sentences corroborating the Lord's words). Why does

the Lord use both the words – prabhav and parlay? Wouldn't one have sufficed? No. The Lord said 'prabhav' because it indicated the निमित्त कारण *nimitta kaaran* – the instrumental factor; and 'pralay', to indicate the उपादान कारण *upaadaana kaaran* – the basic matter of which Creation is made. He is the अभिन्ननिमित्तोपादान कारण *abhina-nimittopaadaan kaaran* of Creation. The cause dissolves into matter, while the instrumental factor is the cause of the effect. These words clarify that the Lord is not separate from either the cause, or the matter, of Creation.

I am telling you only the basic principles of the Gita. I am not talking about all the critiques and commentaries which cause confusion and delusion. A Mahatma lived in a place called Durgakhoh, which is beyond Chunar. His name was Ekling Swami. He had given me two commentaries on the Gita. One was named 'Svayam-vimarshini' (self-deliberation) and the other was named 'Svayam-prakash' (self-illumination). At that time, I was not more than seventeen or eighteen years old, but by God's Grace, I was able to read the commentaries. The things I am telling you were not written in those books. Those books contained tips on how to interpret the Gita correctly; how to understand the different statements in their right context. They taught me how to grasp the purport of the shlokas without consulting any commentaries or treatises on the Gita.

So, see the meaning of प्रभवः प्रलयस्तथा *prabhavah pralayastathaa* in context to this. Prabhav means प्रभवति अस्मात् निमित्तात्। वृक्षात् पत्रम् प्रभवति। हिमवतो गंगा प्रभवति *prabhavati asmaat nimittaat. Vrikshaat patram prabhavati. Himavato gangaa prabhavati*. This makes it the instrumental factor – the nimitta-karan. However, वृक्षात् पत्रं पतति *vrikshaat patram patati* – it becomes different here, because the tree is not the basic matter of which the leaf is made. The five elements are the basic matter. Similarly, हिमवतो गंगा प्रभवति *himavato gangaa prabhavati* – the snow is not the upadan karan of the Ganga; it is the nimitta karan; the instrumental factor. However – प्रलीयते अस्मिन् इति प्रलयः *praleeyate` asmin iti pralayah* – what happens to the object at dissolution? Where does the pot go, when it breaks? A pot returns to the earth, which is its basic matter, its 'upadan karan'.

Now the Lord asks, 'Who am I? I am the अभिन्न-निमित्तोपादान कारण *abhinna-nimittopaadaan kaaran* – the inseparable matter, cause, and effect of this world.' This includes the परा-अपरा प्रकृति, परा प्रकृति क्षेत्रज्ञ, *paraa-aparaa prakriti, paraa prakriti kshetragnya*, the क्षेत्र-विशिष्ट चेतन *kshetragnya-vishishta che'tan*, and the अपरा प्रकृति *aparaa prakriti* which manifests as the subtle forms of the five elements like earth, water, etc. Here, भूमिरापोऽनलोवायुः *bhoomiraaponalovaayuh* refers to the five subtle elements. 'I am the inseparable cause, effect, and matter, of Creation.'

Very well, Maharaj, we accept that You are the अभिन्ननिमित्तोपादान कारण *abhinna-nimittopaadaana kaarana*. However, You are the cause, and the world is the effect. This difference remains, doesn't it?

The Lord said –

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।  
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।। (७)

*Mattah parantaram naanyatkinchidasti dhananjaya,  
Mayi sarvamidam protam sutre`maniganaa iva. (7)*

‘O, Dhananjaya! मत्तः परतरं अन्यत् किञ्चित् नास्ति *Mattah parataram anyat kinchit naasti*’. नान्यात् किञ्चन् मिषत् ‘*Naanyat kinchin mishatam*’ is the Shruti. Nothing else which moves, blinks, or vibrates, exists. परतरं *Parataram* means, परात् परं परतरम् *paraat param parataram*. It indicates अनिर्वचनीयं *anirvachaneeyataa* – that, which is beyond description.

सूत्रे मणिगणा इव *Sootre`maniganaa iva* means, just like beads on a string. The indication is that the matter of the world hangs (like beads) upon a thread of the (individual) soul. यथा सूत्रे सूत्रात्मनि स्वप्नाभिमानिनि मणिगणाः विभिन्नाः पदार्थाः दृष्टिगोचर भवन्ति *Yathaa sootre` sootraatmani svapnaabhimaani maniganaah vibhinnaah padaarthaah drishtigocharaa bhavanti*. The subtle body gets engrossed, even though it is separate. ‘Just as the things are seen to be different and separate, even though they are only imagined realities, in the same way, all things abide in Me, but all appear to be separate.’ Have you ever seen a diamond in your dream? A thousand diamonds are seen in a dream. Are the objects seen in a dream separate from the dreamer? It is all thread; like a necklace made of thread beads, strung on a thread. Have you seen the rosary of the Tibetans or the Sikhs? Just as gold beads are strung on a gold chain, or woolen beads on a strand of wool, and a thread holds together the balls made of cotton thread, it is सूत्रे मणिगणा इव *sutre`maniganaa iva* – the Lord sustains the Creation immersed in Him, and which is seen as a variety of objects.

The Lord astounded us by using the word प्रोतम् *protam*. The word प्रोत *prota* means ओत-प्रोत *ota-protam*, like the warp and waft of threads which are woven to make a cloth. It is nothing but thread. The entire variety seen in Creation is like a pattern of thread, woven into a cloth made of thread. It is the skillful weaving which makes the woman, man, boy, girl, and consciousness seem separate and different. The difference is due to the way the substance is arranged; there is no difference in the basic matter of Creation.

What is the meaning of विन्यास विशेष भेद *vinyasa-vishe`sha bhe`da*? Years ago, I had seen women wearing saris which had dancing peacocks woven into the borders. There were no real peacocks; it was all thread. At the Sabarmati Ashram in Ahmedabad, I saw a woven cloth picture. There were no colors, but the weaving was done in such a way, that a picture emerged. It showed Gandhiji walking with a staff in his hand, on the Dandi Yatra, to make salt. So, it was the way the cloth was woven – the सूत्र विन्यासरूप *sootra-vinyasa* – which appeared as a picture on the cloth. Was Gandhiji in the cloth? Was his wooden staff in it? Was he walking? No; it was nothing but cotton. Therefore, प्रोत *prota* means that the warp and waft of which the world is made, is all only the Lord. चरं चाचरमेव च

*Charama chaarame`va cha* – the चर *chara* (moving) and the अचर *achara* (stationary) are all the Lord. This is what it means.

Fifteen examples are given, for सूत्रे मणिगणा इव *sootre`maniganaa iva*, so that even simple village folk can understand what the Lord means. Arjuna did not require so many examples; or perhaps he did need a more elaborate clarification.

रसोऽहमप्सु कौन्तेय प्रीणास्मि शशिसूर्ययोः ।  
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ (८)  
पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावयसौ ।  
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ (९)  
बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।  
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ (१०)  
बलं बलवतां चाहं कामरागविवर्जितम् ।  
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ (११)

*Rasohamapsu kaunte`ya prabhaasmi shahsisooryayoh,*  
*Pranavah sarvave`de`shu shabdah khe`paurusham nrishuh.*  
*Punyo gandha prithivyaam cha te`jashchaasmi vibhaavasau,*  
*Jeevanam sarvabhooteshu tapashchaasmi tapasvishu.*  
*Beejam maam sarvabhootaanaam viddhi paartha sanaatanam,*  
*Buddhirbuddhimataamasmi te`jaste`jasvinaamaham.*  
*Balam balavataam chaaham kaamaraagavivarjitam,*  
*Dharmaaviruddho bhooteshu kaamosmi bharatarshabha. (8, 9, 10, 11)*

The water we see is the sport of the subtle form of flavor – the रस तन्मात्रा *rasa tanmaatrasa*. The rasa tanmatra fills the water. The subtle form of rasa creates water, sustains it, and causes its dissolution. Water is nothing but the rasa tanmatra. It has no existence separate from the rasa tanmatra. ‘Therefore, just as rasa is the अभिन्ननिमित्तोपादान कारण *abhinna nimittopaadaan kaaran* of water, I am present in the whole of Creation.’

प्रभास्मि शशिसूर्ययोः *Prabhaasmi shashisooryayoh*. What do the Sun and Moon have, except brightness? The principle of the Vedas would not be established without the Omkara. The AUM - ‘A’-kara, ‘U’-kara, and ‘M’-kara, means that the विश्व *vishva* (gross matter), तैजस *taijas* (subtle matter), and प्राज्ञ *praagnya* (Cosmic intelligence) was the world in the beginning. The Atma is ascertained as the अमात्रा *amaatraa* (soundless) reality which is established, and continually supports all the other three states of apparent reality. The Paramatma is indicated by the Omkara (the word AUM); it is not the meaning of Aum.

शब्दः खे पौरुषं नृषु *Shabda khe`paurusham nrishu* – the शब्द तन्मात्रा *shabda tanmaatrasa* (the subtle form of sound) pervades the आकाश *aakaasha* (space). What is space, without the subtle form of sound? What is a man, without manly attributes? What is the earth, without पुण्यगन्ध *punyagandha* (the fragrance of spiritual merit)? What is fire, without brightness? Who can be considered

strong, if he has no strength? The बल *bala* (strength) should be the kind which is not used merely for physical pleasures. It should not be the kind which is used to protect and favor relatives and dear ones. The बल *bala* which is free of काम *kaama* (desire) and राग *raaga* (attachment) is the Lord's strength. For that matter, kama is raga – but when? When a person is inclined towards Dharma. The strength which is used to break down the boundaries of decorum abides in those who are enslaved by their desires. The desire which existed at the beginning of Creation was never inclined to be contrary to Dharma. Pristine desire is the Lord. My brother, how much more am I to elaborate? Let us proceed –

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये।

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि॥ (१२)

*Ye` chaiva saatvikaa bhaavaa raajasaastaamasaashcha ye`,*

*Matta e`ve`ti taanviddhi na tvaham teshu te` mayi. (12)*

The Lord says, 'Everybody gets their status and energy from Me. I am the authority and the energy – the सत्ता *sattaa* and the स्फूर्ति *sfoorti* of all. ते मयि *Ye` mayi* – I am their support.'

What do these words of the Lord indicate? The indication is that consciousness is implicit when the Lord says, मत्त एव '*matta e`va*', because the root, अस्मात् *asmaat*, is always related to consciousness. The factor which is seated in the heart, and says, अस्मि अस्मि अस्मि '*asmi, asmi, asmi*', is called अस्मत् '*asmat*'; and that अस्मत् *asmat* becomes मत्त, अहम्, मह्यम्, मत्, मम, मयि *matta, aham, mahyam, mat, mama, mayi* - all denoting consciousness. They denote the 'I' factor, and the knowledge of the 'I' is bound to be a conscious awareness.

In contrast, when नत्त्वहम् तेषु ते मयि '*natvaham te`shu te` mayi*' is said, it means, 'they are not My support. I am not seated in a body when I speak. I am not seated in the five elements when I speak; nor am I seated within the boundaries of time and space. Space, time, matter, and the five elements are all in Me. Nothing supports Me – I support everything. This means, I am the अधिष्ठान चेतन *adhishtaana che`tan* – the consciousness which is the substratum of all that exists – and everything seen by you is supported by Me. Everything that is bound by the Sattvik, Rajas and Tamas Gunas, is in Me.'

I told you this, so that you realize that the Gita is not to be read casually, like a story book. This Gita is spoken by the Lord. It is told to Arjuna, who is a dear friend of the Lord. This is why many great Masters have written commentaries on the Gita. Commentaries written before Shankaracharya are available. Shankaracharya wrote, 'People have misrepresented the Gita. That is why I am writing the commentary, after giving the matter deep consideration.' So, the Gita should not be read lightly, like a child's play. When you enter into the depths of the Gita, you will find that it is filled with diamonds.

There are some people who give their own interpretation to the Lord's words, मय्यासक्तमदाश्रयाः '*mayyaasakta-madaashrayah*'. I once met a Bhaktaraj. He said, 'I



accept that the Ishwara is the अभिन्न निमित्तोपादान कारण *abhinna-nimittopaadaan kaaran* of this world.'

Yes, you accept this; but tell me – is your Ishwara inanimate or is He animate? He is animate! Who can call the Ishwara inanimate!

चेतन कहूँ चेतन करे अति चेतन भगवान्।

*Che`tana kahun che`tana kare`ati che`tana bhagavaana.*

Then, when He becomes the world, does He become the whole world, or just half of it? If He becomes the whole world, then He becomes wholly inanimate; where does the consciousness remain? And, if only half of Him becomes the world, then He is divided into two. Please explain how consciousness can lead to conclusion (become matter). If the Lord remains a witness of the (inanimate) conclusion, then He remains separate from the world! Ultimately, we have to accept that the *che`tan* did not come to an end; the conclusion is an illusion. This is what it means. A person who accepts that consciousness is the cause of the world will have to accept that the consciousness is an unmoving illusion – अगत्या विवर्त *agatyaa vivarta*. He has no other choice.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम्॥ (१३)

दैवी ह्येषा गुणमयी मम माया दुरत्यया।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ (१४)

*Tribhirgunamaiye`ryerbhaavaire`bhih sarvamaidam jagat,*

*Mohitam naabhijaanaati maame`bhyah paramavyayam.*

*Daivee hye`shaa gunamayee mama maayaa durattyayaa,*

*Maame`va ye`prapadyante`maayaame`taam taranti te`. (13, 14)*

त्रिभिर्गुणमयैर्भावैः *Tribirgunamaiye`rbhaavaaih* – त्रिगुण *triguna* means the illusion of the difference – भेद भ्रान्ति *bhe`da bhraanti*. It is this, which has influenced the whole world. 'The world does not know that I am the inexhaustible factor which is remote from the impression that changes take place. The Gunas are spent; they accumulate and are reduced. They subside and rise, but I remain unchanged, undepleted, and indestructible.' People fail to realize this because of the influence of the illusion that differences exist. Then, what is this?

दैवी ह्येषा गुणमयी मम माया दुरत्यया '*Daivee hye`shaa gunamayee mama maayaa duratyayaa* – this Maya (illusion) is also Mine. I am the Master of Maya. It is very difficult to cross over My Maya. Firstly, it is दैवी *daivee* (divine), secondly it glitters, and people get caught by the glitter.'

A gentleman was traveling in a foreign country. He was attracted to a woman. He went to a hotel for a meal, and the lady understood that he was attracted to her.

'Madam,' said the gentleman, 'You have beautiful hair.'

'Yes, my hair is beautiful,' she replied, and took off her wig and placed it on the table.

‘Your teeth are lovely,’ he persisted.

She removed her false teeth and placed them on the table. The gentleman was ashamed.

Similarly, the दैवी ह्येषा गुणमयी *daivee hye`shaa gunamayee* – this world glitters and ensnares. However, a poet has thrown this challenge –

तुम क्या माया नाचो कूदो हम हैं बड़े नचनियाँ।

यहाँ तुम्हारी दाल न गलिहै हम हैं पलटू बनियाँ।।

*Tum kyaa maayaa nacho koodo hum hain bade`nachaniyaan,  
Yahaan tumhaaree daala na gali hai hum hain palatoo baniyaan.*

Maya comes in the form of many good things. When people extol their own skills and virtues, Maya tells them, ‘Come, I will make you sleep. I have come, bringing slumber for you. Oh, what is the use of working? Leave all this!’ Then Maya tempts them by saying, ‘Look, I am making you a Siddha; I am making you fly in the sky,’ because Maya is also Rajoguni. ‘I am making you a Devta.’ Thus, this Maya filled with Gunas, stands before the (inner) चेतन *che`tan*, offering great gifts. That is why she is called गुणमयी ‘*Gunamayee*’ (having many qualities). She is attractive to look at. She confuses people. People forget to look at the Parameshwara when they look at her.

Now, the question comes, ‘My brother, this being the state of affairs, what should we do?’

The Lord tells us, मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ‘*Maame`va ye`prapadyante`maayaame`taam taranti te`*’ - the person who takes refuge in Me swims across the sea of Maya.’

They say that when fishermen cast their nets to catch fish, some fish gather round the feet of the fisherman – प्रपद्यन्ते *prapadyante`* (catch the feet in surrender). The fish that come to the प्रपद *prapad* (foot) of the fisherman, don’t get caught in the net he throws. So, come and sit at the source of Creation.

They also say that when wheat, rice, or gram is ground, some of the husk sticks to the center pole, and is saved from being ground. So, if you become a magician’s disciple, he will not cast his illusions over you; he will tell you the secret behind the illusion.

Now, see the language the Lord uses – He has come down to His cowherd level! He says –

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः।

माययापहतज्ञाना आसुरं भावमाश्रिताः।। (१५)

*Na maam dushkritino moodhaa prapadyante`naraadhamaah,*

*Maayayaapahritatgnaanam aasuram bhaavamaashritah. (15)*

The Lord said ‘dushkriti’ (wrong doer), but He did not say that a dushkriti does not have the right to do bhajan (offer loving worship). A wrong-doer has the right to adore the Lord, and so has a sinner. Nobody can stop them from doing bhajan. Further on, in the ninth chapter, the Lord states that even a दुराचारी

*duraachaari* (person with sinful habits) can become a Dharmatma by doing bhajans.

अपि चेत्सुदुराचारी भजते मामनन्यभाक्। (९.३०)

*Api che`tsuduraachaaro bhajate`maamananayabhaak. (9. 30)*

The Vishnu Purana states –

अति पापप्रसक्तोऽपि गायत्रिमिषमच्युतम्।

भूयस्तपस्वी भवति पंक्तिपावनपावनः।।

*Ati paapaprasaktopi gaayatrimishamacchyutam,  
Bhooyastapasvee bhavati panktipaavanapaavanah.*

So, a sinner cannot be considered ineligible for Bhakti. However, the nature of a sinner is such, that he avoids going before the Parameshwara, the way a thief avoids going near a policeman. He does so because he is a fool; he is a lowly person. He has the form of a human, but he is a नराधम *naraadham* (inferior being). Naraadham means an animal or bird; a species lower than a human. He may appear to be a human, but he is a lowly creature. Isn't this the Lord's cowherd style of speaking?

माययापहतज्ञानाः *Maayayaapahritagnaanaah* – people have been ensnared in a magic show. Maya has stolen their Gnan. They have taken refuge in the असुराभाव *aasurabhaava* – the demonic tendencies – आसुरं भाव-माश्रिताः *aasuram bhaavamaashritah*. Then, the Lord describes the four types, amongst those who do bhajan. The Lord says that if a person has an inclination to do bhajan, take him to be a पुण्यात्मा *punyaatmaa* (a pious person).

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन।

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ।। (१६)

तेषां ज्ञानी नित्ययुक्त एक भक्तिर्विशिष्यते।

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः।। (१७)

*Chaturvidhaa bhajante`maam janaah sukritinorjuna,  
Aarto jignaasurartaarthee gnaanee cha bharatarshabha.*

*Te`shaam gnaanee nityayukta e`ka bhaktirvishishyate`*

*Priyo hi gnaaninotyarthamaham sa cha mama priyah. (16, 17)*

‘Those who are सुकृति *sukriti* (doing good deeds) have a nature which inclines them to worship Me. There are four kinds of sukritis. One is the type which feels an intense agony at being parted from Me.’ They say, ‘Lord, I cannot bear to stay away from You for even more minute longer!’ Such people are आर्त *aarta* (distressed). Aarta means people who cannot bear to be separated from the Lord. It is similar to the condition of the Gopis, when they were separated from the Lord, and became aarta.

Another kind is the अर्थार्थी *artharthi* (seekers of material benefits). When are people artharthi? Shri Krishna is the only artha (wealth). तासामाविरभूतच्छौरिः

*Taasaamaa virabhoocchaurih.* Those, whose only cause of distress is being away from the Lord, are aarta. Then, who are the artharthis? The artharthis are those who weep for a glimpse of Shri Krishna – रुरुदुः सुस्वरं राजन् कृष्णदर्शनलालसाः *ruruduh susvaran raajan krishnadarshanalaalasaah.* These were the artharthis. Now, who are the जिज्ञासु *jignaasus* (desirous of obtaining knowledge)? They are the ones who come in-between the aarta and the artharthis; who wander in the woods, asking the trees and creepers where Shri Krishna is. ‘Oh, Earth! Please tell us – where is Shri Krishna?’

So, an aarta is one who is no longer attached to the world. A jignaasu is one who goes to a Sadguru to obtain knowledge. An artharthi is one who feels that he must obtain a vision of the Lord. After that, the Gnani is one who obtains the personal experience (of the Atma). In the beginning, there was love for the Atma. When the knowledge was obtained – that the Atma and Paramatma are one – then all the love which reposed in the self, was transferred to the Paramatma.

The extraordinary सुख *sukha* (happiness, peace, and total contentment) arose – ज्ञानी च भरतर्षभ *gnaanee cha bharatarshabha.* Now, someone may say that I have given this interpretation for my own entertainment. So, I give you another interpretation. The aarta people weep when they are in distress, like Draupadi and Gajendra. Artharthis like Dhruv say, ‘Lord, please give me wealth.’ Devotees like Uddhav ask for Gnan. Dhruv and others ask for material gain. Draupadi and Gajendra are aarta, and ask to be saved. Sanatkumars and others ask only for Gnan. However, चतुर्विधा भजन्ते माम् *chaturvidhaa bhajante` maam* – all four types do bhajan of the Lord.

Very well – of the four types, which group would be doing the best bhajan? The answer is, तेषां ज्ञानी नित्ययुक्तः ‘*Te`shaam gnaanee nityayuktah`*. The Gnani is never separated from the Lord, because he has realized the प्रत्यक्-चैतन्याभिन्नेन परमात्मा *pratyakchaitanyaabhinna paramaatmaa.* He has realized that his own consciousness is inseparable from the Paramatma, so there is no possibility of being separated from his own Self. It is another matter, that Bhakti will keep changing direction until the person obtains Gnan. This is why the Bhakti of the Gnani is special.

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ।

*Priyo hi gnaaninotyarthamaham sa cha mama priyah.*

‘I am the wealth, the Beloved without barriers, for the Gnani.’ अत्यर्थम् *Atyartam* means, अर्थं अतिक्रम्य *artham atikramya* – ‘there is no screen, nothing, between Me and the Gnani.’ And, स च अत्यर्थम् मम प्रियः *sa cha atyartham mama priyah* means ‘the Gnani is My beloved.’

‘No barriers of any kind remain between My Gnani and Me. There are no garments, no garlands, no horripilation, and no titillation – not even skin,

between us. There are no bones, no flesh, nor the five subtle sheaths called the अन्नमय, मनोमय, प्राणमय, विज्ञानमय, आनन्दमय, *annamaya, manomaya, praanamaya, vighnaanamaya, anandamaya* – the earth, water, fire, wind and space – none of these exist between My Gnani and Me.’ Wealth means the things made from these elements and sheaths. The love between the Gnani and the Lord has no worldly or material barriers of any kind. There is no barrier made of the five sheaths, or the five subtle elements; nor any inanimate item which we consider to be wealth – स च मम प्रियः *sa cha me`priyah*.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम्।

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम्॥ (१८)

*Udaaraa sarva e`vaite`gnaanee tvaatmaiva me`matam,  
Aasthitah sa hi yuktaatmaa maame`vaanuttamaam gatim. (18)*

‘They are all उदार *udaara* – excellent and magnanimous – but the Gnani is My Atma.’ You would have heard this story before that a quarrel once arose between Dandi and Kalidasa, as to who was the greater poet. They both went to Mother Saraswati – the goddess of learning, and said, ‘Devi, please give the judgment whether Dandi is greater, or Kalidasa, as a poet.’ Ma Saraswati gave her judgment, कविर्दण्डी-कविर्दण्डी-कविर्दण्डी न संशयः ‘*Kavirdandi, kavirdandi, kavirdandi na samshayah* – there is no doubt that Dandi is the greater poet’.

Now, Sirs, Kalidasa was infuriated. He said, अहं रण्डे? अहं रण्डे? अहं रण्डे? ‘*Aham rande`? Aham rande`? Aham rande`?* Oh, you harlot! If Dandi is the greatest poet, what am I?’

Saraswati replied, त्वं तु मद्रूप एव हि ‘*Tvam tu madroopa e`va hi* – you are my essence. You are what I am. Dandi is a poet, but you are my own essence.’

In the same way, the Lord says, उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ‘*Udaaraah sarva e`vaite`gnaanee tvaatmaiva me`matam* – all four kinds are excellent.’

Hearing this, Arjuna asked, ‘Maharaj, if they are all excellent, what am I?’

The Lord said, ज्ञानी त्वात्मैव मे मतम् ‘*Gnaanee tvaatmaiva me`matam* – the Gnani is the essence of Gnan; he is My Atma. No barrier of any kind exists between him and Me.’

Now – look, what is the meaning of the Lord’s words? He says, ‘When the Gnani loves Me, then no material consideration remains between us. Nothing comes between us. We have no other interest or agenda. There is no barrier of any kind between My Gnani and Me – अत्यर्थ *atyartha*,’ meaning, अर्थम् अतिक्रम्य *artham atikramya*. अर्थम् *Atyartham* means, no other object or consideration of any kind. The Lord also loves the Gnani, but there is no consideration of any kind between them. The love between the Gnani and the Lord has अभेद *abhe`da* (no kind of differentiation). You know the meaning of अभेद *abhe`da* –

न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति।

आत्मनस्तु कामाय सर्वं प्रियं भवति।

*Na vaa are` sarvasya kaamaaya sarvam priyam bhavati,  
Aatmanastu kaamaaya sarvam priyam bhavati.*

The Gnani is the Atma, so he is as dear as the Atma. The Lord is the Gnani's Atma. He loves the Lord just as we love the Atma (our Self). If you were to ask – then, where are all the others? Aren't the aartas, artharthas, and jignaasus dear to the Lord? The Lord says, 'All of them are उदार *udaara*' – they are magnanimous and excellent. Udaara means उत्कृष्ट *utkrishta* – excellent. The word, उदार-दर्शने *udaara-darshane* (the one whose appearance is excellent) is used for Parvatiji in 'Kumarsambhav'.

तथा हि ते शीलमुदारदर्शने ।

तपस्विनामप्युपदेशतां गतम् । (५.३६)

*Tathaa hi te` sheelamudaaradarshane`*

*tapasvinaamapyupade`shataam gatam. (5. 36)*

Another meaning of udara – उत् ऊर्ध्वं आसमन्तात् राति ददाति इति उदारः *ut oordhvam aasamantaat raati dadaati iti udaarah*. An udara person is one who gives beyond his means. Then, how are the Bhaktas udara? They are udara because they have no desire for other things. They do not love the Lord in order to obtain anything. Actually, they desire nothing – neither wealth, nor Gnan – they want only the Lord. The unusual thing about them is that if anyone else were to come and say, 'I will remove your sorrow,' they would reply, 'Forgive me, but my God will remove my sorrow. What will you do?' Their excellence is in that, that they are ready to suffer, but want only the Lord's hand to caress their body. They say, 'We are prepared to suffer, but we don't want the सुख *sukha* of any other's touch.' In this way, they एष सर्वस्वत्यागेन *e'sha sarvasvatyaage`na* – sacrifice everything. A Seth came to a Bhakta and said, 'Take as much wealth as you want.' The Bhakta said, 'Forgive me, Sir, but has He – who gave wealth to you – gone away forever? If I want to take wealth, I will take it from Him. I won't take anything from you.'

They say that there was a Raja Saheb who took a Fakir to his palace, offering to take care of all his needs. In the evening, the King sat down to pray. He said, 'Lord, please expand my Kingdom. Please give me greater wealth. Please make my Army bigger and stronger. Please let me live longer.' Seeing and hearing this, the Fakir picked up his staff and kamandalu (vessel), preparing to leave.

'Maharaj, where are you going?' asked the King.

'Oh,' replied the Fakir, 'I thought you were a King, but you are a beggar yourself! So, I will ask from the one you ask from – why should I ask you for anything?'

So, it is a sign of magnanimity to avoid asking for anything from others. It is उदारता *udaarataa* to be prepared to sacrifice everything – उदाराः सर्व एवैते *udaarah sarva e`vaite*.

The Lord said, ज्ञानी त्वात्मैव मे मतम् ‘*Gnaanee tvaatmaiva me` matam* – I am a Gnani, and the Gnani is My Atma.’ Hearing this, Arjuna asked, ‘My brother, why are You telling me repeatedly, that the Gnani is Your Atma?’

The Lord said – आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ‘*Aasthitah sa hi yuktaatmaa mane`vaanuttamaam gatim*. The fact of the matter is that the Gnani has faith on nobody else, but Me. He does not come to Me to be freed from distress, like Draupadi and Gajendra. Nor, like Dhruv, does he come for material gain. He is not like you and Uddhav, who come to Me for Gnan. A Gnani comes to Me for My sake – मामेवानुत्तमां गतिम् *maame`vaanuttamaama gatim* – because he is a युक्तात्मा *yuktaatmaa*. His Atma is yoked to Me.’

You may have heard that once Arjuna started thinking that his love for the Lord was very great. Shri Krishna took Arjuna for a walk on the bank of the Yamuna. They saw a little hut, with an old woman ascetic in it. Shri Krishna told Arjuna, ‘My brother, go and get the Darshan (see with reverence) of this tapasvini (a female ascetic).’ Arjuna went into the hut, and saw a sword kept beside the tapasvini.

‘Mother,’ said Arjuna, ‘Why do you – who are a great tapasvini – keep a sword beside you?’

‘I keep this sword to cut off the heads of Arjuna and Draupadi,’ she replied.

‘Why, Mother? What wrong did Arjuna and Draupadi do?’

The old lady said, ‘You want to know what wrong they did? Oh – if Draupadi had been disrobed in public, it would only have shamed her. My Beloved would not have had to run barefoot to her rescue, leaving His meal halfway! She has caused Him great harassment!’

‘All right, but why are you angry with Arjuna?’

‘I am angry with Arjuna because in the Mahabharata war, he made my Beloved sit in front of the chariot, as a driver, while he sat behind! What if an arrow would have pierced my Beloved? Arjuna would have lost the war, he wouldn’t have got the Kingdom, Yudhishtira wouldn’t have been King. How would that have harmed the world? Arjuna gave my Shri Krishna so much trouble, for his own selfish gain!’

Arjuna was completely taken aback to hear this.

Dhruv asked for worldly gain in a fit of anger, but wept with remorse all his life. He still laments the fact that he worshipped the Lord for the fulfillment of personal desire. Vasudevji Maharaj wept when he grew old. In the eleventh canto of the Bhagwat, Vasudevji tells Naradji, अपूजयं न मोक्षाय मोहितो देवमायया ‘*Apoojayam na mokshaaya mohito de`vamaayayaa* – I did bhajan for the purpose of getting a son, and not for pleasing the Lord!’ The Gnani, however, is such that he asks for countless million occasions of distress. Have you heard the name of Rabia? She said, ‘If I worship the Lord to save myself from Hell, may He send me into the fire of Dojakh (Hell); and if I do His bhajan to attain Heaven, may the Lord never grant Heaven to me.’

You see, the person who does bhajan to obtain Moksha (liberation from the cycle of rebirth) is a Bhakta of Moksha; not of the Bhagwan. So, मामेवानुत्तनां गतिम् *maame`vaanuttamaam gatim* – a Bhakta is one who has a natural desire for the Lord, and has the feeling that the Lord will be happy to see this. When the Lord is pleased, it is our Atma which is pleased in His form. This is भगवत्कृपा *Bhagwatkrupa* – the Grace of God.

Someone asked a Fakir, ‘How can I know if the Lord is pleased with me?’ ‘See whether you are pleased with yourself,’ answered the Fakir. ‘If you are happy with yourself, then the Lord is pleased with you.’

The Lord does not have the super-imposition of effect – the कार्योपाधि *kaaryopaadhi* – like the Vedantis. So, how can He be pleased in the कारणोपाधि *kaaranopaadhi* – the super-imposition of the cause? He is pleased, seated in the hearts of people. The Lord has no differentiation, like the Vedantis, of effect; and in the cause, there are no differences of प्रसाद *prasaada* (grace, or happiness) and अप्रसाद *aprasaada* (lack of grace or happiness). So – when the Lord is pleased with someone, that person’s heart is filled with joy. This is the Lord’s way of gracing people.

बहूनां जन्मनाममन्ते ज्ञानवान्मां प्रपद्यते।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः॥ (१९)

*Bahoonaam janmannamante`gnaanavaanmaam prapadyate`*,

*Vaasude`vah sarvamiti sa mahaatmaa sudurlabhah. (19)*

बहूनां जन्मनाम् अन्ते ज्ञानवान् भवति। ततो मां प्रपद्यते *Bahoonaam janmanaam ante`gnaanavaan bhavati. Tato maam prapadyate`* - a person obtains Gnan after he has done sadhan-bhajan for several lifetimes. Don’t take it as the ज्ञानवान् कर्ता *gnaanavaan kartaa*. ज्ञानवान् पुरुषः बहूनां जन्मनां अन्ते मां प्रपद्यते *Gnaanavaan purushah bahoonaam janmanaam ante`maam prapadyate`* - don’t interpret it faultily, saying that it means, ‘a person who has Gnan comes to Me after many births.’ केन रूपेण प्रपद्यते ? वासुदेवः सर्वम् इति प्रपद्यते *Ke`na rope`na prapadyate`?* ‘*Vaasude`vah sarvam iti prapadyate`*’ - he becomes ज्ञानवान् *gnaanavaan* – filled with Gnan – and then obtains Me.’

What is the form of प्रपत्ति *prapatti* (holding on to the foot of the Lord in surrender)? It says, in the Vishnu Purana, सकलमिदमहं तु वासुदेवः ‘*sakalamidamaham tu vaasude`vah*’. All the Teachers of the Vaishnavas accept the ‘Aham’ (I factor) and ‘idam’ (That factor) in this. The ‘I’ and the ‘that’; the ‘I’ in the dream, and the body in the dream, are all the dream of the One, and the resolve of that One, and the imagination of that One. Therefore, the ‘I’ and the ‘this’, which we perceive as being different and separate, are all the essence of the Paramatma. सकलमिदमहं च वासुदेवः ‘*Sakalamidamaham cha vaasude`vah*,’ is the same as the Gita’s वासुदेवः सर्वमिदं प्रपद्यते ‘*Vasude`vah sarvamiti prapadyate`*’. However, the meaning of प्रपद्यते *prapadyate`* here, is वासुदेवः सर्वम् इति प्रपद्यते *vaasude`vah sarvam iti prapadyate`*. The essence of प्रपत्ति *prapatti* (surrender at



the feet of the Lord) is, that nothing exists but the Paramatma. Everything is the Paramatma.

The Lord says, स महात्मा सुदुर्लभः ‘*Sa mahaatmaa sudurlabhah*’. Such a Mahatma is not only durlabh (rare), he is sudurlabh (extremely rare), because nobody can even be his equal. He becomes अद्वय *advay* (indivisible) because he has become one with the Paramatma.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ (२०)

*Kaamaistaistairhritagnaanaah prapadyante`anyade`vataah,*

*Tam tam niyamamaasthaaya prakrityaah svayaa. (20)*

The Lord says that those who seek His help to save them, or to get some worldly benefits, are the most superior. Why are they superior? Because, the innate knowledge of worldly people has been stolen.

Who stole this knowledge?

The answer is: We would tell you the name, if it was only one thief. Or, we would stop him from stealing. However – कामैस्तैस्तैः *kaamaistaistaih* - there are hoards of robbers wherever we look. Just as dacoits have their gangs, desires also have their own gangs, and are of different kinds. The terrorists who attack Palestine come from different groups. Sometimes, one group clashes with another. So, तैस्तै *taistai* means that the desires connected to greed are separate, and those connected to attachment are separate, and the ones connected to anger and luxury are also separate.

What do these desires do?

They do not steal objects; they steal Gnan, and spoil the ability for right thinking.

What is the sign of a spoilt intellect?

It is प्रपद्यन्तेऽन्यदेवताः ‘*prapadyante`nyade`vataah.*’

What is it, to surrender to another Devta?

It is the buddhi’s being robbed, my brother. The poor people have been rendered penniless!

Very well, what do the victims of theft do?

They follow the rules imposed by the Devtas, for the sake of pleasing the Devtas.

I will tell you about my own village. In the olden days, a village deity, called, ‘Deeha Devta’, was offered worship. I do not know if the practice continues. A piglet was sacrificed to please this deity. I have seen this with my own eyes. And, there was the Kali Ma in every village, where goats were sacrificed. So, it depends on which kind of Devta is worshipped, and the rules of that Devta have to be followed.

तं तं नियममास्थाय ‘*Tam tam niyamamaasthaaya*’. You will have to give ten rupees to please a peon, and a hundred to please a head clerk. An officer will have to be given a thousand rupees, whereas twenty five thousand will be needed to please

a Minister. I know for a fact that people used to canvass for the Rajya Sabha votes. One gentleman was offered seven thousand rupees to vote for someone. ‘Do you expect me to sell my integrity for seven thousand rupees?’ he asked. ‘Very well, name your price. We are prepared to pay.’

प्रकृत्या नियताः स्वया *Prakrityaa naiyataah svayaa* – what is our prakriti (nature), which has been developed through several past lives? A person’s nature does not come from the Ishwar’s house. It does not emerge from the Atma. It is formed by the actions of the individual. Sometimes, people do something for three days, and on the fourth day, they say, ‘This is my आदत्त *aadat* (habit)’. What is habit? In Sanskrit, it is आदत्त *aadutta*. त्वयैव आदत्तं न तु अन्येन *Tvayaiva aadattam na tu anye`na* – it is you who have caught hold of it. So, prakriti is artificial. It is created artificially. People say that everyone has a different nature – अपनी अपनी प्रकृति होती है *apni apni prakriti hoti hai*. I will tell you something more to make this clear.

Once, we had gone as guests to the Palace of a Raja. Apart from the monks who stay with me, there were other Sadhus in our group. Now, when the Raja Saheb came to meet me, he would sit near me, and talk to me. The Sadhus who were traveling with me, would go and talk to people in the Raja Saheb’s retinue. Someone would talk to his Secretary, someone to his driver, someone to the man assigned to do our cooking, and so on. The Sadhus started chatting with the people whose backgrounds were similar to their own. This revealed their status, about the kind of people they had mingled with before becoming Sadhus. So, प्रकृत्या नियताः स्वया *prakrityaa niyataah svayaa* means that people who are filled with Tamo Guna worship the Tamas Devtas, the Rajas people worship the Rajas Devtas, and the Sattvik people worship Sattvik Devtas. And, those who are गुणातीत *gunaateeta* – beyond the three Gunas – worship the Parameshwara who is beyond the three Gunas. Each person has his own nature, isn’t that so?

यो यो यां तनुं भक्तः श्रद्धयाचितुमिच्छति।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम्॥ (२१)

*Yo yo yaam yaam tanum bhaktah shraddhayaarchitumicchati,  
Tasya tasyaachalaam shraddhaam tame`va vidadhaamyaham. (21)*

The Lord says that every person surrenders to the Devta of his choice, depending on what he desires. He wants to worship the Devta with full faith, so that his wishes are fulfilled. The Lord says, ‘I do not shatter anybody’s shraddha.’ It is not the work of a good person, to break the faith of people. It is by great good fortune, that a person develops a tendency to have faith. This is the test of Satsang. When you go to obtain the Satsang of some person, and he destroys the faith in your heart, giving rise to doubts, then take it that he is leading you to the path of ruin – संशयात्मा विनश्यति *sanshayaatmaa vinashyati*. However, if he strengthens your faith, then it is worth getting his Satsang. Oh, who is it, who doesn’t have the Lord in his heart? So, the Lord says, तस्याचलां श्रद्धां

तामेव विदधामयहम् ‘*Tasyaachalaam shraddhaam tame`va vidadhaamyaham`*, meaning, ‘Shraddha! I command you to go and abide in his heart.’

स तया श्रद्धया युक्तस्तस्याराधनमीहते।

लभते च ततः कामन्मयैव विहितान् हि तान्॥ (२२)

*Sa tayaa shraddhayaa yuktastasyaaraadhanameehate`  
Labhate`cha tatah kaamaanmayaiva vihitaanhi taan. (22)*

There is प्रपद्यन्तेऽन्यदेवताः *prapadyante`nyade`vtaah*, you see! तस्याः *Tasyaah*, is feminine gender. तस्याराधनम् ईहते *Tasyaaraadhanam uchhyate`*. *Raadhanam saadhanam*. They begin to establish what the Devta should be like. What do people want? They want that the Devta should be such a liberal deity that they don’t need to obey him. They want a Devta they can rule over. However, the Devta takes revenge as soon as he gets an opportunity. ‘You have made me run around all these days. Now, I will take revenge!’

The desire of those who have shraddha are fulfilled – लभते च ततः कामान् *labhate`cha tatah kaamaan*. Shraddha has the capacity to fulfill desires, because when the Atma bestrides shraddha, the shraddha obtains Atma-shakti (the power of the Atma). Shraddha becomes powerful, and fulfills the desires of the one who possesses it. The fact is that we give power to whatever we get on to. If we get on to anger, or lust, then whichever feeling or tendency the Atma follows, is strengthened. All the strength abides in the Atma. Whatever the Atma identifies with, becomes powerful.

मयैव विहितान् हि तान् ‘*Maiye`va vihitaan hi taan`* – the Lord says, ‘It is I, who orders the desire to go to people.’

Oh, it is hardly to anyone’s benefit, to desire something. To accept desire is to make yourself a beggar. A beggar is a man with desires. The one who has no सत्ता *sattaa* (authority, or existence), चित्त *chitta* (awareness) or आनन्द *anand* (happy contentment) is a कामी *kaamee* (a person filled with desires). कामी *Kaamee* means a beggar. If he had सुख *sukha* (contentment and happiness), why would he desire anything? So, it is not beneficial to have desires. Bhagwan Shankaracharya has said that if you wish to add the adjective ‘beneficial’, to काम *kaama* (desire), then it should be considered a secondary benefit – हितत्वं कामनामुपचरितम् *hitatvam kaamaanaamupacharitam*. Desire is a minor benefit; the primary benefit lies in being निष्काम *nishkaama* – free of desire.

Now, look – the prakriti became tamoguni, and the Devta is a smaller demigod. The Lord grants the desire, and you have to believe that the Devta gave it to you. Gnan was stolen much earlier; the matter of fruit (of the action) remains.

Yes, well, but we do get the fruits!

No, my brother, you don’t even get the fruits –

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम्।

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि॥ (२३)

*Antavattu falam te`shaam tadbhavatyalpame`dhasaam,  
De`vaande`vayajo yaanti madbhaktaa yaanti maamapi. (23)*

- because, even the fruits you get, do not endure.

This incident occurred many years ago. A leader in Bihar was made a Minister. A Seth transferred five thousand acres of land in the name of his son-in-law. Some time later, the Minister was removed from his seat on charges of corruption. The Seth took control again, of the five thousand acres he had gifted. The son-in-law was the loser on both accounts.

अल्पमेधस् *Alpame`dhas* – not all kinds of intelligence is called, मेधा *me`dhaa*. Only the धारणावती बुद्धि *dhaaranaavati buddhi* - the intellect which holds on to the truth – is called ‘medha’. Some people have a lowly intellect; they cannot contemplate upon the great. They can think only of petty things. The fruit they get is also temporary, because since the position held by the petty Devta is, itself, temporary, how can his boon be permanent?

‘The meaning of what I say is that if you worship a Devta, you will go to a Devta; and if you worship Me, you will come to Me. So, My brother, if you have the urge to worship, then worship Me, and come to Me.’

I will tell you something in connection to this. About twenty five or thirty years ago, there was a young man at Vrindavan, who was studying for his B.A. degree. He made a young man, who also lived in Vrindavan, his Guru. A few days later, they had a dispute regarding his character. The matter came to me. I told the young man, ‘We have great Mahatmas like Udiya Babaji, Hari Babaji, and Anandmayi Ma. You did not make any of them your Guru. Why did you choose this young man for your Guru?’

Incidentally, the same youngster holds a high position these days. He told me, ‘I thought that Udiya Babaji, Hari Babaji and Anandmayi Ma will die in a few years. I will lose out, if I make any of them my Guru. By making a young man my Guru, I would have my Guru with me for many more years. This is the reason I chose this man. Now, Maharaj, I will do whatever you tell me.’

So, my brother, what can be achieved, once faith is gone, and the heart broken? I narrate such amusing incidents to make you laugh, as I carry you forward with the Gita.

*Avyaktam vyaktimaapannam manyante` maamabuddhayah,  
Param bhaavamajaananto mamaavyayamanuttamam. (24)*

‘I am अव्यक्त *avyakta* (invisible; imperceptible),’ says the Lord. Shri Shankaranandji Maharaj says that ‘avyakta’ means ‘that, which cannot be established by any tests, but is the ultimate essence – the परमार्थ स्वरूप *paramaarth svaroopa* – of the Jeeva; and therefore, it is invisible. According to him, ‘avyakta’ means व्यज्यते ‘*vyajyate*’. Commentators are of the opinion that whether the Lord comes as an Avatar, or remains निराकार *niraakara* (formless), it makes no difference to His unseen essence. Unlike the Jeeva, the Lord is not subject to identification with a body; nor do His deeds result in His being born

in a human-animal-bird form. An अबुद्धयः *abuddhayah* is one who has not been taught by a Sadguru, or by the traditions of a religious sect, or by the scriptures, how to cultivate the right understanding. Only the abuddha thinks that the avyakta Paramatma is also subject to such identification with a body. Such people think that the Vasudev Bhagwan Shri Krishna was a special Jeeva. The abuddhayas are fools, and are the only people to think this of the Lord. How can people who are utterly foolish know what the Ishwara and the Avatar is?

Why do these people believe that the Lord Vasudev Shri Krishna is also like a Jeeva?

‘It is because they do not know My avyaya form – परं भावमजानन्तो ममाव्ययमनुत्तमम् *param bhaavamajaananto mamaavyayamanuttamam*. What is My avyaya form?’

Avyaya means, that, which cannot be changed or destroyed. न विविधम् एति अव्ययः *Na vividham e`ti avyayah* – that, which is not subject to विविधा *vividha* (different) भाव *bhaava* (feeling of being something); which means – the one who is never many.

‘My feeling is such, that I never identify with different forms; and there is no feeling superior to this feeling – अनुत्तमम् *anuttamam*. These people do not understand My feeling, or My essence, or My form. They think that I am compelled by Karma. They think that – like other creatures – I reposed unseen, and subject to the laws of Karma. They think that My birth is due to these causes. These people never even tried to understand the truth.’

Now I will tell you something even more entertaining. व्यक्तिमापन्नं स माम् *Vyaktimaapannam sa maam* – I am absolutely on duty, as the son of Vasudev, seated as the driver, on your chariot; and the foolish people are meditating on the अव्यक्त *avyakta* (invisible), निराकार *niraakaara* (formless) – अबुद्धयः अव्यक्तं मन्यन्ते *abuddhayah avyaktam manyante`*. Only fools quarrel over whether I am साकार *saakaara* (with form), or निराकार *niraakaara* (without form). Neither am I sakar, nor am I nirakar. I am that, which is independent of both.’

That is why someone said,

निराकर साकार रूप धरि आए कई इक बारा।

सपने हैं होइ मिट गये रह्यो सार कौ सारा।।

*Niraakaara saakaara roopa dhari aaye`kayi e`ka baara,*

*Sapne` hain hoyee mita gaye` rahyo saara kao saara.*

The essence is independent of having a form, or being formless. The word ‘nirakara’ depends on the word ‘sakara’. आकारात् निष्क्रातः निराकारः *Aakaaraat nishkraantah niraakaarah* – one who abides in a form and yet is beyond the limitation of form – is called nirakara. Those who got involved in the disputes of forms and the formless, failed to know the Brahman. The Brahman is not different from the प्रत्यक् चैतन्य *pratyak chaitanya* – the awareness in every

individual. The reason is that this is ममान्ययमनुत्तमम् 'mamaanyayamanuttamam – My inexhaustible, excellent feeling.'

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ।। (२५)

*Naaham prakaashah sarvasya yogamaayaasamaavritah,  
Moodhoyam naabhijaanaati loko maamajamavyayam. (25)*

The Lord said, 'My brother, I have no intention of appearing before all people. I hide Myself behind a veil – नाहं प्रकाशः सर्वस्य *naaham prakaashah sarvasya.*'

Why is this, Maharaj? Why don't You appear before us all? Is some trick, or deceit involved?

The Lord says, 'No. योगमायासमावृतः *Yogamaayaasamaavritah.*' This means, योगाय या माया तया समावृतः *yogaaya yaa maayaa tayaa samaavritaah.* 'Let the Jeeva come to Me. Let him run to Me, cry for Me, yearn to obtain Me. I conceal Myself, so that the Jeeva learns to walk forward.'

I remember how my mother, or grandfather, would make me sit in the courtyard, when I was very small, and hide behind a pillar. I would look all round, wondering where they were. I would first call out to them, and then crawl, or walk with stumbling steps, to find them. Then, I would start running towards them.

Look, the Mohini Maya (which causes delusion) is different from the Prakashini Maya (which helps to achieve enlightenment). The Lord has hidden Himself, so that the Jeeva learns how to progress, and cultivate जिज्ञासा *jigyaasaa* (a desire for Knowledge), develops a yearning (for Him), and becomes desperate to reach the Lord. This is why the Lord has hidden Himself. The purpose is that the Jeeva should meet Him.

It was many years back – around 1930/31, when I had come here, to Haridwar. I was staying at Swami Bhagwatanandji's Bharatiya Vidyalaya. A Pundit from Punjab was also staying there. His name was Harinarayan, or something similar. Jeevanand, Vrijavallabh, and Atmaramji Barnalavala were also staying there. We would all sit together, and try to find some new point in the Gita, which was not mentioned in any of the commentaries.

After that, we would try to find out if the point presented was to be found in any of the commentaries. One gentleman said, 'Look, my brother, to accept the phrase अहं योगमायासमावृतः '*aham yogamaayaasamaavritaah* – I am hidden by My Yoga Maya' – is to accept that the Paramatma is covered by a veil (of delusion). This does not seem tenable. How can Yoga Maya be so big that she covers the Paramatma? So, do not consider it to be an adjective of अहं *aham* (I). Analyze it this way – योगमाया-समावृतः अयं मूढो लोकः *yogamaayaa-samaavritah ayam moodho lokah.* This foolish world is covered up by Yoga Maya, and that is why it does not recognize the Paramatma, who is not seen.'

धनच्छन्नदृष्टिर्धनच्छन्नमर्कं  
यथानिष्प्रभं मन्यते चातिमूढः ।

जथा गगन घन पटल हिारी ।  
 झँपूहु भानु कहहिं कुविचारी ।।  
 निरखहिं लोचन अंगुली लाये ।  
 प्रगटि जुगल ससि तिनके भाये ।।  
 बलक भ्रमहिं न भ्रमहि गृहदी ।  
 कहहिं परस्पर मिथ्यावादी ।।  
 उमा राम षियक अस मोहा ।  
 भ्रम तम भूमि भूरि जिमि सोहा ।।

*Ghanachchannadrishtirghanacchannamarkam  
 yathaa nishprabham manyate` chaatimoodhah.*

*Jathaa gagana ghana patala nihaaree,  
 Jhanpe`hu bhaanu kahahin kuvichaaree.  
 Nirakhahin lochana angulee laaye`,  
 Pragati jugala sasi tinake` bhaaye`.  
 Baalaka bhramahi na bhramahin grihaadee,  
 Kahahin paraspara mithyaavaadee.  
 Umaa raama vishayaka asa mohaa,  
 Bhrama tama bhoomi bhoori jimi sohaa.*

Thus, the veil of Yoga Maya is not draped over the Lord; it covers the vision of those who see. It does not delude the objects which are seen.

वेदाहं समतोतां वर्तमानानि चार्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ।। (२६)

*Ve`daaham samateetaani vartamaanaani chaarjuna,*

*Bhavishyaani cha bhootaani maam tu ve`da na kashchana. (26)*

The Lord said, 'Look, Arjuna, I know all that has happened in the past.' The past is generally lost from the outlook of people. In the पूर्ण दृष्टि *poorna drishti* (the outlook of totality which is unaffected by Time and Space) there is no such thing as past. 'People don't know the present. Nor do they know the future. I am the सर्वसाक्षी *sarvasaakshee* (witness of all), सर्वज्ञान *sarvagnya* (all-knowing), सर्वातीत *sarvaateeta* (beyond everything), सर्वाधिष्ठान *sarvaadhishtana* (the sub-stratum of everything), सर्वप्रकाश स्वरूप *svaprakaasha svaroop* (the self-illuminating essence). However – मां तु वेद न कश्चन, मंगलं मत्शरणम् एकं मुक्त्वा, मत्तत्त्ववेदनाभावादेव *maam tu ve`da na kashchana; kashchana ghatapataadivad drishyaroopena maam na ve`da* – nobody can know Me, the way they can know about a pot or a piece of cloth.'

Now, this interpretation fits into the outlook of Vedanta, but it is not the interpretation given by Shankaracharya. According to his interpretation, it means, 'The one who has taken refuge in Me, is ruled by Me, and is My devotee, is the one who knows Me. Only the one who does not know Me

doesn't do My bhajan. He does not know Me because He is not ruled by Me, and has no Bhakti for Me.' The thing is –

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत।  
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप।। (२७)  
येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।  
ते द्वन्द्वमोहनिर्मुक्त भजन्ते मां दृढव्रतः।। (२८)

*Ichhaadve`shasamuthe`na dvandvamohe`na bhaarata,  
Sarvabhootaani sammoham sarge`yaanti parantapa.*

*Ye`shaam tvantagatam paapam jaanaanaam punyakarmanaam,  
Te`dvandvamohanirmuktaa bhajante`maam dridhavrataah. (27, 28)*

Vallabhacharyaji Maharaj has written that the impurities in the earth of Bharatvarsha (India) were washed away into the sea, in the form of salt. This is why this land is pure. He has written another nice thing. If viewed from the poetic angle, it has many beautiful illustrations.

Why did Gangaji come down to earth?

Gangaji came because when the Lord incarnated as Vaman, and became Trivikram (encompassing all three worlds), He raised His foot up to Heaven. The foot reached Brahmaloaka – the land of Brahma, and Brahmaji washed the foot with reverence. The foot was raised high, so the water fell on the Lord's waist – which is the earth. This is how Gangajal (the water of the Ganga) came to this earth. Now, the place where Gangajal fell, has to be pure, because it contains the pollen of the lotus-feet of the Lord!

The creatures of this earth are the सर्ग 'sarga'. People may forget – or make mistakes – about their relatives, and the things created by their ancestors. They may forget about the house or temple built by their father. However, they will not forget their own creations. Thus, people are attached to 'sarga' – they get attached to their own 'sarjan' (creation). Every person likes the objects, poetry, etc. which has been created by them.

निज कविता केहि लाग न नीका।

सरस होहु अथवा अति फीका।

*Nija kavita ke`hi laaga na neekaa,  
Sarasa hohu athavaa ati feekaa.*

So, सर्जनं सर्गः सर्वभूतानि सर्गे सम्मोहं यान्ति *sarjanam sargah sarvabhootaah sarge` sammoha yaanti* – all the people are deluded by their own creation, or the little world they have created. 'This is my creation. I have had this house built. I got this Dharamshala made. This temple is sponsored by me.' This is how people get stuck to what they believe to be theirs.

Why do they get stuck this way, Maharaj?

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत *Ichhaadve`shasamutthe`na dvandvamohe`na bhaarata* – the word इच्छा '*icchaa*' here means राग *raga* – attachment, because the next word is *dve`sha* – aversion. Both these – Madhu and Kaitabh – are demons.



Attachment is called Madhu, and aversion is called Kaitabh. They are born through listening – विष्णुकर्णमलोद्भूतौ *vishnukarnamaladodbhootau*. Vishnu is the ear of all, because Space is all-pervading, and the ear is created by its Sattvik tanmatra (the subtle matter of the Sattva of Space). The ear, therefore, is not separate, but it hears all the untruths and rumors people speak about. राग-द्वेष *Raaga-dve'sha* are created by the good and bad things we hear about others. And, what do these two demons do? They are determined to destroy our antahkaran (the subtle mind), which is four-fold. These demons – Madhu and Kaitabh – manifest as attachment and aversion. The Lord Vishnu battled alone against them for five thousand years, but could not vanquish them. Then, they were pleased with Him, and said, 'We are two, and you are alone. You are very valiant. Ask for a boon.'

'Please die at My hands,' said the Lord Vishnu.

'Yes,' replied Madhu-Kaitabh. 'We will die, but only at a spot which is absolutely dry, without रस *rasa*.' (Rasa means liquid and it also means pleasure.) The Durga Shaptasati has a shloka, आवां जहि न यत्रोर्वी सलिलेन परिप्लुता '*Aavaam jahi na yatrorvee salile'na pariplutaa*'. So, the Lord can destroy राग-द्वेष *raga-dve'sha* only where there is no attachment to sense objects, and where detachment exists. However, even the Lord cannot destroy attachment and aversion in the heart which has a tendency to indulge in sensual pleasures. The Lord destroys these demonic tendencies only when they invite Him to do so.

द्वन्द्वमोहन-द्वौ-द्वौ इति द्वन्द्वम् *Dvandvamohe'na – dvau-dvau iti dvandva*. What is 'dvandva'? पाप-पुण्य *Paapa-punya* (sin and merit), सुख-दुःख *sukha-dukha* (joy and sorrow), and राग-द्वेष *raga-dve'sha* (attachment and aversion). All creatures are enthralled by these delusions. What is it that causes conflict? It is the conflict of emotions, is it not? Come; let us consider how to be free of them. The first step is येषां तु अन्तगतं पापम् '*ye'shaam tu antagatam paapam*'. The paapa should diminish, and punya-karmas should be undertaken. There is no need to connect प्रारब्ध *prarabdha* (the fruit of past deeds) to it. Actually, a Jeeva is given a human form only when his sins and merits are almost equal. Some have slightly more of sin, and some have slightly more merit. However, prarabdha gives a human form only when they are almost evenly balanced. Otherwise, the Jeeva is not given a human form.

What happens next? When both sin and merit are evenly balanced, which is likely to increase?

If you start doing paapa, then your sins will connect to your prarabdha, and gain strength. If you start doing good deeds, then your punya will connect to your prarabdha and gain strength. So, instead of waiting to see what fate brings, you can awaken your paapa-prarabdha by doing wrong, and invite a great deal of sorrow into your life. On the other hand, if you want the fruits of punya to bring happiness into your life, you should do lots of good. A human being is independent in choosing the kind of fate he wants to bring into his life.

पुण्यो वै पुण्येन कर्मणा भवति पापः पापेन ।

*Punya vai punye`na karmanaa bhavati paapah paape`na.*

Wrongdoing will awaken your paapa-prarabdha, and make you unhappy. If you do good, your punya-prarabdha will awaken, and you will be happy.

So – जनानां पुण्यकर्मणाम् *janaanaam punyakarmanaaam* – the sins were diminished, and you did an अनुष्ठान *anushtana* (ritual worship) of punya-karma. What did this achieve?

When the dvandva of paapa-punya was loosened, then the dvandva of raga-dvesha was also loosened. So were the dvandas of sukha-dukha, and of ‘mine’ and ‘not mine’. The person became freed from these conflicting dualities. His resolve was strengthened, and he began to do bhajan – भजन्ते मां दृढव्रताः *bhajante`maam dridhavrataah*. It is a sign of reduced sin and increased merit, when a person starts doing bhajan with a firm resolve. When a person makes a firm resolve to do bhajan, his sins reduce and his spiritual merit rises. This is the characteristic of bhajan.

जरामरणमोक्षाय ममाश्रित्य यतन्ति ये ।

ते ब्रह्म तद्विदुः कृत्रूनमध्यात्मं कर्म चाखिलम् ।। (२९)

*Jaraamaranamokshaaya maamaashritya yatanti ye`,*

*Te`brahm tadviduh kritsnamadhyaatmam karma chaakhilam. (29)*

A special feature of the Gita is that the seed of the next chapter is given at the end of every chapter. This has been the pattern so far. A careful observation will show you that this is the case. The Lord now says, ‘You should put in an effort, but do not depend upon your own abilities. Depend upon Me – मामाश्रित्य यतन्ति ये *maamaashritya yatanti ye`*. Depend upon Me, while you put in your best effort.’ If you join a King’s Army and go into battle, it is राजाश्रय *raajaashraya* – your strength is the King, whose Army you are in. Under the circumstances, you are not fighting alone. You have many strong supporters. However, if you don’t join the King’s Army, but set off alone with a gun, you will be much weaker. So, take the आश्रय *ashray* (shelter) of the Lord, and give your best effort.

Now, someone may ask, ‘What should we strive for? What should our goal be?’ जरामरणमोक्षाय - जरा *Jaraamaranamokshaaya* – ‘jaraa’ means lack of enthusiasm. It does not mean old age.

न तेन वृद्धौ भवति येनास्य पलितं शिरः ।

*Na te`na vriddho bhavati ye`naasya palite`shirah.*

Manuji has written this shloka, saying that a person does not become old when his hair turns white. The Sanyasis do not connect seniority to physical age. Nor do Dharmatmas.

ब्राह्मणं दशवर्षं तु शतवर्षं तु भूमिपम् ।

पितापुत्रो विजानीयात् ब्राह्मणस्तु तयोः पिता ।।

*Braahmanam dashavarsham tu shatavarsham tu bhoomipam,*

*Pitaaputro vijaaneeyaata braahmanastu tasya pitaa.*

Dharmatmas do not measure seniority by physical age. Old people say, ‘My hair has not turned white due to exposure to the sun!’ They use age to influence others into accepting their age as a sign of greater wisdom. This attitude, however, does not apply to the Mahatmas. The seniority of the Mahatma is gauged by his Gnan. The general belief is that among the Shudras, seniority is gauged by age. Among Vaishyas it is gauged by wealth. Among Kshatriyas it is gauged by physical strength, and among Brahmins it is gauged by the extent of knowledge. This is the viewpoint of the Shastras.

So, jaraa does not mean physical old age. It refers to the waning of enthusiasm, when a person becomes dispirited. Oh – how will the वीर-रस *veer-rasa* (fighting spirit) rise up, if a person loses heart? However, if a person retains enthusiasm, he can achieve much, even if he is physically aged. If you look at the people of Vraja (area around Vrindavan), even the old people stretch the kajal of their eyes, and dance and sing. That rasa – which is showered on Barsana – is not found anywhere else in all the three worlds. If you tell any worldly person who is aged, to dance and sing, will he do so? The people of Vraja remain youthful even when they grow old.

So, ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् *te` brahm tadviduh kritsnamadhyaatmam karma chaakhilam* – they know the Brahman; they have the metaphysical knowledge, and they have all the karmas. It is their job to know the Brahman, Karma, and the elements.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकलेऽपि च मां ते विदयुक्तचतसः ॥ (३०)

*Saadhibhootaadhidaivam maam saadhiyagnam cha ye` viduh,*

*Prayaanakaale`pi cha maam te` viduryuktache`tasah. (30)*

I will tell you something here. What is the meaning of the मां मां ‘maam’, which comes twice in this shloka? If you know the Lord only as the व्यतिरेक *vyatire`ka* - that He is far away from everything, beyond everything – then it will not be surprising if you forget Him at the time of death. However, if you know the Lord in all forms, know that He is the Brahman, He is the metaphysical reality, He is the Devta who controls the elements, He is the worship and the sacrifice – then, it means that nothing exists except Him. साधिभूताधिदैवं मां साधियज्ञं च ये विदुः *Saadhibhootaadhidaivam maam saadhiyagnam cha ye` viduh*. In such a state, you will see that प्रयाणकलेऽपि च *prayaanakaale`pi cha* – even at the time of death – all that you experience will be the essence of the Paramatma. You will surely be aware of something. It may be the अधिदैव *adhidaiva* (the Devtas which rule over the elements and the senses), it may be the अधिभूत *adhibhoota* (the elements or the senses), it may be अध्यात्म *adhyaatma* (metaphysical knowledge), or it may be the Brahman. Whatever you experience will be the essence of the Paramatma. If you say, ‘I am aware of death,’ then, too, it is the Lord who

comes in the garb of death – मृत्युः सर्वहरस्वाहम् *mrityuh sarvaharastvaaham*. The person who has known the Lord in the form of the अधिभूत *adhibhoota* recognizes Him in the form of death. Death is the name of the अधिभूत *adhibhoota*. What else is death? You would have read in the Gita, अमृतञ्चैव मृत्युश्च सदसच्चाऽहमर्जुन *'amritashchaiva mrityushcha sadasachchaahamarjuna.'*

The Lord says, 'I am the elixir (which grants immortality), and I am also death. I am the truth and I am also falsehood.' So, you should not use only the व्यतिरेक-विधया *vyatire'ka-vidhayaa* (the method of negation); you should also apply the अन्वय विधया *anvay-vidhayaa* (the method of the mutual relation of cause and effect) to know the Paramatma. Moreover the अन्वय-व्यतिरेकोभयविधया *anvay-vyatire'kobhayavidhayaa* (the method common in both) should also be used to know these, and He is neither of these. That means nothing exists except the Brahman. So, old age and death are also forms of the Brahman. Old age is the Brahman and death is also the Brahman.

प्रयाणकलेऽपि च मां ते विदुर्युक्तचेतसः *Prayaanakaale'pi cha maam te' viduryuktache'tasah* – the person whose Gnan is युक्त *yukta* (yoked to the Lord) is युक्तियुक्त *yuktiyukta* (logical) and true, and is युक्तचेतस् *yuktache'tas*. A युक्तचेतस् *yuktache'tas* is one who has obtained the appropriate Gnan. He sees the Brahman when he is in deep meditation, and he sees the Brahman when in worldly interaction. If a person sees the Brahman when he is in Samadhi, but does not see Him in worldly interaction, then that person's Brahman is incomplete. So is the Brahman of the person who sees Him in worldly interaction, but not in Samadhi. Similarly, if a person sees the Brahman in Samadhi, and in worldly interaction, but fails to see Him as the sub-stratum of all the seeming reality – then, his Brahman is also incomplete. It is the Brahman which is interaction, which is Samadhi, which is both, which is absent in both, and which is the sub-stratum of all the apparent reality. Samadhi and interaction are, therefore, मिथ्या *mithyaa* (unreal) in it. This is the method of the Brahman.

Thus this seventh chapter called the 'Gnan-vignanayoga' is completed.

## Chapter VIII

Arjuna now found his question.

अर्जुन उवाच

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम।  
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते॥ (१)  
अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन।  
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः॥ (२)

*Arjuna uvaacha*

*Kim tad brahma kimadhyaatmam kim karma purushottama,  
Adhibhootam cha kim proktamadhidaivam kimucchyate`.  
Adhiyagyah katham kotra de`he`sminmadhusoodana,  
Prayaanakaale` cha katham gye`yosi niyataatmabhih. (1, 2)*

Arjuna asks what this thing, called the Brahman, actually is. You know that this Vrajabhoomi (the area around Vrindavan) is quite extraordinary. I request the Mahatmas present not to mind what I say. The Vrajavaasis (people of Vraja) are very simple hearted. Some ग्वालिन *gvaalins* (milkmaids) were drawing water at a well. Some Sanyasi-Mahatmas (monks and sages) came and sat there, and started to discuss the घटाकाश-मठाकाश *ghataakaasha-mathaakaasha* (the universal space and the inner space). They said, निरतिशयं बृहत् ब्रह्म, परिच्छेदासामान्यात्यन्याभावोपलक्षितत्वं ब्रह्मत्वम् “*Niratishayam brihat brahma, paricche`dasaamaanyaatyanyaabhaavopalakshitatvam brahmatvam`*, meaning, the Brahman is recognized by its indivisibility (it is equally present in all matter), and its अत्यान्ताभाव *atyantaabhaava* (absence of material presence) is not its main characteristic, it is the उपलक्षण *upalakshana*, which means, its unchanging quality; it is seen from afar even without being attached to any gross object – that is the Brahman.

Now, the monks were engaged in lofty discussion, so one of the gvalins asked the others, ‘My friend, which is this Brahm the sadhus are discussing?’ Another said, ‘Friend, if the Brahm of their discussion was the form of our Shyam Sundar (Shri Krishna), or if it was one of our relatives, we would be able to tell them about him. Nobody in Vraja has any inclination to talk about anyone who has no relation with our Shyam Sundar.’

So, Arjuna asked, ‘My brother, who is that Brahman?’

Look, Arjuna first saw the परोक्ष *paroksha* (remote and unseen) form of the Brahman. Then, he saw the प्रत्यक्ष *pratyaksha* (visible) Brahman, and then the Brahman became अपरोक्ष *aparoksha* (experienced). I will tell you all this in the Gita. Here, it is the paroksha Brahman about whom Arjuna is asking, किं तद् ब्रह्म ‘*Kim tad brahm?*’ If you want to know which the pratyaksha Brahman is, look up the twelfth shloka of the tenth chapter – परं ब्रह्म परं धाम पवित्रं परमं भवान् ‘*Param*

*brahm param dhaama pavitram paramam bhavaan.*’ That is the Brahman he sees. Similarly, the aparoksha Brahman is also mentioned in the Gita.

Arjuna’s question is, ‘What is the Brahman? What is अध्यात्म *adhyatma*? What is karma?’ The word पुरुषोत्तम ‘*Purushottam*’ (best amongst men) used here indicates, ‘I have full faith in You. I will try my best to understand what You tell me. I will not be able to accept the words of anyone for whom I lack faith or affection.’

Arjuna next asks, ‘What is अधिभूत *adhibhoota*? What is अधिदैव *adhidaiva*? What is अधियज्ञ *adhiyagya*? And how – at the time of death – can I gather my senses and meditate on You? प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः *Prayaanakaale` cha katham gye`yosi niyataatmabhih?*’

It is proper to answer, when someone places a question to you. However, at times Mahatmas remain silent when someone places a question, because the question reveals a total ignorance in the one who asks. Mahatmas quote an adage, which says that we only ruin our eyes, by weeping before a blind man. What is the use of trying to explain something profound to someone who is totally ignorant about the subject?

Another viewpoint is to give an answer only if the question is properly placed. A person asks a question because he is confused. However, if someone asks a question to test the Mahatma, then there is no need to answer. The only answer for such people is, ‘My brother, go and question some student to test his knowledge. I am not sitting in your examination room.’

Arjuna, however, is asking with great sincerity – किं मद् ब्रह्म ‘*Kim tad brahma?*’ What is the Brahman?’

The Lord said, अक्षरं ब्रह्म परमम्। परमम् अक्षरं ब्रह्म ‘*Aksharam brahma paramam. Paramam aksharam brahma.*’

You see, Aum is a letter. It is both a स्वर *svara* (vowel) and a वर्ण *varna* (consonant). Furthermore, it is beyond all the letters of the alphabet. The ‘a’ and the ‘u’ are vowels, the ‘m’ is a consonant, but that which it indicates, is neither a vowel nor a letter from the alphabet. It is derived from the root ‘av’, expanded as अवति इति ॐ ‘*avati iti aum*’- that, which protects us in the darkness of अविद्या *avidyaa* (nescience), is called ‘Aum’.

The fact is that it is not the अक्षर *akshara* (letter) which is indicated here. It is the Paramartha (highest meaning) of the akshara, which is the Brahman – अक्षरं ब्रह्म परमम्। परमम् अक्षरं ब्रह्म। यत्र अक्षरस्य पारम्यम् भवति *aksharam brahma paramam. Paramam aksharam brahma. Yatra aksharasya paaramyam bhavati* – is the indication of the ॐकार *aumkara* (the Aum). The Mandukya Upanishad explains the Aum from two angles. One is the अभिधेय *abhidhe`ya* (the predicable, which can be attributed to something), and the other is from the angle of अभिधान *abhidhaana* (the name). The angle is determined here, through the वैश्वानर *Vaishvaanara* (the gross world, or the waking state), तैजस *Taijas* (the subtle

world, or the dreaming state), प्रज्ञा *Praagya* (the deep sleep state of pure consciousness), and the तुरीय *Tureeya* (the indescribable pristine existence). And, the explanation of the Aum with emphasis on abhidhana, is the four sounds of a – u – m, and the soundless अमात्रा *amaatraa* they end in. Abhidhana means ‘name’. The name is predominant in the aumkara, and its meaning is equally important. The Brahman is the aumkara, where the meaning is emphasized – अक्षरं ब्रह्म परमम्। ॐ इति आत्मानं युञ्जीत *aksharam brahm paramam. Aum iti aatmaanam yunjeeta*, is one of the निमित्त *nimitta* (causative factors) of the aumkara. The aumkara is the cause of the Atmadev (the Atma within, which is the Brahman); it is the support of the Atma.

एकदालम्बनं श्रेष्ठम् एतदालम्बनं परम्।

एतदालम्बनं ज्ञात्वा यो यदिच्छति तस्य तत्।।

*E`tadaalambanam shre`sththam e`tadaalambanam param,*

*E`tadaalambanam gyaatvaa yo yadicchati tasya tat.*

The aumkara which supports, is the अक्षरात्मा *aksharaatmaa* (the unchanging Atma), and the highest meaning of the अक्षर *akshara* is the Brahman.

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते।

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः।। (३)

*Aksharam brahma paramam svabhaavodhyaatmamuchyate`,*

*Bhootabhaavodbhavakaro visargah karma sangitah. (3)*

Now the Lord says, ‘Arjuna, you know very well what the Brahman is. It is that – बृहत्वाद् ब्रह्म *brihatvaad* – one, which is indivisible by space, time, or matter; the one who is free of the differences of स्वजातीय *svajaateeya* (common factors), विजातीय *vijaateeya* (different factors) and स्वगत-भेद *svagat-bhe`da* (differences within the same group). Moreover, the Brahman is free of constriction. All these factors make the Brahman the greatest and the highest. There is no method by which the Brahman can be constricted in any way. It is not like rubber which can be stretched. Nor does it have any flowing quality, like water, which can continue to flow in time. The Brahman is not like any gross material which changes its form. It neither expands, nor constricts in space. It does not grow in time, and it does not alter. It is limitless, indivisible by space, time, or matter, and free of the differences of स्वजातीय-विजातीय-स्वगत-भेद *svajaateeya-vijaateeya-svagat-bhe`da.*’

You would have observed one factor, that if the Brahman is separated from our ‘I’, it will not be the Brahman at all. It will be some inanimate object, separate from other objects. That means that if the Brahman is separated from us, it will be unconscious; it will be inanimate. Anything that does not receive our consciousness will be unconscious. It will be दृश्य *‘drishya’* (that which is seen); it will be आश्रित *aashrita* (dependent); it will be जड़ *jada* (inanimate); and it will be परिच्छिन्न *paricchinna* (separate). In the same way, if we are separated from the Brahman, we will be fragmented and cut into pieces. When the Brahman takes

on the form of the Atma, it becomes consciousness, and when the Atma takes on the form of the Brahman, it becomes परिपूर्ण *paripoorna* (complete, whole, fulfilled). There is no other method for obtaining the experience of being complete.

Arjuna now asks, किमध्यात्मम् '*Kimadhyaatmam* – what is adhyatma?' The answer is – that, which is in the body, is called 'adhyatma'. आत्मनि इति अध्यात्मम् *Aatmani iti adhyaatmam*, is the grammatical analysis of the word 'adhyatma'. If a Pundit (learned man) is asked, 'Where do you live?' he may answer, 'Adhi Ayodhya – I live in Ayodhya.' If he is a resident of Kashi (Benares), he will say, 'Adhikashi'. 'Adhi' is used in connection to 'I'! Here, Arjuna refers to the body – what is in this body? The temperament is in this body.

स्वस्य भावः स्वभावः। स्वरूपो भावः स्वभावः *Svasya bhaavah svaroopo bhaavah svabhaavah*. The feeling that this body is our actual form, is svabhava (the temperament or nature of a person). 'These are my bones, this human race is my race' – this is the स्वभाव *svabhaava*. Svabhava is to believe or accept. Bones are not adhyatma; believing them to be 'mine' is adhyatma. 'I am a human being. This is my intellect, these are my thoughts.' Oh, countless thoughts float in the ether, so don't feel proud of your thoughts. स्वभावोऽध्यात्ममुच्यते *Svabhaavodhyaatmamuchyate*.

Then, 'sva' means, 'I am this'. The four meanings of 'sva' are: Atma, आत्मीय *aatmeeya* (belonging to me), जाति *jaati* (my community), and धन *dhana* (wealth); and all four are experienced in connection with the physical body. 'These beings make my community. The thoughts I have are mine, and this is me.' The feeling, 'I am the body,' never comes. Who would say, 'I am a puppet made of bones, flesh, and skin'? He will say, 'I am a Brahmin – what do you take me for?' People don't consider themselves to be the physical body; they identify with the Brahmin caste, which is superimposed on the body. Similarly, a monk says, 'I am a Sanyasi'. My good man, your lack of चोटी *choti* (sacred tuft of hair) and जनेऊ *janeu* (sacred thread) at birth could be viewed as signs of a Sanyasi. (A Sanyasi gives up both when he takes the vows of renunciation.) And, when you are dead, the choti and janeu will be the first to burn when your body is on the funeral pyre, so you will have to be burnt as a Sanyasi. All the अध्यायरूप *adhyaaropa* (superimpositions) come in-between; like being a Brahmin or a Sanyasi. These adhyaropas are शास्त्रीय *shaastreeya* - given by the scriptures; while the Hinduttva (pride of being a Hindu) is an अशास्त्रीय अध्यारोप *ashaastreeya adhyaaropa* – it is a superimposition not given by the scriptures. The Hinduttva which has the intention of belittling Islam or Christianity, or any other religious Sect, is neither given by the scriptures, nor is it a साधना *saadhanaa* (effort for spiritual progress). However, the Hinduttva which removes the prejudices of the castes of Brahmin, Kshatriya (warrior), Vaishya (merchant), and Shudra (laborer), is worthy of full respect. I accept a greater adhyaropa to remove a smaller one.



So, what is karma? Karma does not mean just any action. Karma means विसर्ग *visarga* – भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः *bhootabhaavodbhavakaro visargah karmasangitah*. The word विसर्ग '*visarga*' means विसर्जन '*visarjana*' – giving up. The words सृजन '*srijan*' and विसृजन '*visrijan*' are not used in Sanskrit; 'sarjan' is used – सर्जनम् सर्गः, विसर्जनम् विसर्गः *sarjanam sargah. Visarjanam visargah.* What is meant by 'visarjan' or 'visarga'? Visarga is the giving up is all that you absorb unconsciously. This is visarjan. Visarga is predominantly used as indicating अपवाद *apavaada* – negation. If the meaning of negation is superimposed on something, that will also be called visarga.

Now I will explain this further. What are all these भूत *bhoota* (beings made of the five elements), all these beings? भूतभाव '*Bhootabhaava*' can mean a pure feeling, and it can also mean the Brahman – यथा भूतब्रह्म *yathaa bhootabrahma*. That, which is स्वतः *svastha* (perfectly fit, established in his Self) and सिद्ध *siddha* (has achieved his goal), is 'bhoota'. I will not go into the detailed meanings given in the dictionary. You can understand it this way – many great and lofty feelings are hidden in the different beings, but – सर्गे मोहं यान्ति परन्तप *sarge moham yaanti parantapa* – they are all concealed because of the मोह *moha* (attachment) for the सर्ग *sarga* (material world). When you do विसर्ग *visarga* – meaning, as you proceed to give up your worldly attachments – you will begin to have new and lofty feelings rising in your mind. Therefore, the more you – भूतभावोद्भवकरो विसर्गः *bhootabhaavodbhavakaro visargah* – the closer you will get to the highest state. Sureshvar Acharya Bhagwan says that the more you give up, the more aware you will be, of the unity between the Atma and the Paramatma, because, आत्मायुक्तम् परं पदम् *aatmaayuktam param padam* – the supreme state is joined to the Atma. This Atma, which creates the negation – which is the अशेष-विशेष *ashe'sha-vishe'sha* (endlessly special) – is the Paramatma. So, the bhoota which helps us to come closer to the Paramatma, gives us bhakti, Dharma, Yoga, and Tattvagnan – the visarga which gives rise to the भूतभाव *bhootabhaava* (bhaava means feeling), धर्मभाव *Dharmabhaava*, भक्तिभाव *bhaktibhaava*, योगभाव *yogabhaava*, ज्ञानभाव *gnaanabhaava* – is what is called 'karma'.

The thing is, my brother, that if you have studied some other commentary, and are convinced that it means something different, then my explanation will not appeal to you, because:

भरी सराय रहीम लखि, आपु पथिक फिरि जाय।

*Bharee saraaya raheema lakhi, apu pathika firi jaaya.*

If your mind is filled with something different, there will be no scope for this viewpoint to enter. However, if there is no preconceived notion in your mind, you can see how this explanation of visarga fits in, and that this is what karma really is! What is karma? It is that action, which cultivates superior emotions, the emotions that are successful in carrying our hearts to the ultimate reality.

Visarga has hands, because karma is impossible without कर 'kar' (hands). क्रियते इति कर्म *Kriyate`iti karma* – that, which is done, is karma. Since visarga is called a karma, it has to be done, made, or developed; and it will be a साधन *saadhan* (effort for spiritual progress). Actually, sadhan is that, which removes the dirt that has settled on you. It achieves the visarga of your impurities. After that, your original glow, Gnan, anand, and Sat (reality) is manifested.

विसर्गः कर्मसंज्ञितः *Visargah karmasangita* – what is the actual karma? Real karma is the cleansing of impurities. Giving in charity (as an offering to the Almighty), and sacrificial rituals are visarga. You have accumulated the earnings of your lifetime, and call it 'mine, mine, mine.' Let go of a little of it, my brother, allowing a feeling of devotion for the Lord to enter your heart. होम *Homa* (ritual fire worship) is also called visarga, and so is a Yagya.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्।

अधियज्ञोऽहमेवात्र देहे देहभूतां वर।। (४)

*Adhibhootam ksharo bhaavah purushashchaadhidaivatam,*

*Adhiyagyohame`vaatra de`he`de`habritaam vara. (4)*

What is अधिभूत *Adhibhoota*? Adhibhoota refers to the different species in creation. अधिभूतं क्षरो भावः '*Adhibhootam ksharo bhaavah*'. क्षरभाव *Ksharabhaava* means क्षरतीति क्षरो विनाशी भावः '*ksharateeti ksharo vinaashee bhaavah*.' All that is born will die. Whatever blooms, will wither. Whatever is created will be destroyed. All the things that come and go before us, are called क्षर पदार्थ '*kshara padaartha*', or क्षरभाव '*ksharabhaava*'. (kshara means transitory). These things grow before us and go away. They come and go. They are called, अधिभूत '*adhibhoota*'.

पुरुषश्चाधिदैवतम् *Purushashchaadhidaivatam* – there are many Devtas (demigods). Some mantras contain the names of many Devtas. अग्निर्देवता वातो देवता *Agnirde`vataa vaayurde`vataa*. So, the Devtas are countless. Then, who is the Purusha? Come; let us give some thought to this. We sometimes bring Brahma-Vishnu-Mahesh into the category of Devtas. So, the Purusha has to be the Hiranyagarbha (the golden sac of the cosmos) which contains millions of universes, each having their own Brahma-Vishnu-Mahesh. Hence, the word 'Purusha' used here means the प्रथम पुरुष *pratham purusha* - the Primary Person, the Originator. The Ishwara is not a Purusha, because He does not have form. The Pragnya (unmanifest) is not the Purusha, because it does not have any form either. It is the Hiranyagarbha which is the Purusha. He has the पुरुषाकृति *purushaakriti* (He abides in the human forms), and is manifested in the millions of universes that abide in His form. The Hiranyagarbha is where the subtle elements manifest. The Ishwara is unmanifested – He is अव्यक्त *avyakta*, and the Virat (the gross world) is where matter is manifested – विविधं राजते इति विराट् *vividham raajate`iti viraat*.

पुरुषश्चाधिदैवतम् *Purushashchaadhidaivatam*, refers to the Surya Devta, Chandra Devta, Varuna Devta, and the millions of Brahmas, millions of Vishnus, and millions of Rudras in the universes. The One, whose every follicle contains millions of universes, is the Hiranyagarbha Purusha, who is the Adhidaivata. About Him, it is said –

विधि हरि सम्भु नचावनहारे। तेऊ न जानहिं मरम तुम्हारे।।

*Vidhi hari sambhu nachaavanahaare`, te`u na jaanahi marama tumhaare`.*

He, whose every follicle contains millions of universes, each with its own Brahma-Vishnu-Rudra; see that Hiranyagarbha. He is the Purusha.

The Lord says, ‘Arjuna, you are the best among those who have a physical form; and I, Myself, am the form of Vishnu – but not one of the Vishnus who exist in the millions of universes. I am that Vishnu, which means, वेवेष्वि विश्वम् इति विष्णुः *ve`ve`shti vishvam iti vishnuh*. I am the Adhiyagya – which means, I sustain the practice of Yagya which is free of selfish motives, desires, worldly purposes, or which wishes to remain attached to anything worldly. I illuminate the sun, and give brightness to fire. वायुर्यमोग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहाश्च (गीता) सदसत् तत् परं यत्। *‘Vaayuryamognirvarunah shashaankah prajaapatistvam prapitaamahashcha’ (Gita)*. *Sadasat tat param yat* – this is none other than you.’

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः।

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः।। (१३.२२)

*Upadrashtaanumantaa cha bhartaa bhoktaa mahe`shvarah,*

*Paramaatme`ti chaapyukto de`he`sminpurushah parah. (13. 22)*

The Purusha is the Hiranyagarbha, and the Adhiyagya. What is the difference between the Purusha and the Adhiyagya? The Purusha is the support of the world created by desires; while the Adhiyagya is the support of the world created by (the Lord’s) imagination, and this world has no resolves. The Adhiyagya is free of resolves, and it supports the entire creation. The world which is created through resolves cannot obtain the parabrahm Paramatma. The parabrahm Paramatma is the अधिष्ठान *adhishtaana* – the substratum.

देह भृतांवर *‘De`habritaam vara’* – the Lord says, ‘Arjuna, amongst those who have form, you are the most superior; you are the Purusharshabha.’ Sometimes, the Lord says, ‘Bharatarshabha’ (best among the people of Bharat), and sometimes, He says, ‘Purusharshabha’ (best among the men). One should not keep scolding one’s disciple all the time, saying, ‘You are a fool!’ repeatedly. He will truly become a fool if you do that. There was a Mahapurush (great man) who would call his disciple, saying, ‘Oh, you madman!’ The disciple did indeed lose his sanity. Say, ‘Bharatarshabha’ instead; say ‘Purusharshabha’, or ‘Dehabhritam vara.’ As it is, the disciple feels that he is inferior. If you convince him that he is inadequate, he will become inadequate. So, encourage him by saying, ‘You are the Brahman.’ The Gurutva (greatness) of a Guru lies

in his ability to raise the level of people. There is no greatness in allowing people to remain fools all their lives.

The Lord Shri Krishna is very clever about this. He feels that the disciple should be kept ensnared. If we praise our disciple, saying, 'You are very good,' he will try to understand what we tell him. Otherwise, सभामध्ये मानभङ्गात् बुद्धिभ्रंशो भवेद् ध्रुवम् 'Sabhaamadhye' maanabhangaat buddhibhransho bhaved dhruvam'. Prajapati never told Virochan that he lacked knowledge! He thought, 'If I tell Indra and Virochan in public, that they have not attained Gnan, their intellect will be lowered.' A disciple should never be insulted in public, otherwise he will tell you in private, 'Maharaj, what you said is true, but it was not proper to tell me in public.'

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम्।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः॥ (५)

*Antakaale`cha maame`va smaranmuktvaa kale`varm,*

*Yah prayaati sa madbhaavam yaati naastyanna sanshayah. (5)*

अन्तकाले *Antakaale`* (at the time of death). Earlier, when documents were written in Urdu, the word इन्तकाल '*intakaala*' was used to depict the conclusion; the final word. Here, antakaala also means the final word. This is the अन्त *anta* (end) काल *kaala* (time). I had heard an interesting story from Shri Jaydayalji Goenka. A man dressed up and had himself shaved, to get his photograph taken. Just when the photographer said, 'Ready!' a fly came and sat on his lip. He was photographed with his mouth twisted!

So, this is what antakaala means! This is called अन्तकाल *antakaala*! The man got a barber to give him a clean shave, but his face was screwed up when the photograph was taken. Therefore, my brother, अन्तकाले च मामेव स्मरन् '*antakaale`cha maame`va smaran`* – don't let your last moment be spoilt. This has nothing to do with Tattvagnan; it is about मामेव स्मरन् '*maame`va smaran`* (remember Me). Immerse yourself in thoughts of the Lord, and don't bother about when this body drops off. Lose yourself in the memory of the Lord, and let your body be given up.

स यः प्रयाति, स मद्भावं याति '*Sa yah prayaati, sa madbhaavam yaati* – the person who leaves his body thinking of Me, will obtain the भगवद्भाव *bhagvadbhaava* (the feeling that he is united with Me).' The Lord said, 'Oh, Arjuna, do you have any doubts about this statement of Mine? If so, remove them and throw them away!' नास्त्यत्र संशयः *Naastyatra sanshayah* – there is no doubt about this. It is the person who sleeps, who has doubts. The person who is awake never doubts. The word संशय '*sanshay`* (doubt) is made from the root शीङ्स्वपने- सम्यक् शयनम् '*sheensvapane`* - '*samyak shayanam.*' Who has doubts? It is the person who sleeps with regard to Paramartha (the supreme spiritual achievement). He does not know what Paramartha is. That is when he has doubts about whether this is right, or that is right! The Babajis (sages) know about this. If one asks, 'Where shall we go?' the other will say, 'Wherever you feel like going.'

‘Why should we go just anywhere?’

‘Because, the Lord is present everywhere. Wherever we go, we will get food to eat, and the earth to sleep on. So, where is the question of where we should go?’ If people are not sure of finding the Ishwara, they will be afraid of going in the wrong direction, or not getting food. They will be afraid of not getting a blanket incase it becomes cold. People who have such fears will have doubts about whether they should take this road or that. उभयकोट्यवगाहिनी वृत्ति ‘Ubhayakotyavagaahinee vritti’, means, ‘should I land my boat on the left bank or the right bank of the river?’ The fool who does not know which side his village is has such doubts. However, there is no doubt in a person who is awake to the reality. This principle applies to everything; not just to the Lord.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम्।

तं तमेवैति कौन्तेय सदा तद्भवभावितः॥ (६)

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।

मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम्॥ (७)

*Yam yam vaapi smaranbhaavam tyajatyante` kale`varam,  
Tam tame`vaiti kaunte`ya sadaa tadbhaavabhaavitah.  
Tasmaatsarve`shu kaale`shu maamanusmara yudhya cha,  
Mayyarpitamanobuddhirmaame`vaishyasamshayam. (6. 7)*

The Lord speaks about the time of death – अन्ते या मतिः सा गतिः *ante`yaa matih saa gatih* – and says, ‘Nobody knows when the antakaala will arrive. Whatever feeling a person gets at the time of leaving his body, will be his feeling in the next birth.’ The reason is that at the time of death, there is no scope for making any fresh effort. The habitual feelings come at that time. The person loses all capacity to do anything new. All his ability to control his tongue, hands, feet, or mind, is lost at the moment of death. So if you say that you will do whatever you want to do, when you are dying, it only reveals your lack of understanding of the facts. You will remember only what you have thought of all your life. So, सदा तद्भावभावितः *sadaa tadbhaavabhaavitah* - retain a condition of तद्भाव *tad-bhaava* (thinking about Him) all the time.

There was a Seth (wealthy businessman). His family organized the chanting of the Gita, as he lay dying. People also chanted the name of the Lord. A lakh, or two lakh rupees were touched to his hand (and kept aside for charity). The Satsangis who were chanting the Lord’s name went close and whispered in his ear, asking if he was getting a darshan (vision) of the Lord. The Seth said, ‘All I can see are bales of cloth lying around.’ The reason for this is that he had, all his life, been counting bales of cloth; the गीता-पाठ *Gita-paatha* was done only at the time of his death. The name of the Lord was being chanted, and people were urging him to think of the Lord. The man says, ‘Oh, where is Pappu’s mother? Where is the little one?’ Thus, people remember their loved ones at the moment of death, because of their habit. How can they suddenly think of the Lord at their time of death?

One Thakur Sahab was known to us. He was a famous man. He has written twenty or twenty five books on Yoga. He would write when he was drunk. He would also eat meat. However, he wrote beautifully. He asked me, ‘What happens at the time of death?’ I told him that the soul is given a form which will enable him to fulfill his desire to eat the item he loves.

‘Is that so? Tell me, Punditji, what will happen if – at the time of death – I have a desire to eat meat?’

‘You will become a vulture,’ I told him, ‘because your desire to eat meat will be fulfilled when you become a vulture. You will enjoy eating lots of meat.’

‘Oh, Rama! Rama!’ he said. ‘I will never eat meat in future.’

However, despite taking this vow, he would abstain from eating meat only for seven or eight days. Then he would get tempted and start eating meat again, because he was so fond of it.

Therefore, my brother, don’t depend on your conviction that you will be able to do what you want at the last moment! At the last moment, all your bonds will be loosened. So, सर्वेषु कालेषु मामनुस्मर! सर्वेषु गच्छत्सु कालेषु ‘*Sarve`shu kaale`shu maamanusmara! Sarve`shu gacchatsu kaale`shu* – every moment that passes; with the reduction of every minute of your life, मामनुस्मर युध्य च *maamanusmara yudhya cha* – remember Me, and obey My command to please Me, do your duty, and fight on.’

The question that crops up here is: how did so many topics crop up from the subject of fighting a battle? The Lord first made the आत्मनेपदी *aatmane`padee* (first person singular – I) into the परस्मैपदी *parasmaipadee* (we – second person plural) – this was His favor to us! Had the Lord consulted the grammarian Panini, He would have had to change the wording. So, the Lord Graced us by saying, ‘Don’t fight for your own interests, My brother, fight to protect others. Fight to please Me.’ This is also the meaning that can be extracted, because the Lord says, मय्यर्पित-मनोबुद्धिः ‘*Mayyarpitamanobuddhih*’ – offer up your mind to Me.’ Now, the mind is filled with love, and people wish to please their loved ones.

So, मय्यर्पितमनाः, युध्य, युध्यस्व ‘*Mayyarpitamanah, yudhya, yudhyasva* – Give all the love you have to Me, alone.’

Arjuna said, ‘Maharaj, that is all right, but the thinking has to be right before love can be offered.’

The Lord said, ‘As far as thinking is concerned, leave it to Me. Since you are not able to use your intellect, use My intellect to decide what is right. Do what My intellect tells you to do, give your love to Me, and fight the battle for the sake of doing good to others, and for doing your duty. If you fight for My sake, you will continue to think of Me.’

The मय्यर्पितमनोबुद्धिः ‘*mayyarpitamanobuddhi*’ person is very dear to the Lord. I will elaborate on this when we come to the twelfth chapter, where the Lord says, मय्यर्पित-मनोगुद्विर्यो मदभक्तः स मे प्रियः ‘*Mayyarpitamanobuddhiryo madbhaktah sa me*’

*priyah.*’ However, even here the Lord says, असंशयः ‘*Asanshayah* – don’t have any doubts.’

Then, what should we do, Maharaj?

‘Let your बुद्धि *buddhi* mingle in Mine, and let your actions mingle in what I am doing in the world. You will get Anand, when your mind mingles in Mine. You will get चित्त *Chit* (consciousness) when your intellect is mingled in Mine, and you will get सत् *Sat* (the ultimate truth or Existence), when your karma is mingled with Mine.’ The कर्माधिकरण *karmaadhikarana* (substratum of karma) is *Sat*; the बुद्धि अधिकरण *buddhi adhikaran* (substratum of the intellect) is चित्त *Chit*; and the मनोधिकरण *manodhikaran* (substratum of the mind) is Anand. ‘So, immerse your Sacchidananda (Sat+chit+anand = Sacchidananda) into Mine, and do not harbor any doubts, मामेवैष्यस्यसंशयः ‘*maame`vaishyasanshayah.*’

I had planned to conclude this episode this morning, and proceed further, but a gentleman has requested me to elaborate further upon अनुस्मर *anusmara*, before going further. So – come; let us give this some thought.

The fact is that we do not remember things we have not experienced. The principle is, that memory is filled with experience. The experience may be factual, or it may be imagined – both will leave memories; but the experience is essential. If it is the experience of the Ishwara, and the आवरण-भंग *aavarana-bhanga* (the shattering of the veil of Maya) is achieved, then retaining the memory becomes unnecessary. When something – like the Self – is an unbroken experience, a simultaneous memory of the present experience becomes an impossibility. One can only remember something that is past. What is being experienced will become a memory only when the experience is over. So once a person obtains the actual experience of the Paramatma, he no longer needs to remember Him. The Paramatma is an unbroken experience of one’s own essence. It is always bright and self-effulgent; it is our own Atma. We remember past incidents, someone who is no more, or has gone away; someone we can’t see. What is our स्मृति *smriti* (memory)? We even forget things we have learnt thoroughly. If it is the Parameshwara, He gives us the His *smriti*, Gracing us by prompting us to think of Him. यं यं वापि स्मरन्भावं *Yam yam vaapi smaranbhaavam*. Grammatically, this refers to the possibility of our forgetting the Lord, if He did not remind us.

त्यजत्यन्ते कलेवरम् *Tyajatyante` kale`varam* – he gives up his body; and, तं तमेवैति कौन्तेय *tam tame`vaiti kaunte`ya* – gets the same thing. I will tell you something interesting. सदा तद्भावभावितः *Sadaa tadbhaava bhaavitah*, means that he becomes भावित *bhaavit* (full of feeling) by thinking repeatedly of a particular object. When we do भजन *bhajan* (singing devotional songs) of the Lord, He is emotionally affected by our bhajan. He takes up a माला *maalaa* (rosary), and begins to chant our name. He thinks of us constantly, and gives His love to us. To love means to become a lover. When a bhakta loves the Lord deeply his

whole life through, and the Lord sees that the bhakta's life is ending; he lacks the strength to raise his hand to do the Mala, and his tongue is unable to utter the Lord's name, then – तद्भावितः *tadbhaavitah* – the Lord feels, 'This bhakta has worshipped Me. Let him now come to Me', and the bhakta reaches the Lord regardless of whether he thinks of the Lord at the time of death, or not.

For an enlightened person, it is said –

तीर्थं श्वपचगृहे वा नष्टस्मृतिरपि परित्यजन् देहम्।

ज्ञानसमकालमुक्तः कैवल्यं याति हतशोकः॥

(परमार्थसार)

*Teerthe`shvapachagrihe`vaa nashtasmritirapi parityajande`ham,*

*Gnaanasamakalamuktah kaivalyam yaati hatashokah.*

(Paramarthasara)

This means that a Tattvagnani does not need to remember, or forget, anything. He may give up his body in the house of a low caste man, or at Kashi (the holy city of Benares). If he has obtained Gnan, it means that he is liberated.

What is 'anusmara'? Anusmara means, 'O people with feelings, O bhaktas, O Jeevas. The Lord thinks of you very lovingly. The Lord is saying, 'Leave your home, family and friends. Leave your garment of skin, and cage of bones and flesh, and come to Me.' This is how the Lord thinks of you. तत् स्मरणम् अनु त्व स्मर *Tat smaranam anu tvam smara* – He is remembering you. You should also think of Him. He stands with outstretched arms and says, 'Come, My dear. My dear, come to Me! I will hold you close to My heart.' Anusmara! You people should have no doubt about this. सर्वेषु कालेषु असंशयः स माम् अनुस्मर, असंशयः सन् युध्यस्व *Sarve`shu kaale`shu asanshayah sa maam anusmar, asanshayah san yudhyasva*. The Lord tells Arjuna, 'Banish your doubts. I will remember you. You just obey Me; forget about Me, and fight on. Just keep in mind that I will remember you. I will not lower you from My lap.'

This is the ideal सारथी *saarathi* (the driver of the chariot). We do not remember our Beloved, but He remembers us. We do not keep Him on our lap, but He keeps us on His lap. Can this life of ours be seated in any lap other than the अधिष्ठान *adhishtaana* (substratum, which is the Brahman)? This little life of ours is lived on His lap. We do not see Him, but He sees how we live. We breathe in His breath; we live in His सत्ता *sattaa* (Existence or authority); we are revealed by His Gnan, and we feel happy in His Anand. My friend – just see how great His love for us is!

अनुस्मर *Anusmara* means – स्मरणम् अनुस्मरः *smaranam anusmarah*. His memory is showering down on you. Take Him on your lap, just once, the way He keeps you on His lap. Just look at Him the way He looks at you. He gives you life, He gives you breath, Gnan, and Anand. Give Him your life, your breath, your Gnan, and your Anand in the same way – just once!

मामनुस्मर युध्य च *Maamanusmara yudhya cha* – this is भक्तिरस *bhaktirasa* (the emotion of devotion). It is called अनुस्मृति *anusmriti* by the people of the



Vaishnav sect. The Ramanuja sect has a little booklet called ‘Anusmriti’. The Vaishnavas recite it. The meaning of this is, ‘The Lord is looking at me. Come, since He is looking at me since such a long time, let me also look at Him for a while! He is thinking about me with the intention of raising the consciousness in me. How is it possible that I don’t look at Him?’

So, anusmara means अनुस्मर *anusmara* and युध्य च *yudhya cha*. In this, anusmara is the main, and yudyasva is secondary.

Now, let us go ahead –

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन्॥ (८)

कविं पुराणमनुशसितारमरणीयांसमनुस्मरेद्यः।

सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात्॥ (९)

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योगबलेन चैव।

भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् स तं परं पुरुषमुपेति दिव्यम्॥ (१०)

*Abhyaasayogayukte`na che`tasaa naanyagaaminaa,*

*Paramam purusham divyam yaati paarthaanuchintanam.*

*Kavim puraananamanushaasitaaramanorareeyaansamanusmare`dyah,*

*Sarvasya dhataamachintyaroopamaadityavarnam tamasah parastaat.*

*Prayaanakaale`manasaachale`na bhaktyaa yukto yogobale`na chaiva,*

*Bhruvormadhye`praanamaave`shya samyak sa tam param purushamupaiti divyam. (8, 9, 10)*

Now – see; in the Gita, the Lord has included those people who move from lower to higher levels, to obtain Him. अभ्यासयोगेन युक्तेन *Abhyaasayoge`na yukte`na*, means ‘the Yogis who are well practiced in moving from the Mooladhara to the Svadhishtana, and the Manipoora (centers of energy). Some Yogis start from the Manipoora. The Tantric Yogis, Hatha Yogis, Nathis, and Gorakhpantis start from the Mooladhara. The Keenaswamis start from the Manipoora. Some start from the Anahata. I tell you all these names because I had read a book, when I was young, which described the practices of one hundred and eight sects. I had memorized their methods of साधना *saadhanaa*, their साध्य *saadhyaa* (goal), and the patterns of their progress. I had learnt them by heart, the way students learn the Laghu Kaumudi. In the Radhaswami and Kabir sects, they lift the divine energy from the heart, but the core group of Radhaswamis do not lift it from the heart, they lift it from the Agyachakra. Some carry it up to the Sahasraara, some up to Chandraloka, some to the Bhanvargufaa, and some up to the Ayan and Akhil lokas. The Shaivas have described twelve different stages, like the samanaa, unmana, etc. The purport of all this is that your habits mould you. When you practice something repeatedly, you develop that viewpoint, and experience things accordingly. The mind has the power to create another world!

Now, according to अभ्यासयोगयुक्तेन चेतसा नान्यगामिना *‘abhyaasayogayukte`na che`tasaa naanyagaaminaa’*, your mental inclinations should not stray. What

will happen then? You will obtain the Param Purusha. Kabir says that you will find the Param Purusha in Satyaloka (the land of the ultimate truth). धुरधाममें कुल्लये मालिक राधास्वामी दयाल मिलेंगे ‘*Dhuradhaamamein kullaye` maalika radhaasvaamee dayaal mile`nge`*’ – is what the Radhaswamis believe. Thus, all the sects say different things. The Param Purusha in the Gita means that the devotee obtains the Paramatma in the form of a पुरुष *Purusha*. What is He like? He is divine!

According to these sects, one Param Purusha is found in the पिण्ड देश *pinda de`sha* (the gross body), one in the Brahmanda (universe), one in the Maya desha (the illusionary world), and one in the Vishuddha Chaitanya desha (the land of pristine consciousness). They make these four divisions. The Pinda desha is of the Vishva (waking state), the Brahmanda desha is of the Taijas (dreaming state), the Maya desha is of the Pragya (deep sleep state), and the Vishuddha Chaitanya desha is of the Turiya (pristine bliss) levels of existence. These groups also consider women, ignorant people, illiterate people, and those who have no knowledge of the scriptures, to be ineligible for Brahmagnan (the knowledge of the Brahman). They may condemn the philosophy of Vedanta, but ultimately – नदिया एक घाट बहुतेरे *nadiyaa e`ka ghaata bahute`re`* - they eventually reach the same conclusion.

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् *Paramam purusham divyam yaati paarthaanuchintayan* – अनुचिन्तन *anuchintan* here means the चिन्तन *chintan* (trend of thought) given by the Guru. This cannot be obtained by merely studying the scriptures; it is only given by the Guru. I will tell you a shloka. Don’t think it is written by me. It is an ancient shloka, so don’t hold me responsible for it.

वेदशास्त्र - पुराणानि सामान्यगणिका इव ।

एकैव शाम्भवी मुद्रा गुप्ता कुल - वधूरिव ।।

*Ve`dashastra-puraanaani saamaanyaganikaa iva,  
E`kaiva shaambhavee mudraa guptaa kula-vadhooriva.*

The meaning of this shloka is that the Veda-Puranas and Shastras (scriptures) are available to all. Thousands come and go. They are on display for all and sundry, like common harlots. This शाम्भवी मुद्रा *shaambhavee mudraa* is kept concealed like the daughter-in-law of a noble family. This science has to be given by the Guru to the disciple, the way a father gives his daughter’s hand in marriage to an eligible bridegroom.

So, what is the Paramatma like? What is the divya Purusha like? He is a great कवि *kavi* (poet); He will recite a poem if you meet Him in solitude. He is a क्रान्तदर्शी *kraantadarshi* (visionary). पुराणम् *Puraanam* – who will choose the old? Oh, no! He is the one who gives life to all. He has no beginning. He is the अनुशासिता *anushaasitaa* (ruler). He has great powers. He is अणोरणीयान् *anoraneeyaam* - extremely subtle, and is the one who provides for all. His form is अचिन्त्य *achintya* (beyond imagination). Someone may think that this is

contrary to the Vedas. No, my good man – आदित्यवर्णं तमसः परस्तात् ‘*aadityavarnam tamasah parastaat*’ – I quote a mantra from the Vedas. तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यते अयनाय ‘*Tame`va viditvaatimrityume`ti naanyah panthaa vidyate` ayanaaya*’ – this shloka of the Vedas includes आदित्यवर्णं तमसः परस्तात् ‘*aadityavarnam tamasah parastaat*’. The Param Purusha shines brilliantly like the sun, and is far from darkness.

प्रयाणकाले मनसाचलेन भक्त्या युक्तो योग बलेन चैव *Prayaanakaale` manasaachalena bhaktyaa yukto yogabale`na chaiva* – let your mind be absolutely still, filled with bhakti; and use the power of Yoga to take your life spirit to the point in-between your eye brows. Then, focus your mind on Him at the time of death, and then – तं परं पुरुषमुपैति दिव्यम् *tam param purushamupaiti divyam* – you will obtain that Param Purusha. You know that दिव्यो ह्यमूर्तः पुरुषः ‘*divyo hyamoortah purushah*’ is given in the Upanishads. That Purusha is divine. He has no form. अक्षरात् परतः परः ‘*Aksharaat paratah parah*’ – He is beyond even the Akshar Brahman. It is said that परतः अक्षरात् परः ‘*paratah aksharaat parah*’ - He is beyond even the Akshar which is beyond Prakriti. He is also beyond your Brahman; but see what comes next – अप्राणो ह्यमनाः शुभ्रः *apraano hyamanaah shubhrah* – क्रियाशक्ति *kriyaashakti* (the power to act) is lacking in Him; and so is मायाशक्ति *maayaashakti* (the power of Maya). Shubhra means without Maya. However, if He is such a divine Purusha, how will He emerge unless there is a common consciousness in all sentient beings? This is one more reason that ultimately every seeker reaches the principle of Brahmagnan.

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ (११)

*Yadaksharam ve`davidovadanti vishanti yadyatayo veetaraagaah,  
Yadichchanto brahmacharyam charanti tatte` padam sangrahe`na pravakshye`.*  
(11)

संग्रहेण ब्रवीमि ‘*Sangrahe`na braveemi*’ is, of course, from the Upanishad! My Guruji Maharaj would tell us that this is not faulty grammar. The Rishis (sages) read the Vedas day and night. Their minds were so used to the grammar used in the Vedas that they would ignore the grammar of daily language, preferring to use the grammar of the Vedas. It is this influence which made the Lord say, ब्रवीमि ‘*braveemi*’, even though प्रवक्ष्ये ‘*pravakshye*’ is written. This is the संस्कार *sanskaara* (subtle impression) of the Upanishad, because ब्रवीमि *braveemi* is written in the Upanishad.

So, यदक्षरं वेदविदो वदन्ति *Yadaksharam ve`davidovadanti* – the Akshara described by those who know the Vedas. They can be Brahmacharis, Grihasthas, or Vanaprasthis; they know the Vedas, and extol them clearly. विशन्ति यद्यतयो वीतरागाः *Vishanti yadyatayo veetaraagaah* – the वीतरागाः *veetaraaga* (one who is free from worldly attachments) does not work on the basis of any framework. He pushes his way through, with nothing to obstruct his path. This is the description of a

Sanyasi. Someone was telling me today, that there is no description of a Sanyasi in the Gita. My brother, I see the Sanyasi described everywhere in the Gita! So much so that the very essence of the Lord's sermon to Arjuna is that he should be like a Sanyasi while remaining a Grihastha. If He didn't have Sanyas in mind, why would He repeatedly say, स संन्यासी च योगी ज्ञेयः स नित्यसंन्यासी 'Sa sannyasee cha yogee', 'gye`yah sa nitya sannyasee', etc?

विशन्ति यद् यतयो वीतरागाः 'Vishanti yad yatayo veetaraagaah' – यति 'yati' means a person who strives for spiritual progress through श्रवण-मननादि *shravan-mananaadi* (listening to discourses, and pondering upon them, and using other recommended methods). That may be, my brother, but if the antahkaran is impure, then the yati finds it difficult to progress. So, it is essential that he first becomes a वीतराग *veetaraaga*, and has an unsullied antahkaran. The word 'veetaraga' indicates a complete absence of faults of the antahkaran.

You may say that some people are born Brahmacharis. They do not accept the Brahmacharyashram, Grihasthashram, or Vanaprasthashram – what will happen to them? The Lord said, 'Yes, they will also attain the Lord. यदिच्छन्तो ब्रह्मचर्यं चरन्ति *Yadichchanto brahmacharyam charanti* – even those who hold on to their childhood state of celibacy without entering the four stages of life ordained for ordinary people, for attaining the Lord. They get the same position – तत्ते पदं संग्रहेण प्रवक्ष्ये *tatte`padam sangrahe`na pravakshye`* – the same Paramatma, the same Paramartha.'

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च।

मूर्ध्नाधायात्मनः प्राणमास्थितो योगधारणाम्। (१२)

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्।

यः प्रयाति त्यजन्देहं स याति परमां गतिम्॥ (१३)

*Sarvadvaaraani sanyamya mano hridi nirudhya cha,*

*Moordhanyaadhaayaatmanah praanamaasthito yogadhaaranaam.*

*Omitye`kaaksharam brahma vyaaharanmaamanusmaran,*

*Yah prayaati tyajande`ham sa yaati paramaam gatim. (12, 13)*

This is the state in which the senses are gathered through Yoga. The Lord says that all the outgoing senses should be withdrawn. The mind should be kept within the heart, and the life spirit drawn up to the मूर्धा *moordhaa* (the crown of the head). The person should have faith that he will attain the success of yoking himself to the Lord, and think of the Paramatma, the meaning of the aumkara, the Brahman which is described in the single word Aum. A person who chants 'Aum', thinking about what it means, while leaving his body, obtains the परमगति *paramgati* (the highest state).

Observe that by the Grace of the Ishwara, the Lord described जप *japa*, ध्यान *dhyaana* (meditation), and the गति *gati* (progress), as well. So, the Yogis should not feel that any of their activities are beyond the Gita. All the methods of योग-साधना *Yoga-saadhanaa* (efforts for spiritual progress through Yoga) are included in the eighth chapter of the Gita. Whichever type of Yoga you can name, there

is a reference to it in the Gita. Gheeranda and other Samhitas (compilations) have described the difference between Poorna Yoga, Paripoorna Yoga, Raj Yoga, Maharaj Yoga, Marahajadhiraj Yoga, etc. These days, we hear new types of Yoga being discussed – for example, Anasakti Yoga, Nishkamkarma Yoga, and many others, which have become ‘Yogaa’! When I speak about Yoga in Mumbai, I always say ‘Yogaa’, because people educated in an English medium don’t say ‘Yoga’; they say ‘Yogaa’, so I also say ‘Yogaa’ here!

A question is raised, whether the Lord is easily attained by the Yogi. Note what the Lord says about this –

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ (१४)

*Ananyache`taah satatam yo maam smarati nityashah,  
Tasyaaham sulabhah paartha nityayuktasya yoginah. (14)*

The Lord says, ‘I am very easy to obtain, because I am in every place, in every moment in time. I am everything. I am all forms. So, My availability is natural. You can meet Me in your own house; you do not need to come to My Capital, or to My palace.’ What can be easier to obtain?

The Lord says, अनन्यचेताः ‘*Ananyache`taah*. The first thing is to give Me your चेतस *che`tas*, your Gnan, and let it become inseparable from Me.’ चेतस *Che`tas* means Gnan. Look at the world the way the Lord sees it. Let your Gnan mingle in His. The Sadguru (authentic Guru) will tell you how the Lord sees the world. Or else, you will know when you do श्रवण-मनन *shravan-manan*. The Lord sees nothing except His own essence. The Lord’s vision and Gnan are so vast that gross matter is dissolved completely. So, the first thing is that your mind should never be separated from His. Don’t tell Him to make it rain today, or change the weather in any way. Don’t ask Him to make you live or let you die. Say, instead, जो थारी राय सो म्हाारी राय ‘*Jo thaaree raaya so mhaaree raaya* – your wish is my wish – अनन्यचेताः *ananyache`taah*’.

The second thing the Lord says, is सततम् ‘*Satatam*’. This means continuous, without a break. If you want to sing or play, let it be with Him. सततम् *Satatam* includes singing. सतं वीणादिकं वाद्यं *Satam veenaadikam vaadyam* – play the veena sometimes, and sing. Or, play the sitar and sing, or play the flute and sing. Think of the Paramatma without break, the way a spider spews an unbroken length of thread to make a web.

After this, the Lord says, ‘नित्यशः *Nityashah* – remember Me. Not one day, but every day, and continuously. For a person who does this, and is a नित्ययुक्त योगी *nityayukta yogi* (a Yogi always yoked to the Lord) – नित्ययुक्तस्य योगिनः *nityayuktasya yoginah* – for such a person, I am very easy to obtain’. तस्याहं सुलभः पार्थ ‘*Tasyaaham sulabhah paartha*. नित्ययुक्तस्य योगिनः सुलभः *Nityayuktasya yoginah sulabhah*’ means, ‘I abide in his eyes. His condition becomes such that he sees Me wherever he looks. I am सुलभ *sulabha* (easily obtained) for him. However,

sulabha does not mean that he does not do sadhan-bhajan earlier; and does it only when he comes to Me.'

All right, Maharaj, now tell me what will happen if we obtain You? Will we gain any benefits, or are You merely enticing us? The benefit mentioned by the Lord is not easy to see.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ (१५)

*Maamupe`tya punarjanma dukhaalayamashaashvatam,*

*Naapnuvanti mahaatmaanah samsiddhim paramaam gataah. (15)*

'It is a fact that when a person gives up his attachment to the world, and chooses to come close to Me, then the botheration of rebirth is over for him.' This is very good for those who have faith in the scriptures, because it clears all doubts about what will happen after death. The Muslims believe that the Atma exists after death, but remains in the grave till the Day of Judgment. On that day, Mohammed Sahab makes his recommendations about whether the Atma should be sent to Dojakh (Hell) or whether it should be sent to Bahista (Heaven), and then justice is meted out. Until that day arrives, and as long as the world exists, the Atma has to remain in the grave. For us, however, rebirth follows death. Here, the Lord is telling us that there is no पुनर्जन्म *punarjanma* (rebirth).

What is punarjanma? It is the changing of the mind's impressions and feelings. 'I am unhappy. I am happy. I am a पापी *paapi* (sinner), I am a पुण्यात्मा *punyaatmaa* (pious person). I am in Hell, I am in Heaven.' The repeated impressions which are based on the अहं '*aham*' (subtle ego), and which keep changing, is punarjanma. This is indeed the दुःखालय *dukha aalaya*. 'Aalay' means a building, a house, a place to stay in. To feel sorrow repeatedly, and feel happy again and again, changing the garb fifteen times a day, is punarjanma. And, अशाश्वतम् *ashaashvatam* means that it will not endure.

So, the person who comes close to the Lord becomes a Mahatma – संसिद्धिं परमां गताः *sansiddhim paramaam gatah*. The word संसिद्धिं '*sansiddhi*' used here also means the purification of the antahkaran. The antahkaran is cleansed to perfection, and the person never again gets the impermanent abode of sorrow – अशाश्वत दुःखालय नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः *ashaashvat dukhaalaya, 'naapnuvanti mahaatmaanah sansiddhi paramaam gataah.'*

This rebirth is just like the washer man's beating the clothes repeatedly, to remove the dirt. For how long will you be beaten thus, housed in your gross and subtle bodies?

आब्रह्मभुवनाल्लोकाः पुनरर्तिनोऽर्जुन।

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ (१६)

*Aabrahmabhuvanaallokaah punaraavartinorjuna,*

*Maamupe`tya tu kaunte`ya punarjanma na vidyate`. (16)*

The Lord says, 'Arjuna, all the lands – right up to the Brhamaloka (the land of Brahma) – are subject to rebirth.' What does this mean? We had gone to meet

one of the Acharyas (Masters) of one of the modern day sects. He told us that his Master was seated five billion yojans (a yojan is sixteen miles) above the earth, and He lifts His followers to that height. I asked, ‘Maharaj, does the earth revolve, or does it remain in the same place?’ He was a modern Acharya, and said that the earth revolves. My companion said, ‘If the earth revolves, does it revolve round your land (five billion yojans above) or not?’ The Acharya said that it did. I said, ‘Then the earth would, at times, be five billion yojans higher than the land of your Ishtadev (chosen form of worship), and at times, five billion yojans lower. We will obtain the pleasure of the land at that time! What is the need to make such a long journey?’

So, you see, if you obtain the Lord there is no rebirth for you – पुनर्जन्म न विद्यते *punarjanma na vidyate*. Let us proceed –

सहस्रयुगपर्यन्तमहर्यद् ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ (१७)

*Sahasrayugaparyantamaharyad brahmano viduh,*

*Raatrim yugasahasraantaam te `horaatravido janaah. (17)*

The Lord explains why those who reach the Brahmaloka are reborn. It is said that a single day of Brahma is equal to a thousand Chaturyugis (four ages). Each Chaturyugi is about four million four hundred and twenty thousand years. Seventy one Chaturyugis make one Manvantar, and fourteen Manvantars make one day of Brahma’s life. You can calculate it for yourself. If we calculate that Brahma’s day has fourteen hours instead of twelve, then each hour is one Manvantar; and if we consider each hour to have seventy one minutes, then every minute of Brahmaji is a Chaturyugi of ours. If every minute of Brahmaji is equal to four million four hundred and twenty thousand years, how long will his second be? Every tick in Brahmaji’s clock means the end of your Chaturyugi. Brahmaji’s nights are of equal length. You can understand the duration of Brahmaji’s life. So, never have a desire to be Brahma, because his land also has night and day, and he dies when he completes a hundred years.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ (१८)

*Avyaktaadvayaktayah sarvaah prabhavantyaharaagame`,*

*Raatryaagame` praleeyante` tatraivaavyaktasangyake`. (18)*

अव्यक्ताद्वय *Avyaktadvayaktayah* – व्यक्ति *vyakti* means ‘with form’, अभिव्यक्ति *abhivyakti*. The Lord says clearly, ‘Don’t have any desire to become a *vyakti*, because all *vyaktis* are created from the अव्यक्त *avyakta* (that, which is formless).’ When? When Brahma’s day begins. Then, when night comes, he gathers up all the forms he has created, and sinks into the *avyakta*.

भूतग्रामः स एवायं भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ (१९)

*Bhootagraamah sa e`vaayam bhootvaa bhootvaa praleeyate`,*

*Raatryaagame`vashah paartha prabhavanyaharaagame`. (19)*

This world is a भूत-ग्राम *bhoota-gram* – a village of ghosts. It is a graveyard of Mahashiva, and it appears to be alive. In it, ghosts get married to other ghosts, and get sons who are ghosts. They beat on ghostly drums, and play a ghostly शहनाई *she`hnai* (a wind instrument). This is the महाशमसान *Mahashmasana* – the great graveyard. The special factor about this bhoota-gram is that sometimes, it is visible, and sometimes it is invisible. At times it seems as though there is a large town, and at times there seems to be nothing, no life there at all. It appears during the day, and disappears at night. This is its state – भूत्वा भूत्वा प्रलीयते *bhootvaa bhootvaa praleeyate`*.

The Lord explains, therefore, that the Lord He describes is totally separate from this bhoota-gram.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ।। (२०)

*Parastasmaattu bhaavonyovyaktovyaktaatsanaatanah,*

*Yah sa sarve`shu bhooteshu nashyatsu sa vinashyati. (20)*

अव्यक्त *Avyaktas* are of two kinds. In one avyakta, the vyaktis (forms) vanish and appear. In the other avyakta, there is no appearance and disappearance.

Attributes like जन्माद्यस्य यतः (ब्रह्मसूत्र १.१.२) '*janmaadasya yatah*' (*Brahmasootra 1. 1. 2*), or, यतो वा इमानि भूतानि जायन्ते '*Yato vaa imaani bhootaani jaayante`*' are not attributes of the actual Paramatma. They are attributes of the अपर *apara* (second) अव्यक्त *avyakta*, which have become identified with the अवर *avara* (inferior) अव्यक्त *avyakta*. This is absolutely clear – there is one avyakta in which the bhoota-gram appears and disappears; and there is another avyakta which is in no way connected to the bhoota-gram. The unconnected avyakta seems to become identified with the other avyakta. This is why जन्माद्यस्य यतः '*Janmaadasya yatah*', or, यतो वा इमानि भूतानि जायन्ते '*Yato vaa imaani bhootaani jaayante`*' believe the two avyaktas to have become united, and this has caused the world of Creation-Sustenance-Dissolution to be imagined.

You see, this viewpoint has been superimposed on Vedanta. The सनातन अव्यक्त *sanaatana avyakta* (the eternal, formless Brahman) is separate and different. That is the भाव *bhaava* (feeling). That is the actual सत्ता *sattaa* (Reality) which जन्माद्यस्य यतः *janmaadasya yatah* and other verses refer to.

Two unshakeable, unchanging attributes must first be accepted, to establish the qualities of the essence of Vedanta and the Brahman. There is scope for birth and destruction in the Brahman.

न विनश्यति *Na vinashyati* – that, which never ceases to exist. The प्रत्यक् चैतन्याभेदेन *pratyak chaitanyaabhe`de`na* (the awareness of having consciousness which is common in all sentient beings) glows unceasingly.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ।। (२१)



*Avyaktokshara ityuktastamaahuh paramaam gatim,*

*Yam praapya na nivartante` taddhaama paramam mama. (21)*

The purpose of this eighth chapter is to inculcate Advaita Vedanta (non-dualism) into the साधना *saadhanaa* of the Yogi, and the entire Gita. And, I had explained yesterday, the purpose of the seventh chapter is to inculcate Advaita Vedanta in the entire philosophy of Sankhya; and that of the sixth chapter is to show that Samadhi and विक्षेप *vikshe`pa* (disruption) are equal.

यं प्राप्य न निवर्तन्ते तद्धाम परमं मम *Yam praapya na nivartante` taddhaama paramam mama* – what is the परमधाम *paramdhaama* (supreme land) of the Lord? One Mahatma used to tell me that the Lord's land has nothing in it. He entices us by describing all the wonderful things that exist in His land, but once a person goes there, the Lord does not let him out again. Were he to return, who knows what he may reveal? And then, all the secrets would be exposed! In the Lord's land, there is no सुख *sukha* (happiness), no दुःख *dukha* (sorrow), no जीवन *jeevan* (life), no मृत्यु *mrityu* (death), No King or Queen, no son or daughter, no wealth or riches. It is called the धाम *dhaama* (land), but there is nothing there!

You see, my brother, all of you bear the discomfort of sitting on the hard ground for so long, to listen to me. It is only proper that you should enjoy a good laugh now and then. Otherwise, how will your discomfort be eased? I think that you enjoy the discussions enough to forget where you are sitting, but still I feel like narrating something humorous once in a while.

The land of the Lord is कालातीत *kaalaateeta* (beyond the limitations of time), देशातीत *de`shateeta* (beyond the limitations of space), द्रव्यातीत *dravyaateeta* (beyond gross matter), and दृश्यातीत *drishyaateeta* (beyond the range of vision); and, it is inseparable from the universal consciousness experienced by all beings. There is no rebirth for the person who reaches this land.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया।

यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम्॥ (२२)

*Purushah sa parah paartha bhaktyaa labhyastvananyayaa,*

*Yasyaatahsthaani bhootaani ye`na sarvamidam tatam. (22).*

A person may ask, 'If that is so, should we have bhakti for Him, or not?' My brother, you should definitely have bhakti. I never have the slightest objection to the word 'bhakti'. However, evaluate the characteristics of bhakti first. People have spoken of different characteristics.

1) आनुकूल्येन कृष्णानुशीलनम् भक्तिः *Aanukulye`na krishnaanusheelanam bhaktih.* (Bhakti is to be inclined to follow the kind of lifestyle which will please the Lord.)

2) ईश्वर परमानुरक्तिः भक्तिः *Ishvare`paramaanuraktih bhaktih.* (Bhakti is to love the Lord above all else.)

3) सा त्वस्मिन् परमप्रेमरूपा अमृतस्वरूपा च *Saa tvasmin paramapre`maroopaa amritasvaroopaa cha.* (Bhakti is a supreme love for the Lord, and is immortal.)

4) मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये *Madgunashrutimaatre`na mayi sarvaguhaashaye`*. (Just by listening about My qualities, you will know all about Me, who dwells in the heart of every being.)

Somebody told Shri Krishna, ‘Tell me Yourself, about which kind of bhakti You like.’ He replied, भक्त्या लभ्यस्त्वनन्यया *‘Bhaktyaa labhyatvananyayaa* – I like *ananyaa bhakti* – the bhakti in which the bhakta and I no longer have separate entities.’ The bhakta is not separate from the Bhagwan (the Lord), and the Bhagwan is not separate from the bhakta. That is what the Lord calls ‘ananyaa bhakti’. What should bhakti be like? It should be ananyaa. The Param Purusha is obtained through this kind of bhakti. What is He like? यस्यान्तःस्थानि भूतानि *Yasyaantahsthaani bhootaani* – He is the substratum of Vedanta. And, what is येन सर्वमिदं ततम् *Ye`na sarvamidam tatam?* That is the अभिन्ननिमित्तोपादान कारण *abhinnanimittopaadaana kaarana* (the cause, which is also the matter) of Vedanta. यस्यान्तःस्थानि भूतानि *Yasyaantahsthaani bhootaani* – in whom all beings exist; meaning, the substratum of Creation. And, येन सर्वमिदं ततम् *Ye`na sarvamidam tatam* – He, who fills everything, as the basic matter of all that exists, and yet He is the Purusha. He is the consciousness, and therefore, is विवर्ती *vivarti* (supporting illusion). He supports illusion because He is consciousness. He is the substratum because of all the भूत *bhoota* (beings) being in Him, and He is the उपादान *upaadaana* (basic matter) because येन सर्वमिदं ततम् *ye`na sarvamidam tatam*. He is the सर्वोपादान *sarvopaadaana* (basic matter of all that is), and – because He is consciousness Itself – He is अपरिणामी *aparinaami* (indivisible, and not subject to change).

And – पुरुष परः *purushah parah* – who is He beyond?

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिः बुद्धेरात्मा महान् परः ।

महतः परममव्यक्तमव्यक्तात् पुरुषः परः ॥

*Indriye`bhyah paraa hyarthaa arthe`bhyashcha param manah,*

*Manasastu paraa buddhih buddhe`raatmaa mahaan parah,*

*Mahatah paramamavyaktamavyaktaat purushah parah.*

अव्यक्तात् पुरुषः परः ‘*Avyaktaat purushah parah*’, and पुरुषान् न परं किञ्चिन् सा काष्ठा सा परागतिः ‘*purushaan na param kinchin saa kaashthaa saa paraagatih*’. अर्थ *Artha* (the subtle forms of matter) are beyond the इन्द्रिय *indriyas* (senses). अर्थ *Artha* are the भूतसूक्ष्म *bhootasookshma* – all that is created from the five elements, अर्थेभ्यश्च परं मनः *Arthe`bhyashcha param manah* – the subtle forms of matter which create awareness. Beyond these is the बुद्धि *buddhi* (intellect), and beyond the buddhi is the महत्तत्त्व समष्टि *mahat-tattva samashti* (the total of all that is created). Those who consider the क्षेत्रज्ञ *kshe`tragya* (‘the knower of the field’; the field refers to all that is transitory, and the knower of the field is the universal consciousness)

to be separate in every being, do not know the क्षेत्र *kshe`tra* (field) at all. Someone told me yesterday, that he considers the Kshetragya to be separate in every form. In that case, my brother, you would be considering महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च *mahaabhootaanyahankaaro buddhiravyaktame`va cha* – even this kshetra to be separate in every form. Oh, when महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च *mahaabhootaanyahankaaro buddhiravyaktame`va cha* is all one kshetra, how can the Kshetragya be different in the different forms? जीवभूतां महाबाहो ययेदं धार्यते जगत् *Jeevabhootaam mahaabaaho yaye`dam dhaaryate` jagat*. When the Paraa Prakriti (the Lord's power of Creation) supports the whole world, then how can the Jeeva (the Atma, which is a form of the Paraa Prakriti) be separate in different forms? Listen to something more –

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते।

*Ksharah sarvaani bhootaani kootasthokshara uchyate`.*

The Akshara Purusha (the permanent, unchanging Purusha) abides in all the kshara (impermanent and changing) forms. How will He be different in the different forms? When you take His name, you will know that the Kshetragya of the Gita is not different, in different bodies.

पुरुषः स परः पार्थ। परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः। अव्यक्तोऽक्षर इत्युक्तः

*Purushah sa parah paartha. Parastasmaattu*

*bhaavonyovyaktovyaktaatsanaatanah. Avyaktokshara ityuktah.*

That means, this is the Parapurusha. He is obtained by ananya bhakti; and all the beings are in Him. He is not in all the beings; the beings are in Him. And, येन सर्वमिदं ततम् 'Ye`na sarvamidam tatam' means that just as cloth cannot exist without thread, nothing can exist without Him.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ॥ (२३)

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम्।

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः॥ (२४)

*Yatra kaale` tvanaavrittimaavrittim chaiva yoginah,*

*Prayaataa yaanti tam kaalam vakshyaami bharatarshabha.*

*Agnirjyotirahah shuklah shanmaasaa uttaraayanam,*

*Tatra prayaataa gacchanti brahmavido janaaha. (23, 24)*

All of you would have read many commentaries on the Gita. A person searches intensely to find the meaning of something he does not easily understand. I have also read many commentaries – don't think that I have read only the Gita Vivechini. It was written in my presence, and the interpretations given therein are excellent. However, I will tell you an interpretation which is likely to have been missed by you. Some people say that I give this explanation as a joke. You may also think that I say this as a joke. You would have read, or heard, the actual meaning. I will tell you what the humorous meaning is.

Every आस्तिक *aastika* (believer in God) believes that a person who dies in Kashi (the holy city of Benares) is liberated. Great and learned people have decided, after exhaustive discussions, काश्यां मरणान्मुक्तिः ‘*Kaashyaam maranaanmuktiḥ*’. Despite this, the question comes up, that Kashi is a particular place – how can dying there result in liberation? The fact is that by being poised in the चैतन्य *chaitanya* (consciousness) present in Kashi, the person becomes established in the unbroken state of pure consciousness. You can also put it this way, that when a person’s consciousness mingles into the consciousness which is not separate from Varanasi (Kashi), and the person has a deep love for Varanasi, then Shankarji Maharaj gives the person the knowledge of अखण्ड चैतन्य *akhanda chaitanya* (unbroken consciousness). Is this not making Mukti (liberation) देशोपाधिक *de`shopadhika* (dependent on a particular place)?

Some people say, सरयूस्नानात् मुक्तिः ‘*Saryoosnaanaat muktiḥ*’ – the क्रियावच्छिन्न चैतन्य *kriyaavacchinna chaitanya* (the consciousness which is not separate from the action) of bathing in the Saryu river, is the same as the chaitanya in the antahkaran. This is why having a bath in the Saryu gives liberation. I do not negate either of these beliefs. Just as liberation can be attained by the merging of the consciousness of a place or an action, why can’t it be attained by a person’s merging his consciousness in the consciousness of time? This is actually the subject of उपासना *upaasanaa* (worship with reverence), so we will leave it for the present. We are discussing the time in which the Yogis die, and obtain अनावृत्ति *anaavritti* (freedom from rebirth) and Mukti (liberation), and also those who obtain आवृत्ति *aavritti* (rebirth). All right, let us leave the topic of time, as well.

अग्निः *Agnih*. The first thing is to do the जप *japa* of the Lord’s name. Agni means japa. The presiding deity of वाक् *vaak* (speech) is Agni. Use it to utter ॐ ॐ ॐ - ओमिति एकाक्षरम् ‘*Aum, Aum, Aum – Aumiti e`kaaksharam*’. Next comes ज्योतिः *jyotih*.

ज्योतिः *Jyotih* means the presiding deity of sleep – निद्राधिष्ठात्री देवता *nidraashishthaatri de`vtaa*. Look with reverence at the Lord. Then, leave the form and – अहः *ahah* – establish yourself in the effulgent Atma. After this comes शुक्ल *shukla*, meaning, be free of all desires. What is this? This is उत्तरायण *uttaraayana* – the six months of the ascending sun. Uttarayana means you have reached a high state. This is what ‘rising higher’ means. षण्मासा उत्तरायणम् *Shanmaasaa uttaraayanam* – half your life is wasted and gone already. Improve the remaining half!

And, तत्र प्रयाता गच्छन्ति *tatra prayaataa gacchanti*, means that the person who achieves a pure antahkaran – by doing japa, having darshan (seeing with reverence) of the Lord, and dissolving the Lord’s form (mentally) into pure effulgence – obtains the गति *gati* (progress) of the Uttarayana. He gets the highest good fortune. If you reach that point, you will see that you have become

a Brahmaid (one who knows the Brahman); you will obtain Brahmagnan. When your antahkaran becomes pure, you will be a Brahmaid, and you will merge into the Brahman. That which is separate from you is not the Brahman; nor is it that Brahmagnan. Oneness with the Brahman cannot be possible unless you are also the Brahman.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम्।  
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते॥ (२५)

*Dhoomo raatristathaa krishna shanmaasaa dakshinaayanam,*  
*Tatra chaandramasam jyotiryogee praapya nivartate`.* (25)

धूमो रात्रिस्तथा कृष्णः *Dhoomo raatristathaa krishnah* – people are burning with the attachments and aversions in their mind, and burning causes smoke. रात्रि *Raatri* means that it is absolutely dark; the mind is blackened with smoke – कृष्णः *krishnah* (Krishna also means dark) – and your life has not become Uttarayana; it has become Dakshinayana (sunk to a lower level). Please note that this is not the description of a पापी *paapi* (sinful person). A sinful person does not obtain the movements of Uttarayana or Dakshinayana. It is a पुण्यात्मा *punyaatmaa* (a pious person) who gets the gati of either of these, depending on the सकाम-निष्काम *sakaama-nishkaama* (with desires or without desires) attitude of the individual. So, as stated earlier, the smoke is rising, and the heart is burning. There is darkness all around. The inner world is blackened – कृष्ण *krishna* – and you have worldly inclinations. This is your state!

All your abilities are used for worldly gains, so you are Dakshinayana. What will happen, then?

चान्द्रमसम् *Chaandramasam* – the presiding deity of the mind is the Chandrama (moon). You are incapable of rising above the mind. So, the mental images you create – चान्द्रमसं ज्योतिर्योगी प्राप्य *chaandramasam jyotiryogee praapya* - whatever object your mind desires will be obtained by your mental powers. You will identify with the object of your desire, and return to the world. You will not rise up beyond the world.

Now, if you tell me, ‘Swamiji, you are joking’, then, my brother, we should also pay some attention to jokes. You have heard that परिचरितव्या सन्तः ‘*paricharitavyaa santah*’, haven’t you? You should serve the Sants (enlightened souls). Serve them even if they do not give you much advice, because the things they say casually are taken down by their disciples, and are called the Shastras. The casual words of realized souls are called the Shastras. So, do not belittle the greatness of the Sants. Oh, Sirs, the Rishis have made such statements in the Vedas that when we ponder upon the meaning of the mantras, we are compelled to conclude that the ऋषि-वचन *Rishi-vachan* (the words of the Sages) are the अपौरुषेय वेदवाणी *apaurushe`ya ve`da-vaani* (the divine voice of the Vedas). We have to seek out some meaning from them. Otherwise, there are mantras of violence, mantras for conception, mantras of attachment and aversion. There are rituals for destroying an enemy, for gaining control over others, and for creating

mental disturbances in people. Oh, what is there, which is not in the Vedas? All the things mentioned above are given in the Atharva Veda.

So, तत्र चान्द्रमसं ज्योतिः *tatra chaandramasam jyotih* – what will happen if you remain within the regions of the mind? To remain in the क्षेत्र *kshe`tra* of the mind is the चान्द्रमस ज्योति *chaandramas jyoti*, because the presiding deity of the mind is the Chandrama.

यडादित्यगतं तेजो जगद् भासयतेऽखिलम्।  
यच्चान्द्रमसि यच्चाग्नौ तत्तेजो विद्धिमात्रकम्॥  
न तद् भासयते सूर्यो न शशाङ्को न पावकः।

*Yadaadityagatam te`jo jagad bhaasayate`khilam,  
Yachchandramasi yachchaagnau tatte`jo viddhimaamakam,  
No tad bhaasayate`sooryo na shashaanko na paavakah.*

Here, Chandrama means the mind, and Surya (sun) means the eye – vision – and Agni (fire) means the tongue (speech). I wish to submit to you that all the commentators have meant the presiding deities, when elaborating on धूमो रात्रिस्तथा कृष्णः *dhoomo raatristathaa krishnah*, and, षण्मासाः *shanmaasaa*. Even in the earlier references of अग्निज्योतिरहः शुक्लः *agnirjyotirahah shuklah* indicate the अग्नि-अभिमानि देवता *agni-abhimaani de`vtaa* (the presiding deity of Agni), ज्योति अभिमानि देवता *jyoti-abhimaani de`vtaa* (the presiding deity of brightness), शुक्लपक्षाभिमानि देवता *shuklapakshaabhimaani de`vtaa* (the presiding deity of the bright fortnight, and षण्मासाभिमानि देवता *shanmaasaabhimaani de`vtaa* (the presiding deity of the six months). Some Masters have also stated that one Devta hands over the Jeevatma to the other Devta, and it goes from one kshetra to another. The Upanishads give the same description. So, when the meaning is देवता-अधिदेवपरक *de`vtaa-adhidaivaparak* (pertaining to the presiding deity of the subtle body), then what is the objection in accepting it as an अध्यात्मपरक *adhyaatmaparak* (metaphysical) meaning? It is not that all shlokas refer to the आधिभौतिक *aadhibhautik* (physical body). Whether a person dies in the Uttarayana or Dakshinayana, is the आधिभौतिक *aadhibhautik* meaning; and what I am telling you is the आध्यात्मिक *aadhyaatmik* (spiritual) meaning. And, the smaller अभिमानि देवता *abhimaani de`vtaa* hands the Jeevatma over to the greater Devta, is the आधिदैविक *aadhidaivik* (metaphysical) meaning. So, there is a method for reading the Scriptures and Puranas. Now I will tell you one thing more, which is very special.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते।  
एकया यात्यनावृत्तिमन्ययावर्तते पुनः॥ (२६)

*Shuklakraishne`gatee hye`te` jagatah shaashvate`mate`,  
E`kayaa yaatyanaavrittinmanyayaavartate`punah. (26)*

It is the eternal, unchanging result of actions that if you indulge in wrong actions, you will be held back, and if you do good deeds, you will find the door

to liberation. Good actions undertaken without selfish motives are the door to Mukti; while good deeds done for getting personal benefits are the door to rebirth; and sinful actions are the doorway to downfall.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

*Trividam narakasye`dam dvaaram naashanamaatmanah,*

Now, see this – wrong actions are the door to Hell; good deeds done for personal gain are the door to rebirth; and good actions unmotivated by personal profits lead to liberation. It is absolutely correct that Mukti cannot be attained without Brahmagnan. Many people see the door to Mukti and feel satisfied, just as some people admire the clothes, without noticing the person who wears them. So, just like the people who are happy to see just the apparel, some people are happy to see just the gates of liberation. They don't know what is inside.

शुक्लकृष्णे गतीद्वये *Shuklakraishne` gatee hye`te`* - there is a शुक्ल मार्ग *shukla marga* (white path), and a कृष्ण मार्ग *krishna marga* (dark path). These two are permanent paths in the world. One leads to अनावृत्ति *anaavritti* (no return) and the other leads to आवृत्ति *aavritti* (rebirth). What is the result of knowing these paths?

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ।। (२७)

*Naite` sritee paartha jaananyogee muhyati kashchana,*

*Tasmaatsarve`shu kaale`shu yogayukto bhavaarjuna. (27)*

The Lord says, 'Partha, if you are able to fully grasp this, you can take it that you will never be deluded. तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन *Tasmaatsarve`shu kaale`shu yogayukto bhavaarjuna* – so, become a Yogayukta (established in Me) all the time, even while fighting a war, or going into deep meditating.'

This chapter has a special point, which connects the whole chapter to the Gita. Unless you take note of the last shloka of the chapter, you will get the impression that the Lord is telling us to sit in solitude, close our eyes, and practice Yoga. योगाभ्यास *Yogabhaayasa* (the habit of Yoga) should be such that you continue to feel united with the Lord, whether your eyes are open or shut, whether you are sitting or walking. See the last shloka of this chapter.

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ।। (२८)

*Ve`de`shu yogye`shu tapahsu chaiva daane`shu yatpunyafalam pradishtam,*

*Atye`ti tatsarvamidam veditvaa yogee param sthaanamupaiti chaadyam. (28)*

The Lord says, 'Arjuna, understand the underlying message of the पुण्य-फल *punya-fala* (the fruit of good deeds) of the Vedas, Yagya, तपस्या *tapasyaa* (asceticism), and दान *daana* (giving in charity). Understand also what is the sermon of the Aavyakta in this. अत्येति तत्सर्वम् *Atye`ti tatsarvam*, means that you have gone beyond the fruit of the Vedas. You have risen higher than all the fruits the Vedas are capable of giving.'

Then, as though Arjuna asked, ‘How, Maharaj? How am I to rise higher?’ The Lord said, इदं विदित्वा ‘*Idam veditvaa* – you will rise by knowing it.’

When you come to know that the fruits of some actions are in the actions, some are in the body, some are in the antahkaran, some in the doer of the action, and some in the one who experiences the fruits of the action – but our Atma remains unchanged – what will happen then? It will be clearly shown that इदं विदित्वा योगी परं स्थानमुपैति चाद्यम् *idam veditvaa yogee param sthaanamupaiti chaadyam*. The Yogi will go beyond everything by merely obtaining the knowledge, and he will reach the supreme, original position.

Thus, this eighth chapter called the ‘Akshar Brahm Yoga’ is completed.



## Chapter IX

Come; let us now enter the ninth chapter. It has some delightful points. These six chapters, on Sankhya and Yoga, have been called the second षट्क *shatak* (group of six) by Madhusudan Saraswati, Keshav Kashmiri, and Ramanujacharya. Of these, the first two chapters have described सांख्य-साधना *Saankhya-saadhanaa* (the Sankhya method for spiritual progress), and योग-साधना *Yoga-saadhanaa* (the method of Yoga for spiritual progress), and connected them to the philosophy of the Gita. Now, let us cast an eye also over Bhakti Yoga (yoking ourselves to the Lord through bhakti), and connect it to the Yoga of the Gita. In this, the Lord has given an extensive description of His greatness. A Mahatma was extolling his own qualities. He was saying, ‘I am शुद्ध-बुद्ध-मुक्त *shuddha-buddha-mukta* (pure, enlightened and liberated).’ I said to him, ‘Maharaj, why are you singing your own praises? Why do you talk about the qualities you have?’

‘Look,’ said the Mahatma, ‘nobody else knows me as well as I know myself. So, unless I talk about the qualities I have, how can others speak about them? How will other people come to know my essence and my greatness? It is the people who consider themselves to be a body – and place an individual puppet made of bones, flesh and skin on the throne of the Ishwara – who should be afraid! Those who cut away their individual egos and then describe their essence – which is the Brahman – have already given up their sense of individuality. A person who talks about his qualities without sacrificing his ego, is actually boasting about the greatness of an accumulation of bones and flesh and skin! In my case, I have no feeling of being an individual at all.’

श्री भगवानुवाच

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥९.१॥

*Shree bhagavaanuvaacha*

*Idam tu te` guhyatamam pravakshyaamyanasooyave`,*

*Gnaanam vighnaanasahitam yajgyaatvaa mokshyase`shubhaat.*

(1)

इदं तु ते गुह्यतमं *Idam tu te` guhyatamam* – the Lord Shri Krishna said, ‘Arjuna, I am telling you the highest secret’.

What were You telling me so far, Maharaj?

‘I have been telling you secret truths, but now I will tell you the greatest secret. Just as there is गुह्य *guhya* (secret), गुह्यतर *guhyatara* (a greater secret), and गुह्यतम *guhyatam* (the greatest secret), in the same way, I passed through one gateway and showed you what was inside. Then I passed the second gateway and revealed what was there. Now, you have come to the third gateway. See what lies here!’

प्रवक्ष्याम्यनसूयवे *Pravakshyaamyanasooyave* - here, it is as though Arjuna said, 'My brother, You would tell me the greatest secret only if I had some worthwhile quality.'

The Lord said, 'Yes, - अनसूयवे *anasooyave* - you have not found fault with anything I have told you so far.'

You see, if you start to explain something to someone, and he immediately begins to argue, picking flaws in what you say, you will say, 'Very well, leave this topic. I have no wish to argue with you.' Mahatmas are disinclined to talk to people who are argumentative by nature. 'Come for clarification when you have finished your urge to argue.' The Mahatmas say, 'You can't expect me to teach you elementary grammar. I will explain the meaning and indication of the Mahavakyas – तत्त्वमस्यैव महावाक्य *tattavamasyaadi mahaavakyas* (the great statements which reveal the ultimate truths), which explain that you are the Brahman. To understand रामः, रामौ, रामाः '*raamah, raamau, raamaah*', go and study the Laghu Kaumudi!'

So, the Lord says, अनसूयवे '*Anasooyave*' – the person who is not असूय *asooya* – meaning, he is not out to find fault even in virtues. If we tell a person something for his own good, suggesting the best route for him to take, and he asks if it is full of potholes! My dear fellow, did I recommend this route to help you, or to harm you?!

The Lord said, 'I am giving you the Gnan which is the greatest secret – ज्ञानं विज्ञानं सहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् *gnaanam vighnaanasahitam yajgnaatvaa mokshyase'shubhaat*'. What is the most secret Gnan? This गुह्यतमं ज्ञानं *guhyatam gnan* is nothing but Brahmagnan – the Gnan of the Brahman. However, the word '*tu*' which has been added to इदं '*idam*' here, indicates that this is different from what was explained earlier. All these धारणा-योग *dhaaranaa-yoga* (uniting with the Lord through repeated meditation) are sattvaguna. The Lord now draws Arjuna ahead, to a higher level.

What is the Gnan which gives an experience of being liberated? It is – यत्र नान्यत् पश्यति नान्यत् शृणोति *yatra naanyat pashyati naanyat shrinoti* – where none other is seen or heard. विज्ञातारमरे केन विजानीयात् *Vignaataaramare`ke`na vijaaneeya* – the जिज्ञासा *jigyasa* (wish to know) there, is called विज्ञान '*vignaana*' (applied science). 'So come, I will tell you of the Gnan which contains the experience.'

There is one type of Gnan which must first be obtained, then put to use by carrying out the ritual, for reaping its benefit. For example, the Gnan of doing a Yagya. It is not enough to obtain the knowledge. You must obtain the knowledge, then build the structure, then gather all the items needed, and undertake the Yagya with faith in your heart. Only then will you get the fruit of the Yagya.

Here, however, the Brahman is the consciousness within you, so you obtain the fruit as soon as you obtain the knowledge (of Brahmagnan). The karma here is यज्ज्ञात्वा मोक्षयसे *yajgyaatvaa mokshyase* (you will attain liberation as soon as you

attain the knowledge). अशुभात् ‘Ashubhaat’ refers to the संसार *sansaara* (interactive world), and अज्ञान *agnaan* (ignorance) is its cause. The Lord tells us about the Gnan which contains the science that enables us to experience the Gnan all the time, and be liberated from the अविद्या *avidyaa* (nescience) which creates the sansara (interactive world). This makes Arjuna aware of his true Self, because till now, he has been worried about killing and being killed. The Lord said, ‘Look at Me, now. Don’t look there.’

Somebody gave a mantra to a person. The person who received the mantra asked, ‘Maharaj, should I add स्वाहा *swaahaa* or नमः *namah* to the mantra? And, should I say Aum, or not? Will this mantra be the right one for me?’

The Mahatma who gave the mantra said, ‘No, my brother, I made a mistake. The best mantra is ‘Rama Rama’. You should chant only that. It does not need स्वाहा *swaaha*, or नमः *namah*, or ओं *Aum*. It needs no ritual of any kind; not even a formal initiation. Just go on chanting ‘Rama-Rama’ again and again.’

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम्।

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम्॥९.२॥

*Raajavidyaa raajaguhyam pavirtamidmuttamam,*  
*Pratyakshaavagamam dharmyam susukham kartumavyayam.*

(2)

The praise of विद्या *vidyaa* (knowledge) here, is the praise of the अधिकारी *adhikaari* – the one who is eligible for this knowledge. And, गुह्यतम ज्ञान *guhyatama gnaana* (the secret knowledge) is the praise of the subject. This means, ‘You are highly qualified to be given this knowledge, and what I tell you is a lofty Gnan, and the fruit of this Gnan is that you will derive the highest benefit, just by obtaining this knowledge.’

Now, the Lord says, विद्यानाम् राजविद्या ‘*Vidyaanaam raajavidyaa* – this is the knowledge of Kings; it is a Kingly vidya.’

The Lord says, ‘This knowledge is the King of all knowledges, it is the King of all secrets, and it is पवित्र *pavitra* (pure and sanctified). It is a Gnan which will protect you from the वज्र *vajra* (thunderbolt) of death, which hangs over your head. It is a Gnan which will purify your antahkaran. It is excellent.’

Where does the excellence come from?

प्रत्यक्षावगमम् *Pratyakshaavagamam*. This is the utility of the Vedanta-vidya (the knowledge of Vedanta). Continue to describe the परोक्ष *paroksha* (unseen, remote). Intellectual arguments will lead to खण्डन-मण्डन *khandan-mandan* (denials and embellishments). An intelligent person will refute, and the one who is more intelligent will embellish. None of them have actually seen anything. They only make intellectual assessments.

But what about Gnan?

प्रत्यक्षावगमम् *Pratyakshaavagamam* – you see this as clearly as you see the book you have in front of you.

Maharaj, is there any risk of forgetting our Dharma?

The answer is: No. धर्म्यम् 'Dharmyam'. There is no risk of forgetting your Dharma once you obtain the feeling that everything is the Brahman.

Why is there no risk of forgetting one's Dharma?

Because one is freed of attachments and aversions. राग-द्वेष *Raaga-dve'sha* (attachments and aversions) are the factors which lead to the giving up of our Dharma. However, धर्माद् अनपेक्षम् *dharmaad anape'tam* – this *sarvaatmabhaava* (the feeling that everything is the Atma) does not induce us to give up our Dharma.

In that case, it must be very difficult?

The Lord said, 'No – सुसुखं कर्तुम्-सुसुखम् *susukham, kartum-susukham* – it is easy to attain.' This Brahma-vidya is not difficult. It is such that you place your foot on the stirrup (of a horse's saddle), and attain Brahmagnan (before you raise yourself into the saddle). Getting Brahma-vidya is easier than crushing a flower. It is obtained in a split second.

I used to go to a Mahatma. One day, he was happy because I had read out the eleventh canto of the Bhagwat. Then, I read out the seventh canto. Gradually, I lead him into allowing me to read out the Raasa Panchadhyayi (the five chapters that describe the Raasa Leela – the Lord's frolic of dancing with the Gopis of Vrindavan). I had to lead him to this gradually, because he reacted adversely, whenever the Raasa Panchadhyayi was mentioned. He would say that all the talk of भक्ति-उपासना *bhakti-upaasanaa* (devotional worship) was meant for trapping people. However, I convinced him to let me read out first the eleventh and then the seventh cantos, and then I went on to read out the Raasa Panchadhyayi.

The Mahatma was very pleased. He told me, 'Although I have no possessions, I wish to give you a दक्षिणा *dakshinaa* (monetary gift given to a priest or monk).' He wore only a rough loincloth. He begged for his food, and had an earthen pot for water. These were his only possessions. He told me, when we were alone, about his wish to give me a dakshina. He gave me the dakshina when no one else was present, and I tell you about publicly, because this incident took place some forty or forty-two years ago, and there is no fear of losing the dakshina given to me.

First, the Mahatma asked me, 'What do you desire?' I replied that I desired my कल्याण *kalyaana* (ultimate good). 'Look!' he said, 'from today onwards, do not consider yourself to be a Jeeva. You are not the कर्ता-भोक्ता *kartaa-bhoktaa* (the doer, or the one who experiences), संसारी *sansaari* (of this world), *parichchinna* (separate), जीवात्मा *jeevaatmaa* (the Atma attached to a body). You are the अद्वितीय ब्रह्म *adviteeya brahma* (the indivisible Brahman). This is my dakshina to you. This is the actual dakshina – दक्षिणा ज्ञान-सन्देशः *dakshinaa gnaanasande'shah* – and I give you this. Now, say: I have accepted it, Maharaj.'

I said, 'Yes, Maharaj, I have accepted it.'

Similarly, I spoke on the Shrimad Bhagwat for fifteen days, to Shri Anandmayi Ma, at Naimisharanya. She also gave me a dakshina. Ma placed a Shaligram (a round stone, worshipped as the Lord Vishnu) on a silver throne, and came to me carrying it on her head. She is here (at Haridwar). She put the throne on her head and came to me. Then, she lowered the throne and said, 'Baba, look! This is the dakshina I'm giving you.'

I took the throne from her.

Then she said, 'Along with this dakshina, I give myself – the giver of this dakshina – to you.'

'Enough! Enough, Ma!' I said, 'I accept your dakshina. Ma, I have never ever received such a dakshina before!'

So, the Lord said, 'Arjuna, Brahmagnan can be obtained in a split second; and it is such that it will never be erased – avyayam. This Rajavidya – which is also called the Brahmavidya – is उत्तम *uttama* (the best), पवित्र *pavitra* (pure), प्रत्यक्षावगमं कर्तुं सुसुखं *pratyakshaavagamam kartum susukham* – अव्ययी *avyayi* and अविनाशी *avinaashee* (indestructible).'

In the opinion of the Vedantis, nothing should be linked to this vidya – neither Dharma, nor उपासना *upaasanaa* (worship), nor Yoga; neither before, nor after. If you link them after the Brahmavidya has been obtained, then the Gnan will be reduced. And if you link them before this Gnan is obtained, then its fruit will last only till the antahkaran is purified. Tattvagnan (the knowledge of the essence of the Brahman) is proved only by the removal of अविद्या *avidyaa* (nescience). It serves no purpose apart from the removal of nescience; and nor can it be proved by any other method.

Rajavidya is the crown of all vidyas. The Tantriks consider guhya (secret or hidden) to be very important. They constantly tell newcomers to never reveal their methods to others. The Lord also said, 'If you want vidya, take Rajavidya. There is no greater secret Tantra (mystic formula) than this. If you say that you want that, which is pure, then – नहि ज्ञानेन सदृशं पवित्रमिह विद्यते *nahi gnaane'na sadrisham pavitramiha vidyate*'. This is the best, and it is pure. Nothing is more pure than this.'

If you say that you are a lover of science, and want that, which you can experience with your senses, then – this is प्रत्यक्षावगमम् *pratyakshaavagamam* (within the range of experience). Oh – you don't need a mirror to see the bangle worn on your hand! Just see it directly!

If you feel apprehensive that you may lose your Dharma, then – this is धर्मम् *dharma* (Dharma itself). It is कर्तुम् सुसुखम् *kartum susukham* – easy to do. It is avyaya (inexhaustible), incase you feel it may last only a few days. Haven't all the qualities I mentioned yesterday been covered? It is beneficial to repeat such points.

The Lord now speaks of something which clarifies that you will not succeed unless you have श्रद्धा *shraddaa* (faith), no matter which path you wish to take, or

what your goal may be. There are all kinds of people. Some are like children, some are fools, some are uninformed, and some are uneducated. The path – the Dharma – should be such that it benefits everybody.

कीरति भनिति भूति भलि सोई। सुरसरि सम सब कर हित होई।

*Keerati bhaniti bhooti bhali soyi,  
Surasari sama saba kara hita hoyi.*

The quality of Gangaji is that anyone may drink from her holy waters. The crows drink her water, and so do vultures and swans. In the same way, faith gives competence to everybody. If someone speaks about the Dharma which has no place for faith, then Dharma will be out of bounds for fools, children, women, and rustics. All these people will be excluded from Dharma. Dharma will remain exclusively for a handful of people. Even in this, it should be clarified that Dharma cannot be achieved through dialectics. Even for Dharma we must have faith on the Guru, on the Shastras, and the religious Sect we belong to. So, the Lord stated –

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप।

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि॥१३॥

*Ashraddadhaanaah purushaa sharmasyaasya parantapa,  
Apraapya maam nivartante`mrityusansaaravartmani.*

(3)

‘O Arjuna, you have the capacity to battle with अधर्म *adharma* (that, which is contrary to Dharma), let it ripen, and use it for doing good. Those who do not have faith in this Dharma – अप्राप्य मां निवर्तन्ते *apraapya maam nivartante`* - हस्त ग्राह्यं मामपि अप्राप्य *hasta graahyam maamapi apraapya* – come very close to Me. They come within an arm’s length of Me, but I do not let them catch Me.’

What happens to them, then?

Here, the Lord has criticized those who lack faith, by using the *vyatire`ka* (the method of showing the difference) and praised through the method of *vidhi* (that which is prescribed) – राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् *raajavidyaa raajaguhyam pavitramidamuttamam*.

Now Arjuna said, ‘My brother, please explain and define this ज्ञान-विज्ञान *gnaana-vignaana*. What is the need for praising and criticizing? Oh, reveal what you have! You started showering praise without showing your goods.’

The Lord said, ‘Very well, I show you what I have’ –

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना।

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः॥१४॥

*Mayaa tatamidam sarvam jagadavyaktamoortinaa,*

*Matsthaani sarvabhootaani na chaaham te`shvavasthitah.*

(4)

ततम् *Tatam* – what is this whole जगत् *jagat* (world)? The *jagat* is made of transient objects which are seen – गच्छति, इति जगत्। गच्छति, परिवर्तते *gachchati, iti jagat. Gachchati, parivartate* – all that is subject to change; whether it is the land of the Devtas, or the land of Brahma; whether it is renewed constantly or whether it is eternal. However, it is not created anew all the time. If it is created anew, it will become old some day, and be destroyed. It will change. This is an unalterable fact. It is not नित्य नूतन *nitya-nootan* (ever new) – it is इदं सर्वम् *idam sarvam*. It is the प्रतिभा *pratibhaa* (bright intellect) which is always creative; not the consciousness. Consciousness does not have the ability to create anything. *Pratibha* is a superior form of knowledge, and so it always has the same quality. मया ततमिदम् *Mayaa tatamidam*. मया *Mayaa* – all this is the तत् '*tat*' (the Lord as 'that'), as 'Me' – प्रत्यक् चैतन्याभिन्न ब्रह्म the *pratyak chaitanyaabhinna brahma* – the Brahman which is not separate from the consciousness within. This is what the use of the word अस्मद् '*asmad*' indicates.

All right, can the world be known at all, unless the 'I' exists? Can Hell or Heaven be known unless there is an 'I'? Can Vaikuntha (the land of Lord Vishnu) be known? Even if the Ishwara was to be experienced, who – but 'I' – would have the experience? My brother, first there has to be an 'I' which establishes the इदं '*idam*' (this).

Then, where should we seek the Ishwara? Should we seek Him in the '*aham*' (I), or in the '*idam*'? The *aham* is older than the *idam*, so seek the Parameshwara in the one which is older. Don't seek Him in that which is younger. Because, if something is नित्य *nitya* (everlasting), शाश्वत् *shaashwat* (eternal), अविनाशी *avinaashee* (indestructible), it will be easier to find it in the older. The younger is born before us, and dies. So, why do you seek the Paramatma in the *idam*? If you want to seek Him, seek Him in the *aham*!

Make two divisions. This is स्फूर्ण *sfooran* (pulsating).

What?

This interaction of *aham* and *idam* pulsates in everything. The Charvaks (an atheist group) accept the existence of *idam*, but deny *aham*. The Jains say that both the *aham* and the *idam* are मिथ्या *mithyaa* (relative truths), and exist only in the ultimate reality.

Everything that exists is the परमार्थ *paramaarth* (the supreme achievement), which is the *aham* of all beings. This is established through the logic of बाध-सामान्यधिकरण *baada saamaanyadhikaran* (denial of exception in a common relationship), and मुख्य सामान्यधिकरण *mukhya saamaanyadhikaran* (acceptance of the principle in a common relationship). It is the seeming difference between the *aham* and the *idam* which is *mithyaa*. The subtle truth of both the *aham*, and the *idam*, is not मिथ्या *mithyaa*.

So – अव्यक्ताद् व्यक्तयः प्रवहन्त्यहरागमे *avyaktaad vyaktayah pravahantyaharaagame* – the *vyaktis* (individuals) are created in the अव्यक्त *avyakta* (unseen). The *jagat* is

created from Prakriti. कथं भूतेन मया? अव्यक्तं मूर्तिर्यस्य तेन मया ‘*Katham bhoote`na mayaa? Avyaktam moortiryasya te`na mayaa* – the अभिव्यक्त *abhivyakta* (visible) is because of a moorchanaa of Mine.’

What is a moorchanaa?

For example, when musicians play the veena or sitar, doesn’t the music contain rhythm and notes? Doesn’t it also contain a moorchanaa (slight deliberate deviation)? The notes, moorchanaa and rhythm are all different parts of music.

‘From the अव्यक्तं मूर्तिर्यस्य *avyaktam moortiryasya* to that which is visible, and from the Hiranyagarbha (the golden sac from which the universe is created) to the smallest worm – it is I who gives reality to this entire jagat.’

Now I’ll tell you of one more origin of the word. They say that the भेद *bhe`da* (differences) are मूर्त *moorta* (with form). That, which we refer to as अव्यक्त *avyakta* (invisible), also has a form. Just think of how अमूर्त *amoorta* (formless) would be the Lord, who tells us that the invisible has form! Because, there is a relationship of cause and effect between the avyakta and the प्रपञ्च *prapancha* (interactive world). So, the invisible effect is also apparent. It is revealed in its own अधिष्ठान *adhishtaana* (substratum), which is स्वप्रकाश *svaprakaasha* (self-effulgent), because the cause turns into the effect. The cause becomes the effect at the time of सृष्टि *srishti* (Creation), and the effect turns into the cause at the time of प्रलय *pralay* (dissolution).

Thus, both the visible and the unseen are revealed in the constantly changing self-effulgence of the Brahman. ‘The avyakta, and the world caused by it, are superimpositions, and I am the support – मत्स्थानि सर्वभूतानि *matsthaani sarvabhootaani*.’ So, their सत्ता *sattaa* (authority or existence) is less, and our sattaa is greater. They are the sense objects, and we are the ones who have the senses. They are transient and we are eternal. They are the seen and we are the ones who see. They are superimpositions and we are the support. We are indivisible, while they are subject to change and forms of duality.

Then, as though Arjuna asked, ‘Why don’t You just say that You abide in them?’

The अमूर्त *amoorta* item cannot be the आधेय *aadhe`ya* (that, which is supported) of anything. Let space be kept in the platter! The inside and the bottom of the platter, and the glass or metal it is made of, and its creation, sustenance, and destruction, are all in space. Space is formless, while the platter has a form. An object with form cannot be the support of the formless, and the formless is not supportable by anything that has a form. Space cannot be kept in a platter. If we fill a pot with space and bring it, then – what existed before the pot was made? What will remain when the pot is broken? Had space not been prevailing from before, what would have been there, in the grains of the clay of the pot? The pot is, therefore, in space; space is not in the pot. मत्स्थानि सर्वभूतानि। न त्वहं तेषु, ते मयि। अहं तेषु न भवामि। ते मयि भवन्ति। ते मयि सन्ति। न चाहं तेष्ववस्थितः। ‘*Matsthaani sarvabhootaani. Na tvam te`shu, te` mayi. Aham te`shu na bhavaami. Te` mayi*



*bhavanti. Te` mayi santi. Na chaaham te`shvavasthitah* – the invisible beings are not our support, because ‘I’ cannot be supported by them. This entire visible and invisible world is in Me – the substratum – and I am not in the group which is supported. The substratum has no relationship with the birth or death, or the qualities of the objects it supports. This is an established principle of ours. यद् अस्मिन् अध्यस्तं तत् तेन न किञ्चित् अधिसम्बद्ध्यते ‘*Yad asmin adhyastam tat te`na na kinchit adhisambaddhyate`*’ – that, which is seen – like a mirage – is in no way connected to the substratum upon which it is seen.

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम्।  
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः॥९.५॥

*Na cha matsthaani bhootaani pashya me`yogamaishvaram,  
Bhootabhrinna cha bhootastho mamaatmaa bhootabhaavanah.*

(5)

Now, just see this! First, the Lord said, ‘I am the substratum, and everything is superimposed upon Me.’

However, Maharaj, this Lord of ours is not willing to contain Himself to this statement! He now says, च मत्स्थानि भूतानि ‘*Na cha matsthaani bhootaani*’. He placed Himself in your seat, sat within your ‘I’, sat in the one who is the Paramatma (the one Atma of all), and saw the world. And then He said, ‘The substratum of the whole world is in the Atma, in the Paramatma. I identified Myself with you, and told you this.’

Very well, my brother, now tell me what You have experienced!

‘What you see as everything, is in Me, but the way I see, nothing exists.’

The meaning of this is that from the viewpoint of the अज्ञानी *agnaani* (the one who does not have Gnan), the world is supported by the Paramatma; and from the viewpoint of the तत्त्वज्ञान *tattvagya* (the one who has tattvagnan) there is nothing in the Paramatma except His own Self. This is the calculation. मत्स्थानि भूतानी ‘*Matsthaani bhootaani*’ is the interpretation of the way a जिज्ञासु *jigyaaasu* (one who wants to obtain Brahmagnan) looks at the world. Never consider a *jigyasu* to be an अज्ञानी *agnaani* (without Gnan), because since his vision has reached the substratum, how can he be considered totally without Gnan? Hence, from the viewpoint of the *jigyasu*, the entire प्रपञ्च *prapancha* (interactive world) is in the Paramatma, but from the viewpoint of the *tattvagya* – न च मत्स्थानि भूतानि *na cha matsthaani bhootaani*.

एकमेवाद्वितीयम् ‘*E`kame`vaadviteeyam*’ – no world exists in the Paramatma, in the form of आधार-आधेय *aadhhara-aadhe`ya* (the support - the supported). Nor is there any feeling of द्रष्टा-दृश्य *drashtaa – drishya* (the witness; and that which is seen), or a feeling of भोक्ता-भोग्य *bhoktaa-bhogy* (the one who experiences - that which is experienced), or a feeling of कर्ता-कर्म *kartaa-karma*.

पश्य मे योगमैश्वरम् *Pashya me`yogamaishvaram* - see, this is our Ishwara! This is the ऐश्वर्य दृष्टि *eeshvareeya drishti* (the way the Ishwara sees the world). This is

the play of the अनीश्वरीय माया *aneervachaneeya maayaa* (the indefinable Maya). *Ayoga* (not being united with Him) in *Yoga* (being attached to Him), and *Yoga* in *ayoga* – मत्स्थानि सर्वभूतानि, न च मत्स्थानि भूतानि *matsthaani sarvabhootaani, na cha matsthaani bhootaani*. This is the ईश्वरीय योग *eishvareeya yoga* (the Lord's Yoga, where only the Ishwara can be connected and detached at the same time). This is not the जीवयोग *jeevayoga* – no one who is attached to a body is capable of this. As long as you are bound by the feeling of being an individual Jeeva, you will be unable to comprehend this contradiction.

So – पश्य ‘*Pashya!* Look! Look!’ The word ‘*pashya*’ is a grammatical modification.

How is that?

Because it is a command; दृश् *drish* became पश्य *pashya*. It was actually दृश् *drish* (see), but became *pash*, *pashya*. There is a difference between ‘see’ and ‘look’! Is this the way words should be made? Still, दृश् *drish* has been modified to पश् *pash*. See the feeling of द्रष्टा-दृश्य *drishta-drishya*! It is a grammatical modification. The philosophy of grammar also says that the jagat is a *vivarta* (modification).

A scholar named Bhartrihari – not the one who wrote the ‘Shatak’ – has written a कारिका *kaarikaa* (compilation of verse) called ‘Vakyapadeeya’. Someone asked him, ‘Maharaj, what is the principle of Vedanta? Please explain it to me.’ These days, one part of this book is taught to students of Vedanta, but the Vakyapadeeya is in three parts. Punyaraja and Helaraja have written commentaries on it. New Pundits have written sixteen commentaries. When asked about the principle of Vedanta, Bhartrihari said –

यत्र द्रष्टा च दृश्यं च दर्शनं वा विकल्पितम्।  
तस्यैवार्थस्य सत्यत्वं श्रिताः त्रय्यन्तवेदिनः॥ (३.३.७२)

*Yatra drashtaa cha drishyam cha darshanam vaa vikalpitam,*  
*Tasyaivaarthasya satyatvam shrिताaha trayyantave`dinah.*  
(3. 3. 72)

The Vedantis say, ‘Satya (the ultimate truth or reality) is that, in which the द्रष्टा, दृश्य दर्शन *drashtaa, drishya* and *darshan* (seeing) are all imagined’. However, the principle of Vedanta is this – तस्यैवार्थस्य सत्यत्वं श्रिताः त्रय्यन्तवेदिनः *tasyaivaarthasya satyatvam shrिताaha trayyantave`dinah*. This shloka is from the third part of the Vakyapadeeya. The third part is outstanding. It explains what space is, what time is, and gives the grammatical analysis of ‘lat-lut-lit’ (first person, second person, third person). So, भूतभृन्न च भूतस्थः *bhootabhriinaa cha bhootasta* – is the Eishvarya Yoga; meaning, this is the अनिर्वचनीय माया *aneervachaneeya maayaa*, that everything is in Him, and yet, there is nothing in the Paramatma. सत्त्वासत्त्वाभ्याम् अनिर्वचनीयत्वम् ‘*Sattvaasattvaabhyaam anirvachaneeyatvam*’ is the *eishvarayoga*, and it is the characteristic of Maya.

भूतभृत् न च भूतस्थः *Bhootabhrit na cha bhootasthah* means that He keeps all in Him, and also gives them all they need. One needs to know the adhishtana – the substratum – otherwise, the adhyasa (false impression) that there is a snake will be replaced by another adhyasa – that it is actually a garland. Then, the person will think that it appears to be a fissure in the ground, then he will think it to be a stick. This false impression will be replaced by a false impression of its being a rivulet of water. So, each adhyasa continues to replace the previous one, until the truth about the adhishtana is known. The भ्रम *bhram* (false impression) changes, until agnan is removed. Bhram means adhyasa – a superimposition which seems to be real. Until the रज्जु- ज्ञान *rajju-gnaan* (the knowledge that it is actually a rope) is attained, the snake will change into a stream. So भ्रम निवृत्ति *bhram-nivritti* (become free of ignorance or nescience).

The Buddhists also have bhram-nivritti, but it is not agnan-nivritti, because it is निःस्वभाव *nihsvabhaava* (unnatural). The snake is not a real snake. The stick is not real, the fissure does not exist, the garland is a false impression. They are all nisvabhava, and therefore they are all mithyaa – relative truths. Vedanta accepts mithyaa, but this is known by the knowledge of the adhishtana – the actual substratum of all that exists. So, भूतभृत् च भूतस्थः *bhootabhrainna cha bhootastah* – the adhishtana gives सत्तास्फूर्ति *satta-sfoorti* (existence and energy) to everything. However, it never identifies with the objects that are superimposed on it. The death of the adhyasta (supported) does not result in the death of the adhishtana. ममात्मा भूतभावनः ‘*Mamaatmaa bhootabhaavanah*’ – Arjuna said, ‘Maharaj, You talk like a high and mighty person. You are seated on my chariot, as the driver, and boast about being the अधिष्ठान *adhishtana* of the entire world, and yet say that nothing exists in You!’

The Lord replied, ‘This form with a name, which you are looking at, is not the right way to see, because – मम् वास्तविक आत्मा न भवति *mam vaastavika aatmaa na bhavati*. Both you and I are seated on the chariot. What is the meaning of My sitting on the chariot, as you are sitting? Oh – I refer to your Atma, as being the same as My Atma. It is not that the Guru’s Atma is the Brahman, and the disciple’s Atma is a Jeeva. So, My Atma is भूतभावनः *bhootabhaavanah*, meaning, भूतानि भावयति उत्पादयति जीवयति *bhootaani bhaavayati-utpaadayati-jeevayati*. The description of the भूतभृत् *bhootabhrit* form I am giving, and My statement – मत्स्थानि सर्वभूतानि, न च मत्स्थानि भूतानि *matsthaani sarvabhootaani, na cha matsthaani bhootaani* – is My Atma itself. It is what gives सत्ता-स्फूर्ति *sattaa-sfoorti* to all beings, and also gives them their awareness. It is because of this, that Sat (existence) and Chit (consciousness) are known.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान्।

तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय॥९.६॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।

कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्॥९.७॥

*Yathaakaashasthito nityam vaayuh sarvatrago mahaan,  
Tathaa sarvaani bhootaani matsthaaneetyupadhaaraya.  
Sarvabhootaani kaunte`ya prakritim yaanti maamikaam,  
Kalpakshaye`punastaani kalpaadau visrijaamyaham.*

(6, 7)

Here, the Lord gives an example. He says that this is an example of detachment and temperament, and that the world we see is like the objects seen in a magic show.

You must have seen magic shows. I come from Benares, where magic shows can be seen in almost any lane you take. Some magicians produce ash, and gold, and milky sweets. All the ash, gold, and sweets are made on this earth. The districts in which they are made are also on this earth. No Heavenly potter makes these items! The magicians even ask the Mahatmas, ‘Baba, have you received this प्रसाद *prasaada* (sanctified food)?’ Oh, so many Mahatmas chew it, thinking it has come from Goloka (the land of Shri Krishna). I am not discussing the pots and saucepans of Goloka here! I have seen some amazing displays of magic.

A Muslim Fakir was sitting, absolutely naked. He asked me, ‘What do you want?’ Those days, there was not a single pomegranate tree within five or ten miles of our house. I told him, ‘I want a pomegranate.’

He said, ‘Come!’ and a pomegranate dropped on the ground.

‘All right, take a bottle of perfume concentrate,’ and a bottle of scent dropped on the ground.

I saw all this with my own eyes.

The Fakir asked me, ‘Do you have money in your hand? See the number on the currency note, and the year of its manufacture. Now, close your fist.’ I closed my fist, and the note vanished. Then, the Fakir told me, ‘You have taken my money. You will have to submit to being searched.’ I was searched and stripped, and where was the currency note found? In my shoe!

A friend of mine told a magician in Calcutta, that he wanted a Ramfal. The magician did not know what kind of a fruit it was. ‘Where does it grow?’ he asked. ‘In Nagpur,’ replied my friend. The magician put his hand under his shirt and brought out a Ramfal.

So, this is called the play of magic. Why do you get deluded by the things you see? Why do you consider them to be real? My brother, if you want a सिद्धि *siddhi* (miraculous power), go and surrender to some such magician, and he will give these powers to you. We respect only the truth. These transient objects are not worthy of respect.

यथाकाशस्थितो नित्यं वायु सर्वत्रगो महान् *Yathaakaashasthito nityam vaayuh sarvatrago mahaan* – the वायु *vaayu* (wind) always stays in the आकाश *aakaasha* (space), and is able to pervade everything. It is महान् *mahaana* – it is very great. It has great strength and can uproot large trees.

Come, we will do the post mortem of the wind. What is the air in space? What is the sound of words in space? Two things are given in the 'Panchadashi'. In one place it is written that sound is an attribute of space, and in another, it is written that emptiness is an attribute of space. You will find these statements in two different places. A question has been raised, and answered. 'Why do you consider शब्द *shabda* (sound) and अवकाश *avakaasha* (emptiness) to be two, separate things?'

However, the post mortem we are doing is different. It is not the one which is given in the Panchadashi. When someone places a book on the principles of प्रक्रिया *prakriyaa* (method of performance) before me, I say, 'Very well. Let us accept this principle.' I say the same thing to any other person who brings me any other such book. If a person accepts the principle of Advaita (non-duality) I do not interfere with his belief. This is the way my nature is. Come, see the post mortem now!

The wind is the result of matter in space, and its being connected to time has two consequences. That is, the utterance of alphabets like क, ख, ग *ka, kha, ga*; and words like घट *ghata* (pot), पट *pata* (picture), etc. Since sound is connected to space, it is also connected to the utterance of words; and since space is connected to land, it is also connected to emptiness. It has East, West, North and South. Since space is a matter, the wind is the result, and movement is its characteristic of pervading everything. The existence of *dravyatva* (the grossness in matter), कालत्व *kaalatva* (the measurable quality of time), and दिक्त्व *diktva* (the existence of directions) are possible only because of the *tanmaatra* (subtle forms of matter), and therefore they are superimpositions.

If we separate space from the characteristics of matter, direction, and time, then space will remain a तन्मात्र *tanmaatra* – a subtle form of matter. Tanmatra means निर्विशेष *nirvishe'sha* – without any special characteristics or qualities. And, when only the tanmatra is left, then it will not be separate from the nirvishesha. It is the सविशेष *savishe'sha* (with special attributes) that is different from things that have special attributes.

So, you see, the Vayu Devta (the demigod of Wind) is in space; it moves around, causing waves of fresh air, and a breeze begins to blow. The waves of air which come one after another, are connected to काल *kaala* (time), and the movement – from one place to another – is connected to देश *de'sha* (space or land). The movement, which seems to take place in the present conditions, is perceived in the substratum of the relative truth, which is the totality. Hence, the matter, and the order of the movement, and the rising of a breeze, are all imagined in the ब्रह्मतत्त्व *brahmatattva* (the essence of the Brahman) which is inseparable from the Sat and the Chit.

सर्वत्रगः '*Sarvatragah*' – is the accumulation of Chit; महान् '*mahaan*' - is the accumulation of matter, and नित्यम् '*nityam*' – is the accumulation of time. All the secrets of the wind are now revealed.

What is in space? When reality does not exist in the wind, it will exist in space; and since space is निर्गुण *nirguna* (without attributes), how can it show that it is separate from the प्रत्यक्ष चैतन्य *pratyak chaitanya* (the consciousness within)? आकाश *Aakaasha* (space, means a glimmer of light. आ 'Aa' means ईषत् *eeshat*, and काश *kaasha* means प्रकाश *prakaasha* – brightness; which means the Paramatma. It is another matter if we interpret prakash to refer to the Sun, etc., because the root, काश 'kaash' indicates brightness.

'Just as there is a wind in the akash, in the same way, all the lands exist in the space of My essence which is free of matter and time.' That means, they seem to exist, on the substratum and brightness of our own absence of external reality, which is called अत्यन्ताभाव *atyantaabhaava*.

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।  
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्।।९.७।।

*Sarvabhootaani kaunte`ya prakritim yaanti maamikaam,*  
*Kalpakshaye`punastaani kalpaadau visrijaamyaham.*  
(7)

'The अहं *aham* remains as it is, Arjuna, and all the भूत *bhootas* are My nature, My habit, My temperament.' It is the Lord's habit to negate what exists and establish what does not seem to be. The objects which become 'is', or 'is not', are not real. मामिकां प्रकृतिम् 'Maamikaam prakritim' (My power of illusion and creation) has been explained to you in the seventh chapter, when the Lord says, 'I am also the अपरा प्रकृति *paraa prakriti*' (unseen Prakriti).

अहंकार इतीयं मे भिन्न प्रकृतिरष्टाधा।  
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्।।

*Ahamkaara iteeyam me`bhinnaa prakritirashtadhaa,*  
*Apare`yamitastvanyaam prakritim viddhi me`param.*  
(7. 4)

That had मे 'me`' (mine), and the topic we are discussing has मामिका 'maamikaa' (belonging to Me), and the beings in the परा प्रकृति *paraa prakriti* is also मे`. So, the Kshetra-Kshetragya (the field, which comprises of everything in the world; and the owner of the field, which is the Brahman in the form of consciousness) forms of Prakriti also belong to the Paramatma.

That is all right; it is very good; it belongs to the Paramatma. But, is the Kshetragya small or big? If the Kshetragya exists, how can He be small?

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च।

*Mahaabhootaanyahankaaro buddhiravyaktame`va cha.*  
(13. 5)

When everything, up to the अव्यक्त *avyakta* (invisible) is the Kshetra, then – एतद् यो वेति तं प्राहुः क्षेत्रज्ञ इति तद्विदः *e`tad yo ve`tti tam praahuh kshe`tragnya iti tadvidah* – won't this establish the Ishwara as the Kshetragya?

And, when जीवभूतां महाबाहो ययेदं धार्यते जगत् *jeevabhootam mahaabaaho yaye'dam dhaaryate` jagat* – the Jeeva who supports the jagat is considered the परा प्रकृति *paraa prakriti*, how will He be small? The Kshetragnya will definitely be bigger. And, how can the अक्षर 'Akshara' (that, which never changes) be small in तथा सर्वाणि भूतानि 'tathaa sarvaani bhootaani'? It is obvious that the Kshetragnya has been described as being the same as Prakriti, too. And, when the Gnan of the शुद्ध तत्त्व *shudhha tattva* – the pure essence of the Brahman – is obtained, then there is no difference of Kshetra-Kshetragnya. So, what is the indication of the word मामिका 'maamikaa' here? It is that so long as there is agnan, you will view things as मामिका 'maamikaa'; otherwise, it is merely a विकल्प *vikalpa*, and ambiguity.

Once, I asked the Lord, 'O Lord, Your स्वरूप *svaroop*a (form or essence) is the Brahman, but what is Your स्वभाव *svabhaava* (nature)? Please tell me.'

'My स्वरूप *svaroop*a is the दृक्-मात्र *drik-maatra* (vision itself),' said the Lord, 'and My स्वभाव *svabhaava* is द्रष्टापना *drashtaapanaa* (to be the one who observes). However, it is My weakness, that when I enter My nature and observe the play, then nothing remains separate from Me. What play can I see, then? So, when I do not find any 'other', I turn Myself into the scene, and watch. It is a weakness of My स्वभाव *svabhaava*, that when I become the witness, I begin to watch Myself, as that which is seen. And, when I am established in My essence, then there is no nature of being an observer, and no need to create something to see.' The Paramatma's essence is vision itself. His nature is to observe impartially, and – 'Since the scene is not 'other', I take on the roles of being the one who sees, as well as that which is seen. I become the द्रष्टा-दृश्य *drashtaa-drishya*, I create the illusionary part of the world. This is what is called प्रतिभास 'pratibhaasa'. The world is merely an आभास *aabhaasa* (shadow). I throw out everyone into My Prakriti. 'Go, My child, go and have a sojourn' – विसृजाम्यहम् *visrijaamyaham*.'

Two devotees were once quarreling at Shri Udiya Babaji Maharaj's Ashram. One bhakta was saying that Maharaj was very निष्ठुर *nishtura* (hard hearted), and the other one said that he was very दयालु *dayaalu* (compassionate). The argument reached a stage when they decided to place the matter before Baba, and ask him whether he was hard hearted or compassionate. Maharajji listened to what they had to say, and then he said, 'You see, to be निष्ठुर *nishtura* means to be असंग *asanga* (detached). This is my स्वरूप *svaroop*a, and to be दयालु *dayaalu* is my स्वभाव *svabhaava*. My nature is compassionate, and my essence is detached. I am unaffected whether people live or die.'

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः।  
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात्॥१८॥

*Prakritim svaamavashtabhya visrijaami punah punah,*

*Bhootagraamamimam kritsnamavasham prakrite`rvashaat.*

(8)

The Lord, however, says, ‘I keep My Prakriti under My control, as I do all this.’ The habits of the Ishwara are not such as to enslave Him, otherwise dependence on others will creep into Him. So, He has His Prakriti under control when He throws the beings out. He deludes them several times, before He gathers them up again. This भूतग्राम *bhootagraama* (the illusionary world of beings) is helpless. It is born and controlled by Prakriti, is seen, and also not seen.

You see, where the कार्य-कारण *kaarya-kaarana* (effect and cause) are discriminated, it is said that something is seen and unseen. Where the भोक्ता-भोग्य *bhoktaa-bhogya* (the one who experiences, and that which is experienced) is discriminated, it is said that the object appears, sometimes, as something to be enjoyed, and sometimes it disappears. आनन्दोल्लास *Anandullas* (the splendor of joy) is the भोक्ता-भोग्य *bhoktaa-bhogya*. दृश्योल्लास *Dhrishyollas* (the splendor of the scene) is the द्रष्टा-दृश्य *drashtaa-drishya*. And, the splendor of the effect and cause is the कार्य-कारण *kaarya-kaarana*. The कारणत्व *kaaranatva* (that, which causes), दृक्त्व *driktva* (the seeing), भोक्तृत्व *bhoktritva* (the experiencing) in the Lord exist for the sake of interaction. None of them exist in the Lord from the viewpoint of परमार्थ *paramaarth* (the subtle truth), because actually, there is no कार्य *kaarya*, no दृश्य *drishya*, and no भोग्य *bhogya*. This is the essence of the Lord.

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।

उदासीनवदासीनमसक्तं तेषु कर्मसु ॥९.९॥

*Na cha maam taani karmaani nibadhnanti dhananjaya,*

*Udaaseenavadaaseenamasaktam te`shu karmasu.*

(9)

The Lord says, ‘Oh, Dhananjaya! You are a Gnan, burning brightly.’ Dhananjaya means fire in Sanskrit. What the Lord is indicating is, ‘When actions have no power to bind even you, how can they possibly bind Me?’ Can karma bind the ज्ञानग्नि *gnaanaagni* (the fire of knowledge)?

‘I am seated as a detached person – उदासीनवदासीनम् *usaadeenavadaaseenam*’. *Udaaseena* means one who sits atop the roof of wisdom.

प्रज्ञाप्रासादमारुह्य अशोच्यः शोचते जनान् ।

भूमिष्ठानिव शैलस्थः सर्वान् प्राज्ञोऽनुपश्यति ॥

*Pragyaaprasaadamaaruhyashochyah shochate`janaan,*

*Bhoomishthaaniva shailastha sarvaan praagyonupashyati.*

To someone seated high on a mountain, an elephant seems no different from a pig. He does not feel afraid of the elephant, nor does he want to sit on it. He is seated much higher than he would be, had he sat on the elephant in the valley.

In the same way, उदासीवत् *udaaseenavat* – seated far above everything, seated in the Brahman, and uninterested in any activity or action. Such a person has no



wish for anything particular to be done – असक्तं तेषु कर्मसु *asaktam te'shu karmasu.*

If, for example, you undertake a Yagya, it becomes your duty to complete it. The fruit of the Yagya will not be granted till you give the Brahmins (priests) their दक्षिणा *dakshinaa*, and they say, सम्पन्नं सम्पन्नं '*Sampannam, sampannam*'. No Yagya is complete till the Brahmin is given his *dakshinaa*, and you have had the bath called the अवभृथ-स्नान *avabhrita snaana*. Suppose the Yagya was completed tonight, and you give the *dakshinaa* tomorrow? You will have to give one day's interest – that is what is written in the Shastras. Why did you withhold the *dakshinaa* for a day? Under such circumstances, the Pundits accept the *dakshinaa*, but leave the matter of the interest to the Yajamaana (the person who had the Yagya done), out of embarrassment. This becomes an obstacle in the granting of the fruit of the Yagya. The अवयवापूर्व *avayavaapoorva* (partial fruit) is different from the समूहापूर्व *samoohaapoorva* (the total fruit). It is only then that the Yagya is complete.

Whether your work is complete or not, whether you have got the fruit or not, whatever you do, you may be compelled to leave it incomplete. When I was a child, a Mahatma told me, 'If a summons comes from the Paramatma for you, don't tell Him to wait for a moment, till you finish your work, meet your son, write your will, or arrange your wealth. असक्तं तेषु कर्मसु *Asaktam te'shu karmasu* – Oh, the Lord has invited you. Throw down all the work in hand without a moment's delay. Are we slaves of our work that we can't leave until we have finished it?'

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्।  
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते॥९.१०॥

*Mayaadhyakshe`na prakriti sooyate` sacharaacharam,*  
*He`tunaane`na kaunte`ya jagadviparivartate`.*  
(10)

The Lord says, 'I am the अध्यक्ष *adhyaksha* (Head).' The meaning of *Adhyaksha* is this: *aksha* can mean many things. The eyes, nose, ears, skin, and tongue are all *akshas*. That, which pervades the sense objects, is called *aksha* – अश्रुते इति। *ashnute` iti*. So, that which helps the विषयावच्छिन्न चैतन्य *vishayaavachchinna chaitanya* (the consciousness which is inseparable from the sense objects) to be merged into the अन्तःकरणावच्छिन्न चैतन्य *antahkaranaavachchinna chaitanya* (the consciousness which is inseparable from the fourfold mind) is called *aksha*. This is how the wheels and the chariot move upon the axle. The axle is the *aksha*.

So, Maharaj, there are many *akshas*, but only one *Adhyaksha*.

Now I will tell you something to make you laugh. Whether the 'adhi' is a short *adhi*, or a long *adhee*, it makes no difference in the creation of the *Adhyaksha*. अधीषु धीरहितेषु मूर्खेषु अक्षाणि यस्य असौ अध्यक्षः '*Adheeshu dheerahite'shu moorkhe'shu*

*akshaani yasya asau adhyakshah*'. The meaning of this is that the person who looks after fools, is called the Adhyaksha. The Adhyaksha is the shepherd who looks after a flock of sheep; and an Adhyaksha is a Gnani who rules over many foolish disciples. I say this to bring a little humor into our discussion, but I am prepared to debate upon it, if anyone doubts that it is grammatically correct.

मयाध्यक्षेण प्रकृतिः '*Mayaadhyakshe`na prakritih* – the Jeevas are all fools, and Prakriti is absolutely blind. They need an Adhyaksha who will keep them both on the right track. This is why I place Myself in the position of their Adhyaksha.'

Please don't feel upset; I am not casting any aspersions. This is a matter of principle. The Purusha (the Lord) is असंग *asanga* (detached), and Prakriti produces the children. So, the Lord said, 'No, My brother. A detached man cannot be the cause of Prakriti having children.'

Then, what happens, Maharaj?

'Prakriti begets children after uniting with Me, the Ishwara.'

The Mahatmas say that Maya is so smart that she never unites with her husband, the Brahman, and yet she demonstrates her ability to produce so many children. This is why people call her Maya. However, the Lord said, 'Don't say such things about Prakriti. Do not slander her. I am her husband, and I am responsible for the children she produces.'

When the husband accepts that the child is his, then there is no reason for anyone in the world to not accept it.

हेतुनानेन कौन्तेय जगद्विपरिवर्तते '*He`tunaane`na kaunte`ya jagadviparivartate*' - the thing is that union with Prakriti is the cause (of this diversity). Had they been only My children, then the प्रपंच *prapancha* (interactive world) would have been as unchanging as Myself. However, since Prakriti was connected, it became विपरिवर्तते *viparivartate*' (the reverse).'

Had the Lord wanted to say only परिवर्तते *parivartate*' (changed), then it would have become परिणमते *parinamate*'. However, Shri Krishna's mind is so full of Vedanta, that He uses the terms of Vedanta even where he shouldn't use them. Well – what need was there to add वि '*vi*' to परिवर्तते '*parivartate*'? Doesn't this make the meaning विपरीतं परिवर्तते '*vipareetam parivartate*' (the change is an adverse change)? This change is contrary to our characteristic of being the unchanging, indivisible substratum. It (the world) is not परीत *pareeta* ; it is *vi-pareeta*. 'Pareeta' means अनुगत *anugat* (in keeping with); it means अनवित *anvit* (connected to). If the reality of the substratum follows its own character, it will be 'pareeta'. Vipareeta, however, means that the substratum's character is not retained, and all the अध्यस्त *adhyasta* (superimpositions) can be seen. It can be grammatically broken up to indicate, 'the son does not resemble the father.'

So, जगद् विपरिवर्तते *jagad viparivartate*' - how different is the Paramatma, who is the Adhyasta (supreme control) – मया ततमिदं सर्वम्, मयाध्यक्षेण प्रकृतिः सूयते सचराचतम् '*mayaa tatamidam sarvam, mayaadhyakshe`na prakritih sooyate*'

*sacharaacharam*’ – from this Prakriti! The jagat is incongruous with the Adhyaksha; it is congruous with Prakriti. Prakriti means the Lord’s mood! This Prakriti changes the way our moods change.

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्।  
परं भावमजानन्तो मम भूतमहेश्वरम्॥९.११॥

*Avajaananti maam moodha maanusheem tanumaashritam,*  
*Param bhaavamajaananto mama bhootamahe`shvaram.*  
(11)

अवजानन्ति मां मूढा ‘*Avajaananti maam moodhah* –I am the same Brahman, the same Adhyaksha, and the same अद्वितीय तत्त्व *adviteeya tattva* (indivisible essence). Even so, when people see Me in a human form, they insult Me. Oh, I am not an ordinary mortal. I do not identify with My body. In Me, there are no divisions of देह-देही *de`ha-de`hee* (the body and the owner of the body).’

The Bhagwat says:

देहदेहीविभागोऽयम् अविवेककृतः पुरा।

जातिव्यक्तिविभागोऽयं यथावस्तूनि कल्पितः॥

*De`hade`heevibhaagoyam avive`kakritah puraa,*  
*Jaativyaktivibhaagoyam yathaavastooni kalpitah.*

‘This is the देह *de`ha*, and the देही *de`hee* is sitting in it.’ It shows a lack of discrimination if anyone says that the *de`hee* is seated in the lap of the देह *de`ha*. पुरा ‘*Puraa*’ means that this lack of discrimination comes from the beginning of time. ‘Just as one pot – or thousands of pots – are imagined in the clay; they are all clay – in the same way, all things are imagined in My essence. Despite this, people think Me to be an ordinary man, who is a कर्ता-भोक्ता *kartaa-bhoktaa*, पापी-पुण्यात्मा *papee-punyaatmaa*.’

Look – many people have abused the Lord. For example, as per the Mahabharata, Rukmi, and Shishupala both abused the Lord. So did Jarasandha and Karna. They have abused Shri Krishna profusely in the Mahabharata. ‘This cowherd – he got scared, and ran away from the Kings. He went and settled out in the sea. He did so many wrong things!’ A score of charges were made against Shri Krishna.

So, the Lord says, ‘These people think that I am a sinner or a pious person. They consider Me to be a karta-bhokta, happy and sad. So much so, that they think I am amongst the individuals who go to Hell and Heaven. They see My human form, and fail to understand that I am the Brahman.

परं भावमजानन्तो मम भूतमहेश्वरम् *Param bhaavamajaananto mama bhootamahe`shvaram* – people do not know My primary quality of being the भूत-महेश्वर *bhoota mahe`shvara* (the Ishwara in all beings). My परमेश्वर्य *paramaishvarya* (supreme Godliness). Oh, I am the one who makes all brings dance!’

There was a Mahatma. Thieves and dacoits would come to him. Women of ill-repute, and noble women would come to him, and so would decent and depraved men. People would ask, ‘Maharaj, how did such people come to you?’ The Mahatma would say, ‘It is Shankarji’s nature, that ghosts and ghouls go to him. It is Shri Krishna’s nature that the cowherd boys stay with Him. The noble Brahmins believe that they can attain salvation through Vedic rituals, so there is no need for them to go to any Mahatma. Arrogant people do not go to Mahatmas. However, those who are inclined to be introspective, and are conscious of their drawbacks, are the ones who benefit the most by going to Mahatmas. There is no restriction, about allowing only pious people and banning sinners, from coming to a Mahatma.’

In the same way, the Lord is the भूत-महेश्वर *bhoota-mahe`shvara*. He is the Lord of all beings. It is He who makes them dance. One should not consider Him to be an ordinary man, and comment on His actions, because He is the साक्षात् भगवान् *saakshaat bhagavaana* (the Lord Incarnate). The Lord says that it is not as though the people who show disrespect, and insult Him, get any benefit.

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः।  
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः॥९.१२॥

*Moghaashaa moghakarmaano moghagnanaa viche`tasah,*  
*Raakshaseemaasurem chaiva prakritim mohineem stritaah.*

(12)

मोघाशा: *Moghaashaa* – their hopes remain unfulfilled. The hope with which they work remains unfulfilled, when they show disrespect to the Lord. All their hopes are in vain. मोघकर्माणः ‘*Moghakarmaanah*’ – their task is never completed satisfactorily; it turns into a futile exercise. Their Gnan is not the true Gnan, so agnan creeps in. The ability to be free of nescience does not come into their Gnan. Thus, their hopes are in vain, their actions are in vain, and their Gnan is filled with flaws. Not only that – विचेतसः *viche`tasah* – they wander around like people suffering from delirium.

राक्षसीमासुरीम् *Raakshaseemaasureem* are the two kinds of people with Rajoguna. One kind are the Asuras, who are very selfish; and the other kind are the Rakshasas, who love to harm others. There is a third, the Mohini Maya (the entrancing power of the Lord). This Mohini Maya is such that a person affected by it becomes incapable of thinking with clarity. They cannot discriminate between right and wrong. This is the extreme, dense, Tamoguna. The Asuri Maya is Rajoguna. The Rakshasi Maya is Rajoguna inclined towards Tamoguna. And, the Mohini Maya is total Tamoguna. None of these three contain even a trace of Sattva. Still, people tend to resort to these instead of taking refuge in the Parameshwara.

All right, my brother, tell me what the Sattvaguni people do.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।  
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥९.१३॥

*Mahaatmaanastu maam daiveem prakritimaashritaah,  
Bhajantyananyamanaso gyaatvaa bhootaadamavyayam.*

(13)

You see, महात्मानस्तु *mahaatmaanastu* – the Mahatmas are quite different. Their nature contains no trace of Asuri, Rajasi, or Mohini traits. They are neither lazy, nor forgetful. They never harm anybody. They are not at all selfish. The letter तु ‘tu’ separates the earlier groups from the Mahatmas.

The word भिन्न ‘*bhinna*’ (separate) is not commonly used in Vedanta. They prefer to use विलक्षण ‘*vilakshana*’ (having different characteristics), because the difference is in the लक्षण *lakshana* (traits) rather than in the objects. Lakshana means the angle from which the photograph is taken. That is all.

The Mahatmas take refuge in the दैवी प्रकृति *daivee prakriti* (divine nature). Daivi Prakriti means the bright temperament, in which the world is seen as just a game. Mahatmas have an urge to overcome all bad habits. They take refuge in the Daivi Prakriti, and – भूतादिमव्ययम् मां ज्ञात्वा *bhootaadamavyayam maam gyaatvaa* – retain the Gnan, ‘I am the आदि *aadi* (origin) of all the bhootas.’

One thing must be made clear. Aadi does not mean earlier. And, to say that North, South, East and West start from a particular point can be nothing but a विकल्प *vikalpa* (ambiguity). There is no fixed point from where the four directions begin. You can go on searching endlessly for such a point. Hence, does any direction have an aadi? It does not. So then, what is the meaning of भूतादि *bhootaadi*?

The origin of beings?

No, no!

The beginning of time? The year, month, and time of our birth?

Is this the first moment of our birth? Is the Paramatma the आदि क्षण *aadi kshana* (the first moment) of the creation of the bhootas?

No. This is not correct reasoning. This is a *vikalpa* – an ambiguity. There is no moment when the beings are born. An imaginary line has to be drawn.

Then, what does भूतादि *bhootaadi* mean?

It means that, from which awareness of all beings begins – that सर्वावभासक *sarvaavabhaasak* (who illuminates everything), भूतावभासक *bhootaavabhaasak* (who illuminates all beings), स्वयं-प्रकाश *svayam-prakaash* (self effulgent) *vastu* (object – God) is the actual भूतादि *bhootaadi*. Don’t think that you will be able to understand everything just by reading books. To understand the subtle and profound interpretations, you have to go to the Mahatmas.

अनादिरादिर्गोविन्दः सर्वकारणकारणम् ।

*Anaadiraadirgovindah sarvakaaranakaaranam.*

What does सर्व *sarva* mean? Do you shut your eyes and imagine that – which existed when nothing else existed; no earth, water, etc. – was the Paramatma? Oh, no! The subtle elements were present before the clay was formulated. The आदि *aadi* does not exist in place, or in time, or in Prakriti, because the order of Creation and Dissolution has no beginning.

Then?

This भानात्मा परमात्मा *bhaanaatmaa paramaatmaa* (the Lord who gives us our awareness is our Atma) – भानमात्रं परं ब्रह्म प्रत्यक् चैतन्यम् *bhaanamaatram param bhram pratyak chaitanyam* – is the भूतादि *bhootaadi*, and He is अव्यय *avyaya* (inexhaustible) and अविनाशी *avinaashi* (indestructible). Understand this, and know that अनन्य-मनसः *'ananya-manasah'*, nothing exists which is separate from Him. This includes the essence of bhajan (devotional songs). परमात्मातिरिक्तं किञ्चनास्ति *'Paramaatmaatriktam kinchinnaasti'* – the feeling that nothing exists, except the Paramatma – is the essence of bhajan.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः।

नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते॥९.१४॥

*Satatam keertayanto maam yatantashcha dridhavrataah,  
Namasyantashcha maam bhaktyaa nityayuktaa upaasate`.*

(14)

सततं कीर्तयन्तो माम् *'Satatam keertayanto maam'* – the Lord says, 'Wherever you go, see Me in everything, and think of Me.' कीर्तन *Keertana* (chanting the Lord's names and praises, with music) includes words. Use your faculty of speech to describe the Paramatma's attributes, and then reflect whether you made any error in what you said. Make sure that no shadow of Maya has crept into your feelings. In case you have formed any wrong impressions, cleanse yourself by discarding the faulty impression and retaining the right ones. Make sure that no faults of व्याप्ति *vyaapti* (permeation), अतिव्याप्ति *ativyaapti* (extreme permeation), or असम्भव *asambhava* (impossible) are present in the attributes you describe.

Talk about the characteristics of the Brahman. Talk about what the Atma is like. Bhaktas should listen carefully to this – the Vedantis talk about the स्वरूप *svaroop* of the Lord. Those who have surrendered to Him speak about His nature. Those who meditate on Him speak about His attributes, and those who have a deep love for Him sing about His Leelas (frolics) – संकीर्तनं भगवतो गुणकर्मनाम्नाम् *sankeertanam bhagavato gunakarmanamnam.* People who are keen to promote ideals and improve society, talk about the exemplary behavior of the Lord. All these points are used for sankirtana.

यतन्तश्च *'Yatantashcha'* – the Lord said, 'Don't just talk! Put in some effort, and strive for spiritual progress.' It is not right if you do bhajan one day and neglect doing it the next day.

दृढव्रताः ‘*Dridhavrataaha* – a person must be firm in his resolve. Disheartened people say, ‘Where is the Paramatma? Let us pass our days in just talking about Him!’ They are tired of giving discourses, but they are not prepared to undertake any hardships, in searching for the Lord. However, what hardship do they have to bear? It is the hardship of humility!

नमस्यन्तश्च मां भक्त्या ‘*Namasyantashcha maan bhaktyaa*’ – man has such a strong ego that he is unwilling to bend before anyone. He says, ‘Am I inferior to you in any way?’ The Lord, however, tells us to have loving humility. नमः नमः नमः नमोऽसि *Naman, namah, namah – namaansi* (bow down). Not five times, but do a Namaaz of twenty four hours. Become the personification of submission towards the Lord.

Earlier, I used the word ‘namah’ only for the अव्यय *avyaya* (things connected to the Lord). However, Mahamahopadhyaya Anantkrishna Shastri, who was a great scholar of Vedanta, would write, भूयोऽसि नमोऽसि सन्तु ‘*bhooyaansi namaansi santu*’ (my profound respects), in his letters to me. This drew my attention to the fact that नमः, नमसि, नमोऽसि ‘*namah, namasi, namaansi*’ is correct.

So, स्वयं नमस्यति, नम इवाचरति *svayam namasyati, nama ivaacharati* – become the *namaskaara* (show respect to the Lord in all). In the Vaishnav Shastras it is written that namaskara means – न मे इति नमः ‘*na mo iti namah* – nothing belongs to me. Whatever I have is actually Yours.’ The विरक्त *virakata* (renunciate) gives up his feeling of possession, while the Bhakta not only gives up his feeling of possession, he also says that the objects belong to the Lord. This is the difference between the bhakta-namaskara and the virakta-namaskara. The religious practice of letting a bull go free symbolizes that the owner has removed his possessiveness. It is called उत्सर्ग ‘*utsarga*’ (abandoning), a वृषोत्सर्ग *vrishodsarga* (abandoning of a bull), because the purpose is giving up the feeling of possessing the bull. However, when a cow is given to a Brahmin, then the establishing of the Brahmin’s ownership of the cow, is in addition to the removal of the donor’s feeling of possession, and therefore it is called दान ‘*daana*’. There is a difference between दान *daana* (gifting) and त्याग *tyaaga* (giving up). Similarly, there is a difference between the namaskara of the virakta and the bhakta.

नित्ययुक्ता उपासते *Nityayuktaa upaasate* - what is the नित्ययुक्त *nityayukta* (always united) here? If the Paramatma is a separate entity, won’t we be separated (mentally) from Him when we fall asleep? तत्र पिता, अपिता भवति, माता अमाता भवति ‘*Tatra pitaa apitaa bhavati, maataa amaataa bhavati*’ – the Vedas say that our memory of even our father and mother leaves us when we are in a deep sleep state. However, we will never be separated from the Paramatma if He is the power which illumines our sleep (so that when we wake up, we are aware of having had a sound sleep), and is also the अधिष्ठान *adhishtaana* (substratum).

Therefore, नित्ययुक्ता *nityayuktaaha* means ज्ञात्वा भूतादिमव्ययम् *gnaatvaa bhootaadinavyayam* (the knowledge that the origin of all beings is endless).

Why don't you say, नित्ययुक्तः '*Nityayuktaa*' here? You see, we consider the jagat to be nitya (everlasting). We also consider the Guru and Prakriti to be nitya, but we do not consider them to be Satya (the ultimate truth or reality). The nitya can be subject to change, but a Satya is अबाधित *abaadhita* (that, which cannot be negated). We believe that the jagat, Prakriti and Jeeva are all अनादि *anaadi* (without a beginning in time), and nitya, but we do not believe them to be Satya. Why is that?

The characteristic of our Satya is its quality of not being subject to negation. The Paramatma would not be nityayukta unless He was the essence of our Atma. So, we उपासते *uaapsate* (do worship) only because of our agnan – our lack of this knowledge.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते।

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम्॥१.१५॥

*Gnaanayagne`na chaapyante`yajanto mamupaasate`,*

*E`katve`na prithaktve`na bahudhaa vishvatomukham.*

(15)

Now the Lord speaks of the different kinds of उपासना *upaasanaa* (worship), and explains how they are all different. Some say that the Gnan Yagya (worship through obtaining Gnan) is the only upasana, not the कर्मकाण्ड *karma-kaanda* (Vedic rituals which bestow worldly benefits and Heaven after death). The Karma-kandis (the priests who do the rituals) have sullied karma-kanda beyond anything. I am familiar with the Shrouta and Smaarta Karmas and their theories. How can these rituals be the worship of the Parameshwara, unless you accept that only one Ishwara exists, and it is He, who bestows the fruits? How can you say that each Devta manifests, and accepts the ablutions, in every Yagya, when the mantras pertaining to him are uttered; and that there are different Devtas in different Yagyas; and the fruit of the Yagya is given by an अपूर्व *apoorva* (remote, unknown consequence of an action) – and call it a worship of the Parameshwara? Only Pauranik (of the Puranas) Yagyas will be the worship of the Parameshwara. How can the Shrouta-Smaarta Yagyas be called a worship of the Parameshwara? This is why there is a provision for Sanyas (monk hood) in them. There is no such restriction in the Yagyas of the Puranas, because they were part of the worship of the Ishwara.

So, the Lord says, ज्ञानयज्ञेन '*Gnaanayagye`na* – I do not want Karma Yagya. I want Gnan Yagya.'

We will do यज्ञ *yajan* (worship) of the Lord through Gnan Yagya. The Lord has given deep thought to what Gnan Yagya is. It is said that all the other Karmas are Yagyas, but the Bhagwat is the Gnan Yagya.

Why is the Bhagwat a Gnan Yagya?



It is spoken, therefore it is karma; and it gives Gnan about the Paramatma, so Gnan and Yagya have combined to make it a Gnan Yagya. It is karma to speak, karma to pick up the ladle and offer ablutions. And, it is also karma to use the faculty of speech to chant mantras. These actions don't, however, give the Gnan that the Lord is the one (Atma of all beings, and everything exists), while the Shrimad Bhagwat gives this Gnan. The speech becomes the ladle with which the ablutions of words are offered. Hence, it is a Gnan Yagya. This is yajan.

एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् *E`katve`na prithaktve`na bahudhaa vishvatomukham* – *e`katve`na* means *eeshvaratve`na*. The Ishwara is the only cause of Creation, and only He exists. Worship Him. पृथक्त्वेन *Prithaktve`na* means to worship the Lord with the belief that the Jeeva is separate from Him. And, बहुधा विश्वतोमुखम् *bahudhaa vishvatomukham* means that it is He who has manifested as the विराट *viraata* (the great world). अनेकरूपरूपाय विष्णवे प्रभविष्णवे '*Ane`karooparoopaaya vishnave` prabhavishnave`*' (the Lord Vishnu has taken on many forms for the creation of this world) – worship Him with this in mind. The Lord talks like this because He is the सर्वात्मा *sarvaatmaa* (the Atma of all).

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम्।

मंत्रोऽहमहमेवाज्यमहमग्निरहं हुतम्। १९.१६।।

*Aham kraturaham yagyah svadhaahamamahamaushadham,*

*Mantrohamahame`vaajyamahamagniraham hutam.*

(16)

अहं क्रतु *Aham kratuh* means 'I am the Yagya which is done after a संकल्प *sankalpa* (formal resolve regarding the desired fruit) is taken'. In a way, the kratu is a विकृति *vikriti* (deformed version) of the main Yagya. There are two kinds of Yagyas – one is Prakriti and the other is Vikriti. The types which come under the Vikriti kind are called 'kratu'. अहं यज्ञः '*Aham yagyah* – I am the Yagya', means that the Lord is the Vikriti kind of Yagya and also the Prakriti kind of Yagya.

All right, Maharaj, You have said that both kratu and Yagya have Devtas as their objects of worship. Do You have anything to say about the *pitar* (ancestors)?

The Lord said, स्वधाहम् '*Svadhaham* – I am also the worship done to please the ancestors.' Furthermore, अहम् औषधम् '*Aham aushadham*'. All the different kinds of grain used in the Yagya are औषधि *aushadhee* (having medicinal properties). ओषति दोषान् धत्ते गुणान् *Oshati doshaan dhatte` gunaan* – that, which removes the ills and implants beneficial elements, is called 'aushadha'. The Lord states, "I am that aushadha."

मन्त्रम् '*Mantram* – I am the mantras which are chanted in the Yagyas.' The mantras include Prakriti, Vikriti, Svadhaa; a ritual called नन्दी श्राद्ध '*Nandi Shraaddha*' is done before the main Yagya, to ward off obstacles like the death of a close relative.

Thus, the Lord is everything – He is the items offered in the Yagya, He is the mantras which are chanted and He is also the actions of the rituals.

The Lord is the Atma of all beings, and He is the one who is worshipped through the Yagyas – बहुधा विश्वतोमुखम् *bahudhaa vishvatomukham*. This means that when we give sugar to ants, and do the daily ritual called बलिवैश्वदेव ‘*Balivaishvade`va*’ which entails feeding crows and dogs, it is all accepted by the Lord. O Lord! It seems that there is no other religion in the world, like this! People may say that this is also a religion, but which religion has an arrangement for feeding even crows and dogs? Not only that, when we do तर्पण *tarpan* (offer libations to the ancestors), even the water (rendered impure because we have eaten in the plate, and particles of food are washed away by the water) which is poured onto the ground, belongs to the Lord.

Those who believe in the Ishwara believe that He has six Godly attributes. However, Shri Krishna says, ‘My brother, I am not just the Ishwara!’

What else are You, Maharaj?

‘I am also the भगवान् *Bhagavaana* (Supreme being).’

The Ishwara is कारणोपाधिक *kaaranopaadhika* (He manifests for a specific purpose), where He is alone and His Maya is also alone. The effect has no superimposition. However, see the भगवत्त्व *bhagvattva* (Godliness) of Shri Krishna here –

पिताऽहमस्य जगतो माता धाता पितामहः।

वेद्यं पवित्रमोँकार ऋक् साम यजुरेव च॥१९.१७॥

*Pitaahamasya jagato maataa dhaataa pitaamahah,*  
*Ve`dyam pavitramomkaara riksaama yajure`va cha.*

(17)

All that is stated here is said with the acceptance of कर्मोपाधि *karmopaadhi* (the karmas superimposed by the substratum, which is the Brahman). However, the Lord says, ‘I am not only the superimposed cause; I am also the superimposed effect.’ There may be a difference in the effect and cause, which are the उपाधि *upaadhi* (superimpositions), but there is no difference in the उपहित *upahita* (that, which is superimposed). पिताहमस्य जगतः ‘*Pitaahamasya jagatah* – I am the Father of the whole world.’ A person, who is the Father, cannot be the Mother, and neither can the Mother be the Father – you all know this.

What does this mean, then?

‘I am the consciousness in the Father and the consciousness in the Mother.’ This is the only logical explanation.

माता धाता ‘*Maataa dhaataa* – I am the धाता *dhaataa* (one who gives sustenance). I am the विधाता *vidhaataa* (Creator), and I am also the पितामह *pitaamaha* (Grandfather).’ The Father cannot be the Grandfather. He will be the Father of one, and the Grandfather of another. The Lord says, ‘I am the Father of the world, and I am also the Mother, the Sustainer, and the Grandfather. I am also the वेद्यं पवित्रमोँकारः *ve`dyam pavitramomkaaram* – sanctifying Aum in the Vedas,

and the entire expanse of all the words it indicates. I am the *abhidhe`ya* (foundation) and also the अभिधान *abhidhaana* (structure).’

The Rig Veda is चित्प्रधान *chitpradhaana* (Gnan oriented), the Sama Veda is आनन्द प्रधान *anandapradhaana* (Bliss oriented), and the Yajur Veda is कर्म प्रधान *karmapradhana* (oriented towards rituals). The आनन्द प्रधान *anandapradhaana* Sama comes in-between the सत्प्रधान *satpradhaana* Yajur and the चित्प्रधान *chitpradhaana* Rig Veda. Sama’s anand comes from music. ऋक् साम यजुरेव च ‘*Rik-saama-yajure`va cha* – I am the Rig Veda, Sama Veda, and Yajur Veda.’

However, where is the Lord in the Vedas?

He abides in the मनोमय कोश *manomaya kosha* (the sheath of the mind). In the Yajur Veda, it is written that the Vedas were created from the Viraat (the huge form of the Lord, which is this creation).

तस्माद् यज्ञात् सर्वहुतः ऋचः सामानि यज्ञिरे ।

छन्दांसि यज्ञिरे तस्माद् यजुस्तस्माद् अजायत ।।

*Tasmaad yagyaat sarvahutah richah saamaani yagnire`*,

*Cchandaansi yagnire` tasmaad yajustasmaad ajaayata.*

These Vedas are प्रवाही नित्य *pravaahi nitya* (eternal, but fluid). They are not कूटस्थ नित्य *kootastha nitya* (eternally unchanging). In the opinion of the believers of the Mimamsa philosophy, the jagat is also अपौरुषेय *apaurushe`ya* (not created by human effort). They say that the Ishwara has created this world. So, it is not surprising that they consider the Vedas to be अपौरुषेय *apaurushe`ya* as well. However, people who believe in the Ishwara believe that the Ishwara recalls the Vedas of the previous कल्प *kalpa* (day of Brahma), and bestows them as a gift, at the start of every new कल्प *kalpa*. There is no सृष्टि-प्रलय *srishti-pralay* (Creation and Dissolution) for them (because the Jeeva slumber during Brahma’s night). This is why only the Vedas are nitya, but different groups differ slightly on this point.

Come; see the amazing qualities of the Lord, as described by Him –

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ।।९.१८।।

*Gatirbhartaa prabhuh saakshee nivaasah sharanam suhrit,*

*Prabhavah pralayah sthaanam nidhaanam beejamavyayam.*

(18)

You can count them for yourself – twelve points are given; twice the number described earlier.

The first point is गतिः *gatih*. The meaning of this is, ‘I am the fruit you hope to acquire through your efforts.’ Why do you want a son? A son is the कर्मफल *karmafala* (fruit of your karma). Why do you want to go to Heaven?

‘That is the fruit of the Yagya, and I am the Yagya. It is I, who come as your son. What will you get, by getting married? You will get a husband. I am your husband. गति *Gati* means fruit, and I am the Atma of the fruit.

भर्ता *Bhartaa* – I am the भर्ता *bhartaa* who gives you all you need to sustain yourself. Don’t go to any gardener for favors, and don’t ask anyone else for the fruit.

प्रभुः *Prabhuh* – I am the प्रभुः *prabhu* (Lord), स्वामी *swaami* (Master), and I have the capacity to grant whatever you want.’

The fourth point is साक्षी *saakshee* (witness). That means, ‘You can do nothing that is hidden from Me. I watch every action of yours.’

What is the range of Your visions? How far can You see? Till what distance can You hear?

साक्षी ‘*Saakshee* – I do not need eyes to see, or ears to hear. I make no mental resolves, nor do I use My intellect to think – पश्यत्यचक्षुः स शृणोत्यकर्णः। वेत्ति वेद्यं न च तस्यास्ति वेत्ता *pashyatyachakshuh sa shrinotyakarnaah. Sa ve’tti ve’dya na cha tasyaasti ve’tta.*’

पग बिनु चले सुनै बिनु काना। कर बिनु कर्म करइ विधि नाना।  
आननरहित सकल रस भोगी। बिनु बानी बकता बडु जोगी।  
त्वक् बिनु परस नयन बिनु देखा। गहहि ग्रान बिधि बास अशेषा।।  
अस सब भाँति अलौकिक करनी।

*Paga binu chale` sunai binu kaanaa,  
Kara binu karma karai vidhi naanaa.  
Aananarahita sakala rasa bhogee,  
Binu baanee bakataa bada jogee.  
Tvak binu parasa nayana binu de`khaa,  
Gahahi graana bidhi baasa ashe`sha.  
Asa saba bhaanti alaukika karanee.*

साक्षी *Saakshee* means the one who needs no sense organs, to experience. The Jeeva needs eyes to see, but the Ishwara does not.

The fifth point is निवासः *nivaasah*. ‘I am the substratum of all that exists. I do not observe from a distance.’

शरणम् *Sharanam* is the sixth point. It means, ‘I am your refuge. When you face great peril and adversities, I am close to you. Why don’t you gather yourself and take refuge in Me?’

Once, some of us went to have a दर्शन *darshan* (see with reverence) of a Mahatma. The people of Haridwar don’t know how bad the hot wind (called ‘loo’) of Benares can be. We set off at about twelve noon, and walked five miles to reach his hut. The sun was hot overhead, and the sand of the bank of the Ganga, was hot underfoot. We had no shoes or caps; not even an umbrella. Somehow, we managed to reach his hut.

Mahatmaji was inside. He heard us talking, and opened the front door. ‘Come inside,’ he said. We hesitated to enter, and sat in the verandah outside the house. ‘Come inside’, he repeated. ‘When faced with external discomfort, we should move within.’

This is शरणम् *sharanam*. In Sanskrit, शरण *sharan* also means – शरणमुटजम्। शरणं गृहरक्षित्रोः इत्यमरः *sharanamutajam. Sharanam griharakshitroh ityamarah*. What the Mahatma meant, was that if you feel unhappy with the world outside, then come into the shelter of the Ishwara who is within us. There is enough space for निवास *nivaasa* (staying) there, and the Lord takes care of you. He is also our मालिक *maalik* (Master). He will feed us; and hence, He is the भर्ता *bhartaa*, the गति *gati*. This is where we are to reach.

The seventh point is सुहृत् *suhrit* (well-wisher). The Lord helps us in every way, without expecting anything in return.

The eighth point is प्रभवः *prabhava* (beginning). He is the origin of all. प्रभवति अस्मात् ‘*Prabhavati asmaat*’ – He is the origin of the entire world.

प्रलय *Pralay* (Dissolution) is the ninth point, and स्थानम् *sthaanam* (place) is the tenth. We stay in Him. The eleventh point is that everything dissolves in Him, and the twelfth point is निधानं अव्ययम् बीजम् *nidhaanam avyayam beejam* – He is the inexhaustible seed of all.

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९.१९॥

*Tapaamyahamamaham varsham nigrihnaamyutsrijaami cha,  
Amritam chaiva mrityushcha sadasacchaahamarjuna.*

(19)

I will tell you about my own audacity. Long back, whenever I read the Gita, I would consider myself to be Arjuna, with Shri Krishna actually seated before me, preaching to me.

Then, I would imagine that I am the horse, listening to the Lord’s sermon. The Lord is telling me, ‘Pull the chariot, My child. Don’t stop doing your work.’

At times, I was audacious enough to imagine that I was Shri Krishna, giving the sermon of the Gita. I felt no fear in imagining this, because the Ishwara is not to be feared. If the Ishwara is an ‘other’, He is to be loved; and if He is our Self, then He is the essence of experience. Fear is towards others. The Ishwara is there to give us fearlessness, not to instill fear in us. So, once in a while, I would imagine that I am Shri Krishna, and Arjuna is my mind, and I am giving a sermon to my own mind.

When I spoke the nineteenth shloka of the ninth chapter, I would interpret it to mean, ‘Oh, my dear mind, तपाम्यहम् *tapaamyaham* – I give rain, I restrain you, and I liberate you. It is I who am the cause of बन्धन-मुक्ति *bandhan-mukti* (bondage and liberation). अमृतं चैव मृत्युश्च *Amritam chaiva mrityushcha* – I am also the मृत्यु *mrityu* (death). Birth and death are forms of Mine; they are superimposed on

Me. I am untouched by अमृत *amrit* or मृत्यु *mrityu*. Amrit comes into Me a number of times, and so does mrityu.

सदसच्चाहमर्जुन *Sadasachaahamarjuna* – I am Sat (existence) and I am asat (that, which is not Sat). I am the substratum of the beliefs of अस्ति-नास्ति '*asti-naasti*' (is - is not). In the इदम् अस्ति, इदं नास्ति '*idam asti, idam naasti*' the 'idam asti' (I exist) is Sat, and 'idam naasti' (I do not exist) is asat. Both these beliefs rise up in Me.'

These are not my words; this is what Shri Krishna is saying. Shri Krishna is saying all this to Arjuna. Let Him speak. I have read the Gita, imaging myself to be a camel. I told myself, 'Go on, my son. You carry ten musk melons and ten water melons on both sides, but none of them are other than your Self. Let them be placed on you.'

Two women were seated on a camel once. One was the mother-in-law, and the other was the daughter-in-law. The mother-in-law sat in front, and the daughter-in-law sat behind. The mother-in-law said, "My daughter, hold on to me when the camel sits down, otherwise you will fall off."

When the camel folded his hind legs to sit, the daughter-in-law held on to her mother-in-law, and did not fall off. However, when the camel folded his forelegs, the mother-in-law fell off! The daughter-in-law asked, 'Mother, what happened?' The mother-in-law replied, 'I did not know that camels sit in two stages.'

So, since अमृतं चैव मृत्युश्च *amritam chaiva mrityushcha* – the amrita as well as the mrityu are the Paramatma, why do you fear death? Death does not mean our death; it is only an illusion of the essence of the Parabrahm Paramatma. So, unless we consider ourselves to be nothing more than a physical body with arms, legs, etc., what have we to fear? A Vaishya dies, a Shudra dies, a Chandala dies, a Hindu dies, a Mussalman dies – well, let them die. We say, in Paltu's words –

पल्टू हम मरते नहीं साधो करो विचार। हमहिं कर्ता के कर्ता।

*Paltu hum marte` nahin saadho karo vichaara,*

*Humhi kartaa ke` kartaa.*

Mrityu is unable to touch us. You read the Gita as a daily routine. The Lord has stated here, 'I am the Sat, as well as the asat.' However, when it came to defining the Brahman, He has negated both. न सत् तन्नासदुच्यते '*Na sat tannaasaduchyate*'. The Brahman is neither the Sat nor the asat.

Then Arjuna began to speak. यदसत् तत् परं यत् '*Sadasat tat param yat* – You are the Sat, You are also the asat, and You are beyond them both. You are everything that is.'

Actually, this is the essence of the Paramatma. Now, as though Arjuna said, 'Come, Maharaj, let me worship You through Yagya. What is the meaning of Yagya? The only meaning I know, is that karma is Yagya.'

The Lord said, ‘That is all right. This is what the Vedic (followers of Vedas) believe.’

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान्दिवि देवभोगान् ॥१.२०॥

*Traividya maam somapaaha pootapaapaa yagyairishtvaa svargatim prarthayante`*,

*Te`punyamaasaadya sure`ndralokamashnaanti divyaandivi de`vabhogaan.*

(20)

The Vedic people are not wrong in saying that this. They are त्रिविद्य *trividya* – they have three kinds of knowledge. It is enough if someone gets one vidya. They become ऋग्वेदी *Rigve`di* (of the Rig Veda tradition) and chant the mantras at the time of the sacrifice, when the ritual of the Yagya is being done. There is no flaw in their knowledge.

All right, Maharaj, tell me whether they do सोमपान *somapaana* (drink the elixir, sanctified alcohol)?

Oh, yes! Certainly they get somapana. They are सोमपा *somapaa*.

All right, Maharaj, are their sins erased by doing Yagyas?

Definitely. They are saved from misbehavior and wrong doing. They are careful about maintaining the vows of celibacy (during the Yagya) even if they are married. Their conjugation for the आहिताग्नि *aahitaagni* (placing the fire) is also very difficult. They worship through the Yagya, and pray that they go to Svarga (the land of the Devtas) when they die.

Maharaj, is this prayer granted, or not?

Yes, it is.

ते पुण्यमासाद्य सुरेन्द्रलोकम् *Te`punyamaasaadya sure`ndralokam* – they go to the pure land of the Devtas.

Are they given food and drink there?

Yes, of course. अश्नन्ति दिव्यान् दिवि देवभोगान् *Ashnaati divyam divi de`vabhogaan* – when they go to Svarga they get the same sublime pleasures which are enjoyed by the Devtas. They eat and drink in abundance.

Maharaj, this seems excellent! Let us do Yagya and go to Svarga!

‘Just remember one thing,’ warned Shri Krishna. ‘When a man goes to a hotel, he has to deposit a sum of money. The room and food he gets depends upon the amount he deposits. It is the same in Svarga. So much so, that those who go there get the pleasure of ethereal male or female companions. However, what happens when their deposit is diminished?’

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।

एव त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥१.२१॥

*Te`tam bhuktvaa svargalokam vishaalam ksheene`punye`martyalokam vishanti,*

*E`vam trayee dharmamanuprapannaa gataagatam kaamakaamaa labhante`.*

(21)

If they refuse to leave when they have no credit left, they are thrown out by the staff – मर्त्यलोकं विशन्ति *martylokam labhante`*.

So, those who undertake the rituals which their three kinds of knowledge enables them to do – गतागतं लभन्ते *gataagatam labhante`* - get born again, after exhausting their spiritual credit balance in Heaven. They are subject to the law of returning to the earth, doing good deeds and building up spiritual merit again. Then they go to Heaven when they die. This is repeated again and again. They are कामकामः *kaamakaamaa*, having strong desires for sensual pleasures, and this is a sign of their inner poverty.

The paths of bhakti and tattvagnan are paths to पूर्णता *poornataa* (fulfillment, being complete), while the other paths are the paths of beggars. The Lord can grant them what they beg for, or refuse, depending on whether He is pleased or not. He may like something about us, or He may not like some things about us.

I was staying as the guest of a Seth (wealthy businessman) once. A senior official of the Uttar Pradesh Government came to meet me. He had come in a Taxi, and was stopped by the doorman, and made to sit near the gate while the man phoned the house. It so happened that I was not available at that time. The family sent a message, 'Swamiji is doing bhajan just now.' Oh, even we had been doing bhojan (eating a meal) they would have said the same thing! The gentleman waited for nearly two hours, and then he went away. When he returned in his official car, with his turbaned bearer accompanying him, the doorman gave him a smart salute and ushered him in respectfully!

So, when even poor people in this world are not admitted into the homes of the wealthy, how will they gain entry into Heaven? A person must have some capital, isn't it?

What is that capital?

Remain engrossed in the Paramananda (the Lord, who is supreme bliss).

It is said that Ravindranath Thakur went to get the darshan of a Mahatma who lived in a forest. They discussed tattvagnan, and Ravindranath was astounded at the depth of the Mahatma's knowledge.

'Maharaj, come to Calcutta,' he pleaded. 'There are so many students who will benefit from your vast knowledge.'

'Look,' replied the Mahatma, 'the man who has a thirst goes to the well; the well does not go to a thirsty man. Those who have a craving to obtain Gnan will come to obtain it. Why should the water of Gnan be wasted on anyone who is not thirsty? He will drink half and throw away the rest.'

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥१.२२॥

*Ananyaashchintayanto maam ye` janaah paryupaasate`  
Te`shaam nityaabhilyuktaanaam yogakshe`mam vahaamyaham.*

(22)



The Lord says, 'Arjuna, why do you worry? अहं वहामि *Aham vahaami*', meaning, 'I am the laborer and you are the Master. Oh, I am your servant.'

Ramabhaktas (devotees of Shri Rama) tell other Ramabhaktas, 'Look, don't disturb the Lord Shri Rama-Sita by asking them for the things you want.'

Then what should we do?

'Tell Hanumanji. He will fulfill all your needs. There is no need to interrupt the bliss of Shri Sita-Rama Bhagwan.'

There was a Mahatma we used to go to. If anyone told him about what they desired, he would say, 'Tell the Manager about it.'

Please tell us who your Manager is, Maharaj.'

'Oh, my Manager is the one you call the Ishwara!' This is the talk of carefree renunciates! This is how he would talk.

योगक्षेमं वहाम्यहम् '*Yogakshe`ma vahaamyaham*.' The Lord said, 'I bear the burden of your *yoga-kshe`ma* (guarding what you have, and getting what you need). वहामि *Vahaami* means, 'I carry the burden on My head, the way people carry a heavy basket on their heads. I carry everything and bring it to you.

Hence, अनन्याश्चिन्तयन्तो माम् *ananyaashchintayanto maam* – keep your thoughts focused continuously on Me in such a way that nobody else comes into your thoughts.'

The bhakti-based interpretation of अनन्या: *ananyaah* is to not consider anybody but the Lord, to be our own; and the Gnan-based interpretation is that none other exists. पर्युपासते *Paryupaasate`* means – पारितः उपासते *paritah upaasate`* - there is none other than the Paramatma anywhere, in any form. It is He, who is everywhere, and नित्याभियुक्तानाम् *nityaabhiyuktaanaam* means 'every being, at all times, and everything'. ये जनाः '*Ye`jannaha* – those who think like this, are My people. They do bhajan, and those who do such bhajan don't need to do anything else.'

I used to go with some friends, to a Mahatma. We called him the Baba of Maghaipur. He told us that he got a Guru who lived in a cave, near a place called Bilari, which is some six miles from Katani. He told our Mahatma to stay in his cave. 'Do your toilet here. Have your bath here. I will fill water for you, clean your toilet, and bring भिक्षा *bhikashaa* (begged food), and feed you every day. However, my son, you are not to go out of this cave for eleven years.'

The Mahatma agreed to do his Guru's bidding. For eleven years, his Guru cleaned his toilet, bathed and fed him. योगक्षेमं वहाम्यहम् *Yogakshe`ma vahaamyaham* – he would bring the things that were not available, and ensure the safety of all the Mahatma had. He did not allow the Mahatma to get fever or catch a cold even once.

So, the Gurus are full of kindness and Grace. And, the Lord is the form of the millions of Gurus. The millions of Gurus in this world are forms of the Parameshwara. What am I to tell you about Him?!

There is a commentary on the Mahabharata, called 'Lakshaabharan' or 'Lakshaalankara', written by Arjuna Mishra. When he was writing the commentary, and came to this part of the Gita, he said, वहामि 'Vahaami (I carry) is not connected to the Ishwara.' He applied hartala (a yellow paste used to delete words), and wrote ददामि 'dadaami' (I give) instead. Then he went off to have his bath.

There was no food in Arjuna Mishra's house that day. While he was out, a young boy came, carrying a basket filled with rice, lentils, flour, ghee (rarified butter), treacle, and milk. The boy's body was covered with cuts and bruises, and hartala had been applied on them.

Arjuna Mishra's wife asked the boy, 'My son, you are such a good looking, appealing, blue-hued boy. How did you get hurt so badly?'

'Mother,' said the boy, 'Punditji beat me.'

'Then who applied the medicine? Who applied the tamarisk paste?'

'Punditji applied the paste, Mother,' said the boy. He left the basket and went away.

When Arjuna Mishra returned, after completing his bath, his wife greeted him with angry words.

'How merciless you are! How badly you beat that tender boy who brought us all this food and milk! How could you be so cruel?'

'I know nothing about this,' said Arjuna Mishra. 'Who are you talking about?' Then, he remembered, 'I had cut out one word in the Gita. I had cut out 'vahaami' and written 'dadaami' in its place. And, the Gita is the heart of Shri Krishna, it is His form – गीता में हृदयं पार्थ 'geetaa me' hridayam paartha' – so He took my cutting out that word on Himself! The hartala I had applied was yellow.' After that, he amended his mistake and made it योगक्षेम वहाम्यहम् 'yogakshe`ma vahaamyaham'.

The Lord brings to light the incomparable greatness of Gnan, in this incident. ये जनाः पर्युपासते *Ye`janaaha paryupaasate`* means that everyone who is born a human, is entitled to sit in the lap of the Bhagwan, regardless of whether he is an Indian or not, whether he is a वर्णाश्रमी *varnaashrami* (belonging to one of the four castes and stages of life) or not. We are all His children, and from His viewpoint, we insult Him when we make divisions and say that only some special children are taken onto His lap, and not others.

I will tell you a story. When the bridge to Lanka was being built, for Shri Rama's army to cross over the sea, a squirrel would take a dip in the sea, roll in the sand, and brush off the sand on the site of the bridge. She went on doing this again and again. Hanumanji asked her, 'What are you doing? You will be crushed to death if you are accidentally trampled upon.'

'Look,' said the squirrel. 'All of you are serving the Lord as per your capacity. I am doing the same.' Hanumanji jokingly placed his foot on her back and pressed it gently. This caused some pain, and her tail was elongated.

The squirrel went to Shri Rama and complained, ‘This monkey is obstructing my service.’ Shri Ramachandra lifted her onto His lap, and stroked her. His fingers left five stripes on her fur, and till this day, squirrels have five stripes on them.

‘All right, tell Me, what punishment should Hanumanji be given?’ He asked.

‘He pressed my tail with his foot. So, You please press his tail with Your foot!’ said the squirrel. Hanumanji was delighted to hear this and started laughing. ‘Excellent, my girl,’ he said. ‘I will press your tail every day, and you please get me punished in this manner every day!’

So, when the Lord takes even a squirrel onto His lap lovingly, how can anyone think that He will not give love to His own people? Who will He give love to, then? Whoever it is, they should be His – ये जनाः पर्युपासते *ye` janaaha paryupaasate`*.

Some people do not do the उपासना *upaasanaa* (worship) of the Lord; they worship other Devtas. What do You have to say about them?

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयाऽन्विताः।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥९.२३॥

*Ye`pyanyade`vataa bhaktaa yajante` shraddhayaanvitaah,*

*Te`pi maame`va kaunte`ya yajantyavidhipoorvakam.*

(23)

They do have श्रद्धा *shraddhaa* (faith) in their hearts – श्रद्धयाऽन्विताः *shraddhayaanvitaah*. They also do पूजा *poojaa* (ritual worship), but they do it for other Devtas. The Lord says, ‘They actually do My puja, because – apart from the आत्मसंविद्-विलास *aatmasamvid-vilaasa* (the sport of the Atma, the consciousness) – there is nothing called a Devta.’

If someone massages my arm, is he massaging any other Devta? Is he massaging any other Devta when he massages my legs? The service of Indra is in the arm, the service of Vishnu Bhagwan is in the legs. The service of Surya Devta is in the eyes. If someone gives us a delicious sweet, he serves the Varuna Devta in our tongue; and he serves the Ashvini Kumars, when he offers us a fragrant flower to smell. When the Lord is in the forms of all the Devtas, then where is the lapse on the part of the one who renders the service?

The Lord says, तेऽपि मामेव कौन्तेय यजन्ति ‘*Te`pi maame`va kaunte`ya yajanti* – they also worship Me.’

If you say that such service is against the विधि *vidhi* (proper procedure), then the word अविधि *avidhi* (without following the rules) does not mean *nishe`dha* (forbidden). Nor does it mean an absence of the *vidhi*. अन्य-विधिपूर्वकम् *Anya-vidhipoorvakam`* – the Shastras state that it is proper to also worship other Devtas. So, the word ‘*vidhi*’ here, means that their worship is in keeping with other *vidhis*, not according to the भगवदुपासना *bhagavadupaasanaa* (the worship of the Bhagwan).

Well, let us accept this, but – see the unparallel greatness of Gnan, which the Lord speaks of now.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ।।९.२४।।

*Aham hi sarvayagyaanaam bhoktaa cha prabhure`va cha,*  
*Na tu maamabhijaananti tattve`naatashchyavanti te`.*

(24)

The Lord says, ‘I am the भोक्ता *bhoktaa* (the one who experiences) of the Yoga, whether it is offered up to Indra or to Vishnu. I am also the *faladaataa* (bestower of the fruit) – अहमेव *ahame`va.*’ The priests who do the Yagya say, इन्द्राय स्वाहा ‘*Indraaya svaahaa*’ (this is offered to Indra), but the Lord gulps it down, He consumes it. अहं हि सर्वयज्ञानां भोक्ता च ‘*Aham hi sarvayagyaanaam bhoktaa cha.*’ Whichever Devta you offer it to, it is eaten by the Lord, and – *prabhure`va cha* – its fruit is also granted by Him.

All right, Maharaj, You know that it is Your आराधना *aaraadhanaa* (worship), and You eat what they offer, and You bestow the fruit of the Yagya. Then, what do they do wrong? What mistake do they make?

‘Their mistake is that they lack the knowledge of My essence. They are not aware that it is I, in the form of all the Devtas, and they lose their position because they lack this knowledge.’

Please note this point – it is vitally important to know. The importance of Gnan is declared through this statement. On the surface, it looks as though the purpose is to forbid the worship of the Devtas. It is not the upasana of the Devtas which the Lord criticizes, but the agnan behind it. Pay attention to न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ‘*na tu maamabhijaananti tattve`naatashchyavanti te`.*’ This means, ‘They do not recognize that it is the Bhagwan who is in the form of Indra, Chandra, Varuna, and other Devtas.’ They do not know that the worship is for the Parameshwara. They are unaware that it is the consciousness of the Atma, which abides in our eyes and enjoys the beauty of the scene; who sits in the ear and enjoys the music; sits in the skin and enjoys the feel. They do not know all this, and it is this ignorance that makes them slip from their position.

I will tell you a little story. There was a Princess. She had been married through the ritual of placing vermilion on the tip of the bridegroom’s sword, since he was away at war. This was the practice when Princes went to war. Their sword was their substitute for the rituals of the wedding ceremony. The Princess had not seen her bridegroom.

When the war was over and the Prince returned, the Princess heard that an extremely handsome Prince had come to the city. She heard that he has a superb physique and many outstanding qualities. Hearing such praise, she felt attracted to this unknown Prince, and met him privately.

It was the same Prince she was wedded to, but she did not know this. When the Prince told her his name, and the war he had gone to fight before coming to the

city, she began to lament bitterly. ‘Alas!’ she wept, ‘I thought you were someone else! I did not meet you with the thought of meeting my own husband. I am no longer fit to face you!’

She had met her own husband. Had she met him knowing him to be her husband, it would have been Dharma. However, it became adharma because of her thought of meeting a man other than her husband. She felt so ashamed that she killed herself.

This is the importance of Gnan. We need to have the knowledge that it is the आत्मदेव *Atmade`va* (the divine Atma) who is receiving all the experiences through the sense organs, their presiding Deities, and the sense objects. In the language of Vedanta, it is the Atma who appears before us, in a myriad of forms. It is necessary to have this knowledge. The Lord has made it more magnanimous in the Bhagwat. There, the viewpoint of the Bhakta is –

सर्व एव यजन्ति त्वां सर्वदेवमयेश्वरम्।

येऽप्यन्यदेवता भक्ता यद्यप्यन्यधियः प्रभो।।

यथाद्रिप्रभवा नद्यः पर्जन्यापूरिताः प्रभो।

विशन्ति सर्वतः सिन्धुं तद्वत्त्वां गतयोऽन्ततः।। (१०.४०.९-१०)

*Sarva e`va yajanti tvaam sarvde`vamahe`shvaram,*

*Ye`pyanyade`vtaa bhakta yadyapyanyadhiyah prabho.*

*Yathaadriprabhavaa nadyah parjanyaapooritaah prabho,*

*Vishanti sarvatah sindhum tadvattvaam gatayontatah.*

(Bhagwat 10. 40. 9 – 10)

‘O Lord, You are the Parameshwara – in whom all the Devtas abide. Whosoever anyone worships, it is You he actually worships. He may be taking the names of other Devtas, and think that they are separate from You. O Master, like a spring that starts high in some mountain, swells with rain water, spreads out and ultimately reached the sea, in the same way, every person ultimately comes to You, whichever path he takes.’

What the Bhakta sees, is that even if a seeker is wandering about, it is the Lord he wants to reach. A Bhakta does not think badly of anyone; he hates no one. However, the Lord says, ‘Why don’t you understand?’ The Lord scolds us, and tells us to recognize Him. ‘Why do you do all this without knowing who I am?’ The Lord is explaining the enormous importance of Gnan.

यान्ति देवव्रता देवान् पितृन्यान्ति पितृव्रताः।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम्।।१.२५।।

*Yaanti de`vavrataa de`vaanpitrinyaanti pitrivrataah,*

*Bhootaani yaanti bhoote`jyaa yaanti madyaajinopi maam.*

(25)

The Lord says, ‘Arjuna, if you do a व्रत *vrata* (ritualistic austerity) of a Devta, you will go to that Devta (after death); but you will come to Me, if you do My bhakti – यान्ति मद्याजिनोऽपि माम् *yaanti madyaajinopi maam*. So, do यजन *yajan*.’

‘Do yajan’, means to offer up something, have some नियम *niyama* (self imposed disciplines). Do दान *daana*; begin to give something to others. Take in the brightness of austerity from the fire. Take in the Ishwaratva (Godliness) and give up the Jeevatva (idea that you are a Jeeva), and make your life परिपूर्ण *paripoorna* (fulfilled). You will obtain the Lord, if you do His bhajan.

The question comes up, that if we want to do the Ishwara’s aradhana, how should we do it? If you say that it is wrong to take a paltry gift when we go to meet a rich man, that is not the right attitude. It is not a sign of genuine affection. A gentleman took five rupees, to offer at a temple. When he reached, he saw somebody was making an offering of ten thousand rupees. ‘Oh, what is the worth of my five rupees, compared to that man’s offering of ten thousand?’ he thought. He left the five rupees in his pocket, and returned home. He should not have done that. Every person should use whatever he has, and be turned towards the Lord. It may be the power of wealth, work, emotion, or position. Some people go to the katha (discourse) and sit with their face turned away from the speaker. They should not sit like this.

I will tell you what you should do, if you feel drowsy during the katha. Actually, I don’t think that any of the people present feel drowsy during the katha. If I am unable to awaken you from physical sleepiness, how will I awaken you from the deep sleep of nescience? However, incase anyone does feel sleepy, he should look at the speaker. He should not lower his chin, nor close his eyes. Don’t worry – I am unable to meet the eyes of people in such a large gathering. Nor will I look at you. If you feel diffident, incase I observe your drowsiness, please dispel such thoughts. If you keep your eyes on the speaker, you won’t feel sleepy.

Now, if you wonder what gift you should offer the Lord, He tells us, Himself –

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥९.२६॥

*Patram pushpam falam toyam yo me` bhaktyaa prayachchati,*

*Tadaham bhaktyupahritamashnaami prayataatmanah.*

(26)

The Lord is very funloving. He says, ‘My brother, let it be just one leaf.’ He does not specify whether it should be a Tulsi leaf, or a Bel leaf. Just take any leaf you feel like – पत्रम् *patram*.

Take a flower – पुष्पम् *pushpam*.

Take a fruit – फलम् *falam*.

तोयम् *Toyam* – Oh, take a little water in the palm of your hand, and offer it to Him! Can’t you get even a little water?

Is the Lord so thirsty that He will drink the little water in the cup of my hand?

The important factor is not the Lord’s drinking. What is important is that you offer it to Him. Whatever you give, give with love and devotion. – भक्त्या *bhaktyaa*.

Some people put it in another way. They say, 'First you should write a letter – पत्रम् *patram*. Then, you should send a lotus or a rose – पुष्पम् *pushpam*. Then send Him an apple or an orange – फलम् *falam*.' It would be improper to disclose their interpretation of तोयम् '*toyam*' to Sadhus! We should invite the Lord to have some food and drink, saying, 'Please have a meal at my place today.' पत्रं, पुष्पं फलं, तोयं यो मे भक्त्या प्रयच्छति *Patram, pushpam, falam, toyam yo me` bhaktyaa prayachchati*.

There was a Mahatma we went often to meet. He would say, 'Make the Lord lie down, with His head on your lap. Paint a pattern of vines and flowers on His face. This is पत्रम् *patram*. पुष्पम् *Pushpam* means to offer your eyes, which are like dewy rose petals – look at Him. फलम् *Falam* means to hold Him close to your heart. And, तोयम् *toyam* means drinking the elixir of His lips, and offer yours to Him.' This is the interpretation of the people of Vrindavan; not the people of Haridwar! My brother, shouldn't you enjoy a hearty laugh and have some fun? Everything is for the Lord, isn't it?

तदहं भक्त्युहृतम् *Tadaham bhaktyuhritam* – everything in this should be suitable for the Lord to eat. प्रयतात्मा '*Prayataatmaa*' means that even if He does not eat what you offer, make such offerings every day, day after day. Offer it with devotion, offer it with love. The Lord says, अहम् अश्रामि '*Aham ashnaami*'. अभोक्तृत्वं परित्यज्य '*Abhoktritvam parityajya*' – I will give up My nature of not eating, and eat what you offer. I will give away the अभोक्तृत्व *abhoktritva* (characteristic of not eating), and throw it towards the Mahatmas in the Himalayas. I will stay in Vrindavan as a भोक्ता *bhoktaa*.'

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः '*Tadaham bhaktyapahritamashnaami prayataatmanah*.' Lord, You have enumerated very few items. How can we please You?

The Bhagwat has an incident, 'Mahatmaji, you are a great renunciate. How can we please you? तत्प्रतिकरोति विनोदपात्रम् *Tatpratikaroti vinodapaatram* – anyone who wants to repay the Grace you bestow, will be a figure to laugh at.'

Shridhar Swami has written, 'All I can offer, by way of a return for Your compassion, is to offer You a kamandalu (vessel used by monks) of water from the holy Ganga.'

Kamandalus made of coconut shells are no longer available. Pumpkin vessels are also rare, so let it be a clay pot of water we bring. 'Please have it, Maharaj,' we say, and this is our service, our *se`vaa*. The Lord said, 'Leave it at that, Mahatmaji, don't make divisions in seva.'

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥९.२७॥

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥९.२८॥

*Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat,  
Yattapasyasi kaunte`ya tatkurushva madarpanam.  
Shubhaashubha-falaire`vam mokshyase` karmabandhanaih,  
Sanyaasayogayuktaatmaa vimukto maamupaishyasi.*

(27, 28)

यत्करोषि *Yatkaroshi* – whatever you do. The Vaishnav Mahatmas feel that we should offer our good actions to the Lord, because the fruit of good actions is सुख *sukha* (happiness). How can we offer दुःख *dukha* – the sorrow which is the fruit of misdeeds – to our Beloved?

The Lord, however, is so compassionate that He says, ‘This man offered Me his goodness. Now, if his faults are retained, what would be the fruit of his offering to Me be worth?’ And so, the Lord draws out our faults.

Some people say that we should place our faults at the Lord’s feet, asking for forgiveness; and offer the good deeds to Him. That is something different. You see, all that is done by a Jeeva – whether it is intentional, unintentional or unknowingly – it is the Lord who is seated within us all. He inspires, and He helps us to carry it out, and He bestows its fruit. Just look towards Him, and recognize Him. This shloka can also be altered thus:

यत्करोमि यदश्रामि यज्जुहोमि ददामि यत्।

यत्तपस्यामि भगवन् यत्करोमि त्वदर्पणम्॥

*Yatkaromi yadashnaami yajjuhomi dadaami yat,  
Yattapasyaami bhagavan yatkaromi tvadarpanam.*

‘Lord, You made me do the work, You sustained it, and You are the one who gives its fruit. Lord – please take charge of what belongs to You; I know nothing about it.’

The Sankhyavadis (who accept the theory of Sankhya) threw the responsibility of their actions either on Prakriti, or on the Gunas (tendencies given by Prakriti). They say, ‘What can I do? I merely followed the order given by these five.’

Who are these five?

अधिष्ठानं तथा कर्ता करणं च पृथिवधम्।

विविधाश्च पृथक् चेष्टा दैवं चैवात्र पञ्चम्॥

शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः।

न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ (१८.१४-१५)

*Adhishtaanam tathaa kartaa karanam cha prithagvidham,  
Vividhaashcha prithak che`shtaa daivam chaivaatra panchamam,  
Shareeravaangmanobhiryat karma praarabhate` narah,  
Nyaayam vaa vipareetam vaa panchaite` tasya he`tavah.*

(! 8. 14-15)

If I did good, it was at their command, and if I did bad, it was also at their command. I am not the karta. These five are the kartas; the three Gunas are the kartas.



‘All right, whatever is done, is done. Now, give it all to Me – तत्कुरुष्व मदर्पणम् *tatkurushva madarpanam.*’

What is the use of offering anything to such dry people? The beloved Atma – who abides within – is the only one who is worth offering everything to. One thing more – the offering should be unfettered.

Why?

It is a different matter with the Dharmatmas (who believe in ritualism, sin and merit). They always place a ceiling on everything. This is a matter pertaining to Bhaktas, not Dharmatmas. The Lord said, शुभाशुभफलैरेव मोक्ष्यसे कर्मबन्धनैः *‘Shubhaashubhafalaire`va mokshyase` karmabandhanaih.*’

The Lord also asks, ‘What are the कर्मबन्धन *karmabandhana* (bondage of actions) like?’ The fruits they give are शुभ *shubha* (auspicious) and अशुभ *ashubha* (inauspicious). The fruits of actions have been divided into these two types – shubha and ashubha.

Now, tell me – how will you be free of the bondage of the अशुभ फल *ashubha fala* (inauspicious fruits), when you offered up only the शुभ फल *shubha fala* to the Lord? The फल-श्रुति *fala-shruti* (the modality) is what the meaning of the offering is. कर्मार्पण *Karmaarpana* – offering the karma – does not mean that you make a formal, ritualistic gift, like that of a cow, by taking water, rice, flowers and money in your hand, and holding the cow’s tail!

कर्मदान *Karmadaana* – giving the result of your actions – is an inner process. No action is possible without the consciousness of the Atma, and the prompting of He who abides within. A machine rattles if it is defective, and functions smoothly if it is in a good condition. However, it works because of the electricity, whether its condition is good or bad. If you modify the current, or switch it off, it runs on the power stored in its battery – यन्त्रारूढानि मायया *yantraaroodhaani maayayaa*. The Goddess would not have made a tiger her mount, if she did not have equal goodwill for tigers. Shankarji would not have worn snakes on his body, if he did not feel equally benevolent towards snakes. Swami Kartikeya would not have made a peacock – who eats snakes – his mount, if he did not have equal goodwill for peacocks. And, Bhairavji would have selected a dog as his mount only because he has equal goodwill for dogs.

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्।।९.२९।।

*Samoham sarvabhooteshu`shun a me` dve`shosti na priyah,*  
*Ye` bhajanti tu maam bhaktyaa mayi te` te`shu chaapyaham.*

(29)

The Lord says, ‘I see all beings as equal. I have no hatred and no attachment for any.’ Please note that earlier, the Lord stated, ‘Everything is in Me, but I am not in any of them.’ There are many such comments in the Gita.

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः।

*Bhootabhrinna cha bhootastho mamaatmaa bhootabhaavanah.*

The substratum pervades the super-imposed objects, but the super-imposed objects do not pervade the substratum. The only exception is the Bhakta, for whom the Lord says, 'My Bhakta abides in Me, and I in him.' The Lord holds the Bhakta in His heart, as the substratum, the consciousness, and the one who knows what is in the heart of the Bhakta. The Bhakta holds the Lord in his heart, as the Father, Mother, Friend and Son – or else as his own Atma. It is only a Bhakta who has the capacity to hold that Lord in his heart, who has the whole world in His heart! That is why the Lord changed His style of talking here. Normally, He says, न त्वहं तेषु ते मयि 'Na tvaham te`shu te` mayi – I am not in them, they are in Me.' But what does He say here? He says, मया ते तेषु चाप्यहम् 'Mayi te` te`shu chaapyaham – they are in Me, and I am in them.'

हम भगतेन के भगते हमारे ।

सुन अर्जुन प्रतिज्ञा मेरी यह व्रत टरत न टारे ॥

*Hum bhagatan ke` bhagata hamaare`*,

*Sun Arjuna pratigyaa mooree yaha tarata na tare`.*

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥१९.३०॥

*Api che`tsuduraachaaro bhajate` maamananyabhaak,*

*Saadhure`va sa mantavyah samyagvyavasito hi sah.*

(30)

The question which comes up now is, what will the Lord do, if a Bhakta is also a दुराचारी *duraachaari* (sinful person)? Will He abandon the person whose behavior is improper, or will He hold on to that Bhakta? Some people love the Lord, but their lifestyle is improper. Nor do they have real Gnan. So – if a man loves the Lord, but has incomplete Gnan and the wrong kind of lifestyle, will the Lord look towards him?

The Lord will not notice the Gnan or the behavior of His devotee. The Lord sees only the प्रेम (pure love). He does not know how to see anything except the love in people's hearts. Earlier, His eyes observed everything, but then He put in a lens which rendered Him incapable of seeing the lapses in the Gnan or in the behavior of His Bhaktas. He sees only the love.

रहित न प्रभु चित चूक किये की । करत सुरति सय बार हिये की ॥

जेहि अघ बधेउ ब्याध जिमि बाली । फिरि सुकंठ सोई कीन्ह कुचाली ॥

सोइ करतूति विभिषण केरी । सपनेहुँ सो न राम हिय हेरी ॥

*Rahati na Prabhu chita chooka kiye` kee,*

*Karata surati saya baara hiye` kee.*

*Je`hi agha badhe`u byaadha jimi baalee,*

*Firi sukantha soyi keenha kuchaalee.*

*Soyi karatooti vibheeshana ke`ree,*

*Sapane`hun so na raama hiya he`ree.*

The Lord does not see the flaws in His devotees. He is blind, when it comes to seeing the things that are wrong in His Bhaktas. He thinks, 'It is not nice to keep My eyes open, and look continuously at the faults of My Bhaktas. I should open My eyes sometimes, and keep them closed sometimes.' He opens His eyes when He wants to see the virtues in His Bhaktas, and closes them when it is time to see the vices.

अपि चेत्सुदुराचारः *Api che`tsuduraachaarah* – just as the letter सु 'su' (good) is attached in स महात्मा सुदुर्लभः '*sa mahaatmaa sudurlabha*', in the same way, सु 'su' is attached to the word दुर्लभ *durlabha*, so it becomes सुदुर्लभ *sudurlabha*. This indicates that he is a confirmed sinner. भजते मामनन्यभाक् '*Bhajate`maamananyabhaak*' – the Bhakta has taken a vow that he will serve only the Lord. 'I will clean His bathroom, sweep the floor of His house, and the path to His house. If He sells me, I will get sold – but I will never leave Him.' The Lord said, 'Mahatmas, never call this man a दुराचारी *duraachaari* (wrong doer) now; neither with your tongue, nor in your mind. Consider him to be a full Sadhu (Godly man).' This is what the word एव 'e`va' indicates.

Then what should we do, Maharaj?

A man's life is not the form of his actions; it is the form of his decisions. The Panchadashi says –

यश्चित्तस्तन्मयो मर्त्यः गुह्यमेतत् सनातनम्॥

*Yashchittastanmayo martyah guhyame`tat sanaatanam.*

A man is what his mind is filled with. If a devotee of the Mother comes, get up respectfully.

Why?

The Mother has come. Show her respect.

Oh, this is not the Mother, my brother. It is her devotee.

No. यो यच्छ्रद्धः स एव सः '*Yo yacchraddhah sa e`va sah*' – the person who has faith in the Mother is also a form of the Mother. The person, who has faith in the Bhagwan, is also a form of the Lord.

सम्यग्व्यवसितो हि सः '*Samyagyavasito hi sah*' – those who are oriented towards active work give importance to external activities, but don't take into consideration the things they do secretly. Don't give external activities so much importance. Give importance to the decision taken by a person. Oh, he has made an excellent choice!

What is that, Maharaj?

He has decided, 'I will now do the bhajan of the Bhagwan.'

A man may stumble and fall, when he starts walking on the road. Some of us were going to Badrinath. By the time we reached Devprayag, we were in no condition to go any further. We halted there for five or six days, got ourselves treated, and proceeded when our condition improved. It is not right to give up the journey because of a fall, or weakness in the legs. Once we have chosen a

lofty destination, we should straggle ahead even if our steps falter. If we fall, we should get up again, and go ahead again. It is not an offence to fall. What is wrong is to give up our effort to reach a worthwhile destination. Your faith and confidence should remain unbroken. Let your resolution be unshakeable. ‘I must reach my goal – सम्यग्व्यवसितो हि सः *samyagvyavasita hi sah.*’

For six years you dreamt about something, and then you woke up to the truth. Which would you consider to be more important – the six years of dreaming, or the moment of awakening? The moment of awakening is far more important. One moment’s awakening can negate the nightmares of not only six years, but even six lifetimes.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति।।९.३१।।

*Kshipram bhavati dharmaatmaa shashvacchaantim nigachati,*

*Kaunte`ya pratijaaneehi na me`bhaktah pranashyati.*

(31)

Never think that a दुराचारी *duraachaari* can’t be a Dharmatma. प्रतिजानीहि *Pratijaaneehi* is in the second person. त्वं प्रतिजानीहि *Tvam pratijaaneehi* is neither the first person, nor the third person. The Lord said, ‘Arjuna, make a vow.’ What should I do, Maharaj?

‘I want you to make a vow. The nature of the vow should be that the person who has Bhakti for the Lord is never destroyed.’

Arjuna asked, ‘When You are here, why don’t You make the vow Yourself?’

Shri Krishna explained, ‘You see, My brother, I will have to break two vows in the course of the Mahabharata war. So, people will not have much faith in the vows I make. They will say that the Lord will break His vow if any Bhakta comes and surrenders to him, seeking His help.’

The fact is that the Bhakta’s antahkaran is the Lord’s antahkaran. The Vedantis know that the Lord is not the form of the effect; He is the form of the cause. The Lord has no antahkaran of His own. The antahkaran is the effect. The Lord sits in the antahkaran of His Bhakta, and does everything according to his wishes. If a great devotee meets the Lord, he can easily persuade Him to go off with him. Radharani would, at times, wait for the Lord for hours on end. So, Shri Krishna said, ‘Arjuna, if I make a vow, there will always be the possibility of My breaking it. However, when a Bhakta like you makes a vow, it will never be broken. I can never let My Bhakta’s vow be broken. So, you please make this pledge – न मे भक्तः प्रणश्यति *na me`bhaktah pranashyati.*’

प्रणाश *Pranaasha* means destruction. Who is destroyed? You are familiar with this. When a person’s buddhi is destroyed, he is destroyed – बुद्धिनाशात् प्रणश्यति। नो श्रोष्यसि विनङ्क्ष्यसि *buddhinaashaat pranashyati.* ‘No shroshyasi vinaakshyasi’ – the Lord has stated elsewhere, that those who do not obey Him will be destroyed.

So far this discussion has been about the *paapa* (sins) of this lifetime. अपि चेत्सुदुराचारः *Api che`tsuduraachaarah* refers to the sins of the present life. If a man, who is a sinner in his present life, has taken a decision to go towards the Lord, he will soon become a Mahatma – क्षिप्रं भवति धर्मात्मा *kshipram bhavati dharmaatmaa*. There was a Mahatma who would snap his fingers when he said क्षिप्रं '*kshipram*', to indicate that the man becomes a Mahatma immediately. It doesn't take even a minute!

But what if he is a sinner of many previous lifetimes?

He will become a Mahatma even if his past lives have been filled with sin.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम्॥९.३२॥

*Maam hi paartha vyapaashritya ye`pi syuh paapayonayah,*  
*Striyo vaishyaastathaa shoodraaste`pi yaanti paraam gatim.*

(32)

अपि चेत् सुदुराचारो भजते मामनन्यभाक्। *Api che`tsuduraachaaro bhajate`maamananyabhaak* refers to the person who sins in the present life, and मां हि पार्थ व्यपाश्रित्य *maam hi paartha vyapaashritya* refers to the person who has sinned in many previous lifetimes.

पापयोनयः *Paapayonayah* (low-born) – Madhusudan Saraswati has said, in his commentary, that this refers to species like the गृध्रादयः *griddhaadi* (vultures and others). Goswami Tulsidasji says the same –

गीध अधम खल आमिष भोगी।

गति सो पाव जेहि जाचत जोगी।

*Geedha adhama khala aamisha bhogee,*  
*Gati so paava je`hi jaachata jogee.*

Shankaracharyaji has considered पापयोनयः *paapayonayah* to be an adjective of स्त्रियो *streeyo* (women), वैश्यास्तथा *vaishyaastathaa* (trader class and) शूद्राः *shoodraah* (laborers). Madhusudanji is a follower of Shankaracharyaji. Then, why did he alter the interpretation of this word? Let us ponder upon this.

Shankaracharyaji is of the opinion that where the Brahmasutra, which is written by Vyasji (who also wrote the Vedas), goes contrary to the Shruti (Vedic verses), it should be twisted forcibly to make the meaning adhere to the Vedas. He has stated clearly that the words of the Brahmasutra should be forced to conform to the Vedas. The Shruti is the highest proof. This is the rule made by Shankaracharya, and he has observed this rule several times in the commentaries he has written.

Madhusudan Saraswati felt that even though this is what Shankaracharya has said, there is one Shruti which contradicts him. Which is that Shruti?

तद् य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन् ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा।

अथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनि मापद्येरन् श्चयोनि वा सूकरयोनि वा चाण्डालयोनि वा ।।

(छा ० ५.१०.७)

*Tad ya iha ramaneeyacharanaa abhyaasho ha yatte` ramaneeyaam yonimaapadye`ran braahmanyonim vaa kshatriyayonim vaa vaishyayonim vaa. Atha ya iha kapooyacharanaa abhyaasho ha yatte` kapooyaam yoni maapadye`ran shvayonim vaa sookarayonim vaa chaandaalayonim vaa.*

(Chandogya Upanishad 5. 10. 7)

According to this, the Vaishya (trader caste) is included in the castes which enjoy pleasures; and Shankaracharya's commentary contradicts this. What should be done, then? It is better to favor the Shruti, so that the principle of the Vedas is retained. So, he explained पापयोनयः *paapayonayah* as गृध्रादयः *graddhaadayah*. However, did this make any difference to Shankaracharya's commentary? No, it did not. Then, what happened? I will tell you.

You see, whether it is गृध्रादि *griddhaadi* (vulture and others), or whether it is स्त्री, वैश्य, शूद्र *stree, vaishya, shoodra* – there is one point in this shloka – तेऽपि यान्ति परां गतिम् *te`pi yaanti param gatim*. So, the factor about an inferior status does come in.

Yes, inferiority is indicated, and this is why we find Shankaracharya's principle more logical. However, who are they inferior in comparison to?

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ।।९.३३।।

*Kim punarbraahmanaah punya bhaktaa raajarshayastathaa,  
Anityamasukham lokamimam praapya bhajasva maam.*

(33)

The Brahmin is पुण्य *punya* (spiritually meritorious). The Rajarshi (a King who is also a Sage) is a Bhakta. The soldier and the General of the Army, should be the bhaktas of the King. The Brahmin, however, does not need to be anybody's bhakta – he should have a pure antahkaran. A Brahmin should never favor injustice; his decision should be based on the Shastras. He should not budge from the truth. Similarly, a Kshatriya (warrior) should obey the order of his General. Thus, the wise King should have Bhakti, and a Brahmin should have a pure antahkaran. Compared to them, women, traders and laborers will have to be given second place. If you make पापयोनयः *paapayonayah* independent, it will not be contrary to the Shruti in any way.

The purport is that this world is अनित्य *anitya* (transient), नाशवान *naashavaana* (destructible), and full of sorrow. All that is seen in this world – अनित्यम् असुखं लोकम् *anityam asukham lokam* – what is it like? It is anitya, and it has no sukha (happiness); it has dukha (sorrow and suffering). There are fires, at times, and sometimes, lightening strikes. Sometimes there are storms and sometimes there are floods.

This is not a Sanyasi's department. If he gets engrossed in relief work, people will say, 'What austerities will he do, and when will he do आत्मचित्तन *aatmachintan* (meditate upon the Atma)?' The purpose of Sanyas is ब्रह्मात्मैक्यचिन्तन *brahmaikyachintan* – meditating upon the feeling that nothing exists, but the Brahman. I speak plainly about this. Social service is a different department, and it is quite a different thing from doing the bhajan of the Lord and developing the realization that everything in the seen world is transient and filled with sorrow. So, meditate on the Paramatma – भजस्व माम् '*bhajasva maam*'.

कोटि विप्र बध लागहि जाहू।  
 आयें सरन तजऊँ, नहि ताहू॥  
 श्रवन सुजस सुनि आयऊँ, प्रभू भंजन भव-भीर।  
 त्राहि-त्राहि आरति हरन, सरन सुखद रघुबीर॥  
*Koti vipra badha laagahi jaahoo,*  
*Aaye`n sarana tajahun nahi taahu.*  
*Shravana sujasa suni aayaun,*  
*Prabhu bhanjana bhava-bheera.*  
*Traahi traahi aarati harana,*  
*Sarana sukhada raghubeera.*

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।  
 मामेवैष्यसि युक्तवैवमात्मानं मत्परायणः॥१९.३४॥  
*Manmanaa bhava madbhakto madyaajee maam namaskuru,*  
*Maame`vaishyasi yuktvaivamaatmaanam matparaayanah.*  
 (34)

This shloka comes in the eighteenth chapter of the Gita:

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।  
 मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥ (३५)  
*Manmanaa bhava madbhakto madyaajee maam namaskuru,*  
*Maamevaishyasi satyam te` pratijaane` priyosi me`.*  
 (18. 65)

The verse we are discussing, however, is in the middle of the Gita. If you calculate, it is clear that this is the Gita's center shloka. In it, the Lord says, मन्मना भव *Manmanaa bhava* – obtain Gnan about Me.' And, मद्याजी '*Madyaajee* – sacrifice your ego. मां नमस्कुरु *Maam namaskuru* – bow down to Me.' नमस्कुरु *Namaskuru* is शरणागति *sharanagati* (surrendering to the Lord, taking refuge in Him). मद्याजी *Madyaajee* refers to the rituals like Yagyas and Yaagas (sacrifices). मद्भक्त *Madbhaktah* is devotional worship, and मत्परायणः *manmanaa* is tattvagnan. Which means, the subject of our knowledge should be the Lord, and He should be the object of our worship. Pleasing the Lord should be the purpose of Dharma, and He should be the one to whom we surrender. What happens when all four are connected in this way?

'He will become मत्परायणः *matparaayanah* – wholly devoted to Me.

एवम् आत्मानंयुक्त्वा माम् एव ऐष्यसि *E`vam aatmaanam yuktvaa maam e`va e`shyasi* – by making yourself Yogayukta in this way, you will obtain Me.’

One way of achieving this is the ज्ञानमार्ग *gnaana-maarga* (the path of Gnan).

I am incapable of following this, Maharaj, because it is said that the path of Gnan is like walking on the edge of a sword.

All right, take the भक्तिमार्ग *bhakti-maarga* (path of Bhakti).

But, Maharaj, Bhakti is भावात्मिका *bhaavaatmikaa* (an emotional factor). Devotion may or may not enter the heart. Bhakti goes to the home of a Chandala, if she wants, and – is she is not in the mood – can spurn a great Brahmin. She comes at her own sweet will. In the Shandilya Bhakti Darshan, it is written that Bhakti cannot be acquired through human effort. The Narad Bhakti Darshan says that Bhakti is self-effulgent. She may flash before a person, but not allow another to even hear the faint tinkle of her anklets. Bhakti Maharani is such that she comes into the hearts of people only by her own Grace.

Bhakti comes to the Gnanis as their nature. Just as it is natural for the Gnani to feel no hatred, it is equally natural for him to have Bhakti. Shandilya states that Bhakti is not obtained by human effort, but if the Lord showers Grace on someone, or if the person’s antahkaran is so pure that it appeals to the Lord, then Bhakti enters it. At this point, आत्मानम् *aatmaanam* and मां *maam* are equal. It is necessary to point this out to the Vedantis. आत्मानं युक्त्वा मां एवं ऐष्यसि *Aatmaanam yuktvaa maam e`vam e`shyasi* – gives rise to questioning the logic of the statement that by attaching yourself to your Self, you obtain the Lord. You will obtain the Lord, if you attach yourself to your Self! What does this mean? It means that your Self and the Lord are not two; they are one and the same. You will obtain the one you attach yourself to; you will merge into that, to which you attach your Self. Here, the Lord is the प्रत्यक्-चैतन्याभिन्न ब्रह्म *pratyak-chaitanyaabhinna brahma* – the Brahman that is inseparable from the consciousness within.

In the sixty fifth shloka of the eighteenth chapter of the Gita, the Lord said, सत्यं प्रतिजाने ‘*Satyam pratijaane*’ - I swear, in all sincerity.’

Then, as though Arjuna said, ‘I have seen how truthful You are! I have heard that You ate mud, and told lies to Maiya, saying you hadn’t eaten it. Leave alone others – You tell lies to Your own Mother! And then, You told the Gopis that You have never lied!’

न मयोदितपूर्वं वा अनृतं तदिमे विदुः । (श्रीमद्भा० १०.२२.११)

*Na mayoditapoorvam vaa anritam tadime` viduh.*

*(Shrimad Bhagwat 10. 22. 11)*

Once, a father gathered all his children and told them that he would give a prize to the child who told the biggest lie. ‘I want to see how intelligent you are,’ he explained. Now, when the children began to tell lies, he exclaimed, ‘Oh! You say such lies at such a young age! I have never told a lie in my life!’



‘Father, you take the prize,’ said the children, ‘because we do not know a bigger lie than that.’

So, the Lord says, ते प्रतिजाने ‘*Te` pratijaane`*’ - what I am telling you is the truth.’

‘My brother,’ said Arjuna,’ You are a Brajavaasi – You live in Braja. And, You are a rustic cowherd. You tell lies to Your own people.’

‘No, no!’ said the Lord. प्रियोऽसि मे ‘*Priyosi me`*’ - you are very dear to Me. How can I lie to you? I may tell lies to people who are not important, but how can I tell you an untruth?’ This is the meaning given by Vishvanath Chakravarty in his commentary.

Thus, this ninth chapter called the राजविद्याराजगुह्ययोग ‘*Rajavidyaarajaguhyayoga`*’ is completed.

## Chapter X

Let us now enter the tenth chapter. It is called ‘Vibhuti Yoga’. The names of the chapters have not been given in the Mahabharata; only the numbers are given. The Acharyas (Masters) have not given any definitions of the names either. However, the Acharyas say, स्थितस्य गतिः ‘*Sthitasya gatih chintaneeya*’ – we should find the link in the things which are stated in the Shastras. There is no need for extensive arguments; otherwise, the intellect will be confused with dialectics.

श्रीभगवानुवाच

भूय एव महाबाहो शृणु मे परमं वचः ।  
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ (१)

*Shree bhagavanuvaacha*

*Bhooya e`va mahaabaaho shrunu me`paramam vachah,  
Yatte`ham preeyamaanaaya vakshyaami hitakaamyayaa. (1)*

The Lord says, ‘Arjuna, listen.’ महाबाहो *Mahaabaaho* means a warrior. By using this word, the Lord indicates, ‘Your long, strong arms will be futile, if you do not fight. Strong arms are fulfilled when they are used for bearing heavy burdens. Your arms bear the weight of Dharma, and you want to unburden yourself by throwing off this weight? The burden of धर्मरक्षा *dharmarakshaa* (protecting Dharma) and धर्म-संवर्द्धन *dharmasamvardhan* (increasing Dharma) rests on your arms. Oh, you can bring any small or large object from far off. I am talking about something close by – शृणु मे परमं वचः *shrunu me`paramam vachah* - I am telling you the most important thing. Note the importance of what I say. It is a superior point. And, it is प्रीयमाणाय *preeyamaanaaya* – you feel happy when you hear what I tell you, so I should definitely tell you.

हितकाम्यया *Hitakaamayaa* (with a desire to benefit). The Lord says, ‘Everything I tell you is with your welfare in mind. My heart is filled with benevolence.’ Thus, the heart of the speaker is filled with love, and deep content; and the words are most superior – so come, listen!

There are two subjects in the eleventh chapter. Please note them carefully and with discrimination. One is Yoga, and the other is Vibhuti (magnificence). When cold water has pieces of ice in it, it is called ‘Yoga (the joining of the part with the essence), and when the water turns into a slab of ice, it is called विभूति *vibhooti*. Ice is the grandeur of water. As long as fire remains unseen in the wood, it is Yoga, but when it manifests as fire – to ward off the cold, or for cooking – it is the Vibhuti. In the same way, the Paramatma abides in the Yoga and also in the Vibhuti. I draw your attention to this fact, because some people

give more importance to Yoga, saying, ‘We should always be yoked to the Lord’. And, there are some people who give more importance to Vibhuti – ‘Just see the Lord’s grandeur!’ The Lord’s वैभव *vaibhav* (grandeur) are the sun, moon, the Himalayas, etc. All these are described in this chapter.

What is the benefit of describing these two aspects of the Lord? What purpose will it serve?

If you ask what the purpose is, you should also ask about the need. Because, not even fools do anything, unless it has some purpose, some advantage to be gained by doing the work – प्रयोजनमनुद्दिश्य न मन्दोऽपि प्रवर्तते ‘*prayajanamanuddishya na mandopi pravartate*’.

Here, the प्रयोजन *prayojana* (purpose) is that a person can see the Lord when he sits in meditation, and also when he interacts in the world. He sees the Lord in the sun, moon, trees, earth, mountains and rivers. Yoga and Vibhuti are both described, so that a person is able to see the Paramatma in Samadhi as well as in interaction. You will see, in the seventh shloka how they have been divided.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।  
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ (७)

*E`taam vibhootim yogam cha mama yo ve`tti tattvatah,*  
*Sovikampe`na yoge`na yujiyate` naatra sanshayah. (7)*

Avikampa Yoga (a steady, continuous memory of the Lord) is a new addition here. There is Vibhuti, there is Yoga, and there is Avikampa Yoga. The Ashtanga Yoga of Patanjali does not contain this Avikampa Yoga. Nor do the Dharunda Samhita, Dridhayoga, Pradipika, Yoga Samhita, Mantrayoga Samhita, or Rajayoga Samhita. This Avikampa Yoga is in the Gita, meaning – that, which is in Samadhi, is also in व्यवहार *vyavahaara* (interaction). The Yoga is not विकम्पित *vikampitaa* – it is not unsteady, it does not flicker – whether you are interacting in the world, or whether you are in deep meditation. सोऽविकम्पेन योगेन युज्यते नात्र संशयः ‘*Savikampe`na yoge`na yujiyate` naatra sanshayah.*’

The person who sees the Lord in all the magnificence, in all the things, and in absolute peace, is never separated from the Lord. This is what is made clear from the following shlokas.

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।  
अहमादिर्हि देवचानां महर्षीणां च सर्वशः ॥ (२)  
यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।  
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ (३)

*Na me` viduh suraganaah prabhavam na maharshayah,  
Ahamaadirhi de`vaanaam maharsheenaam cha sarvashah.  
Yo maamajamanaadim cha ve`tti lokamahe`shvaram,  
Asammoodhah sa martye`shu sarvapaapaih pramuchyate`. (2, 3)*

The Lord says, ‘None of these Devtas – who are seated as the आधिदैविक अधिष्ठाता *aadhidaivik adhishtana* (the divine powers of the substratum) – know the source of My origin.’

The Devtas include Indra, who abides in the arms, and Vishnu, who abides in the legs. The common proverb which says that a son can’t know about his father’s birth, is applicable here. The son is born much later, he is a child, how can he know about his father’s birth?

All right, will the Rishis (Sages) know?

No. From the spiritual viewpoint, every sense organ has a Rishi. The Rishis are the द्रष्टा - ऋषयो मन्त्रद्रष्टारः *drashtaa – rishayo mantradrashtaa* – different mantras are seen by different Rishis. Similarly, the ears are the Rishis who see the sound, the eyes are the Rishis who see the form, the Ghraana Rishis (nose) see the smell, and the Rasana Rishi (tongue) sees the taste. However, these Rishis do not know the origin of the Bhagwan. They lack the knowledge about the birth of the Paramatma who gives them their ability to know.

अहमादिर्हि देवानां महर्षीणां च सर्वशः ‘*Ahamaadirhi de`vaanaam maharhinaam cha sarvashah*’ – none of the Devtas know how the Lord (who gives them their powers) originated. Neither the Devtas of the व्यष्टि कर्मेन्द्रिय *vyashti karme`ndriyas* (the organs of action in the different bodies), ज्ञानेन्द्रिय *gnaane`ndriyas* (the sense organs), and the antahkaran (fourfold mind) know the origin of the Lord. Neither do the other, समष्टि *samashti* Devtas (universal deities), like the Vastu Devta, Agni Devta, Vayu Devtas, and others.

All right, I understand that the Rishis don’t know. However, the Maharshis (Great Saints) would surely have this knowledge?

No. Even the Maharshis don’t know.

Then who knows?

‘Look, Arjuna, know two things. The senses are born and so are the Rishis. I, however, am अज *aja* (unborn). The senses, Rishis and Devtas, have a beginning

in time, but I have no beginning – अनादिरदिर्गोविन्दः सर्वकारणकारणम् (ब्रह्मसंहिता ५.१)  
*anaadiraadirgovindah sarvakaarana kaaranam. (Brahma Samhita 5. 1)*

So, know that the Paramatma is not born. There is no need for you to seek Him, who is beyond time, in the beginning of time. Don't try to locate the start of the past. If you get into this rigmarole, you can take it that you will not find the Ishwara. If you wish to reach the beginning of time, well then, time is an ambiguous factor. It has no beginning. Space is also an ambiguous factor which has no beginning. It is the same with the Directions, so don't set out to look for the point where East, West, North and South begin!

The Lord abides at the point from where our urges rise. It is His नित्य योग *nitya yoga* (eternal unity with all beings) that He abides there. Once you recognize that लोक-महेश्वर *loka-maheshvara* (the Master of all the worlds), you will become असंमूढ *asammoodha* (free of stupidity). You will no longer be subject to sins and suffering सर्वपापैः प्रमुच्यते *sarvapaapaiha pramuchchyate*. सर्वपापैः *Sarvapaapaih* means, all that is done due to nescience. When only पाप *paapa* is written, it should be considered to be समूल पाप *samoola paapa* - sin, and its root cause. Being free of समूल पाप *samoola paapa* means being free of the fruits of sin, the cause of sin, the feeling of being a sinner, and being free from the basic ignorance which is its root cause. These are all the different kinds of sin.

योऽन्यथा सन्तमात्मानमन्यथा प्रतिपद्यते।  
किं तेन न कृतं पापं चौरैणात्मापहारिणा।।

*Yonyathaa santamaatmaanamanyathaa pratipadyate`,  
Kim te`na na kritam paapam chaure`naatmaapahaarinaa.*

A person who considers himself to be other than what he actually is, is also a पापी *paapi*. It is a sin to harbor a false impression. अज्ञान *Agnaana* (ignorance) – the father of भ्रम *bhram* (false impression) – is a sin, too. So, सर्वपापैः प्रमुच्यते *sarvapaapaih pramuchchyate`* means that you are freed from all these factors when you come to know the Paramatma.

बुद्धिर्ज्ञानमसम्मोहः क्षमा सत्यं दमः शमः।  
सुखं दुःखं भवोऽभावो भयं चाभयमेव च।। (४)  
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः।  
भवन्ति गीवा भूतानां मत्त एव पृथग्विधाः।। (५)

*Buddhirgnaanamasammohah kshamaa satyam damah shamah,  
Sukham dukham bhavobhaavo bhayam chaabhayame`va cha.  
Ahimsaa samataa tushtistapo daanam yashoyashah,  
Bhavanti bhaavaa bhootaanaam matta e`va prithagvidhaah. (4, 5)*

बुद्धिर्ज्ञानमसंमोहः *Buddhirgnaanamasammohah* – the Lord now says, ‘Arjuna, pay attention to this: All the different emotional factors which rise up in the mind, are separate in separate people, and they all have separate Devtas, separate Rishis, and separate forms. The emotions include बुद्धि *buddhi* (the intellect), Gnan, असंमोह *asammoha* (lack of delusion), क्षमा *kshamaa* (forgiveness), satya (truthfulness), दम *dama* (physical self control), शम *shama* (restraining the mind), सुख-दुःख *sukha-dukha* (joy and sorrow), भाव-अभाव *bhaava-abhaava* (birth and death), भय-अभय *bhaya-abhaya* (fear and fearlessness), अहिंसा *ahimsaa* (non-violence), समता *samataa* (equanimity), तुष्टि *tushti* (satisfaction), तप *tapa* (austerities), दान *daana* (giving in charity), यश-अयश *yash-ayash* (praise and criticism). The root of all these is one. मत्त एवं भवन्ति ‘*Matta e`va bhavanti*. मत्त *Matta* means the self-effulgent consciousness, which is the Paramatma, and is the same as the Brahman who abides as consciousness in every being. He is the source of all these feelings. It is because of Him, that the beings are aware of these emotional reactions.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।

मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ (६)

*Maharshayah sapta poorve` chatvaaro manavastathaa,*  
*Madbhaavaa maanasaa jaataa ye`shaam loka imaah prajaah. (6)*

Seven Maharshis and – पूर्वेचत्वारः सनकादयः *poorve` chatvaarah sanakaadayah* – the four brothers called the Sanakadis (who were the first Rishis), and – मनवः चतुर्दश *manavah chaturdasha* (fourteen, including the mind) – were mental images of the Lord. It is they who appeared in the forms of Maharshis and Sanakadis.

महर्षयः सप्त *Maharshayah sapta* refers to the seven openings of the ज्ञानेन्द्रिय *gnaane`ndriyas* (the sense organs which include two eyes, two ears, two nostrils and one mouth) placed on the upper part of the body. पूर्वे चत्वारः *Poorve` chatvaara* refers to the four divisions of the antahkaran (the mind, the intellect, the tendencies and the subtle ego), and the consciousness connected to them. *Manavah* refers to the five sense organs, the five organs of action, and the fourfold mind, which adds up to fourteen. They are all created by the Paramatma, and the entire population of the world is created by them.

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।

सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ (७)

*E`taam vibhootim yogam cha mama yo ve`tti tattvatah,*  
*Sovikampe`na yoge`na yujyate` naatra samshayah. (7)*

The Lord says, ‘Arjuna, understand the essence of what My Yoga and Vibhuti are. The natural sweetness of water is the Yoga, but when other flavors are

added to it, it becomes the वैभव *vaibhav* of water. When water is pure, it is Yoga, but when one liter of milk is added to one liter of water, and it becomes two liters, that is the *vaibhav* of water. You will see that it is the same. That which is hidden is the same, and that which is seen is the same; it is all one. When you see this, you will have Avikampa Yoga. You will see the Paramatma wherever you look.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्त्वं भजन्ते मां बुधा भावसमविन्ताः ॥ (८)

*Aham sarvasya prabhavo mattah sarvam pravarartate` ,  
Iti matvaa bhajante` maam budhaa bhaavasamanvitaah. (8)*

I am the origin of everything that exists.'

प्रभव *Prabhav* means 'I am the Father'. भव *Bhava* refers to the gross matter, and the Lord is the causative factor as well as the matter. He is the अभिन्न निमित्तोपादान कारण *abhinna nimittopaadaana kaarana* – the origin, which is also the matter, and the force which gives form to matter. प्रभवति अस्मादिति प्रभवः '*Prabhavati asmaaditi prabhavah*' – that, which is the source of birth, is called 'prabhav'. And, भवः शिवः प्रलयंकरः। प्रकृत्या भवः प्रभवः। अहं सर्वस्य प्रभवः *bhavah shivah pralayankaarah. Prakrityaa bhavah prabhavah. Aham sarvasya prabhavah.* 'I am seated behind Shankarji, who causes the dissolution of Creation. I sit below him and watch. अहं सर्वस्य प्रभवः *Aham sarvasya prabhavah.*'

न हन्यते इति अहम् *Na hanyate` iti aham* – that which is never destroyed is अहम् *Aham* (I). न हीयते इति अहम् *Na heeyate` iti aham.* And, aham is what all the letters of the alphabet – starting from 'a' (the first letter) to 'ha' (the last letter) – establish.

न जहाति इति अहम् न, हिनस्ति इति अहम्।

*Na jahaati iti aham na, hinasti iti aham.*

Another point is, what makes the world go on?

मत्तः सर्वं प्रवर्तते '*Mattah sarvam pravartate*' - I am the अन्तर्यामी प्रेरक *antaryaami pre`raka* - the inspiration of inner consciousness. I am the matter, as well as the Master. Wise and learned people ponder deeply upon this, get overcome with emotion, and do My bhajan.'

There is one very good thing about bhajan, which you should keep in mind –

मच्चित्ता मदगतप्राणा बोधयन्तः परस्परम्।

कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ (९)

*Machchittaa madgatpraanaa bodhayantah parasparam,  
Kathayantashcha maam nityam tushyanti cha ramanti cha. (9)*

‘Love Me with your mind, and think about Me with your intellect.’ The word चित्त *chitta* (mental tendency) includes both.

How?

This is explained in the twelfth, eighth, and ninth shlokas.

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

*Mayye`va mana aadhatsva mayi buddhim nive`shaya.*

‘Place your mind in Me, and immerse your intellect in Me.’ The Lord has asked us for two things, hasn’t He? This appeared to be somewhat difficult for Arjuna, so the Lord said,

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।

*Atha chittam samaadhaatum na shaknoshi mayi sthitam.*

Here, *chitta* means both the mind and the intellect. Which means, love with the mind and think with the intellect. Worldly people love their wife, son, and wealth; and use their intellect to find ways to get satisfaction, material wealth, and temporal power. Gnanis think about the Lord, and love their disciples. The Lord says, ‘That won’t do. Love only Me, and think of Me alone – मच्चित्ताः *machchitaah*’.

मद्गत प्राणाः *Madgat praanaah* means मद्गतैकजीवनाः *madgataikajeevanaah*. The Lord says, ‘Give up any thought that you can survive without doing My bhajan. It is like thinking that you can survive without air! Place your life’s spirit in Me; don’t keep it in your body. Don’t think that you will keep it alive with food and water. Offer up your life’s spirit to Me.’

बोधयन्तः परस्परम् *Bodhayantah parasparam*. When worldly people meet, they talk about the weather, about how hot it is, what is happening in their society, and about the political situation. They go neither to America, nor to Russia, but they confuse their brains by discussing the dispute between those two countries. The Lord says, ‘Don’t waste time in useless chatter. Tell each other about the Paramatma.’

कथयन्तश्च मां नित्यम् *Kathayantashcha maam nityam* – describe the frolics of the Lord to each other, constantly, and daily. And, तुष्यन्ति च रमन्ति च *tushyanti cha ramanti cha* – remain in a condition of joy. Be – not only मग्न *magna* (engrossed), but रम *rama* (revel) in it.’ Where there is satisfaction, we say that we are satisfied; and where there is रमन्ति *ramanti* (reveling), there is no wish for anything else. Not only that, when we revel in something, we get totally engrossed, and don’t even think about anything else.



Just see how the Lord loves to use the चकार *chakaara* (the word ‘cha’ which means ‘also’). He was a cowherd, so – गाय चराना *gaay charaanaa* (taking the cows to graze) resulted in the frequent use of ‘cha’! One Mahatma made च रमन्ति *cha ramanti* into चरमन्ति *charamanti*. चरमन्ति *Charamanti* means चरमाम् अवस्थाम् अनुभवन्ति *charamam avasthaam anubhavanti* – having the experience of the चरम अवस्था *charam avasthaa* – the supreme state of bliss. This is His occupation.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ (१०)

*Te'shaam satatayuktaanaam bhajataam preetipoorvakam,  
Dadaami buddhiyogam tam ye'na maamupayaanti te`.* (10)

तेषां सततयुक्तानाम् *Te'shaam satatayuktaanaam* – those who are constantly yukta (attached to the Lord), and do His bhajan lovingly. The Lord praises them, but says that this is not the highest state. ‘When I see someone doing my bhajan and remain attached to Me, I give him something – ददामि बुद्धियोगं तम् *dadaami buddhiyogam tam.*’

What do You give, Maharaj?

‘I give buddhiyoga, so that his intellect is linked to Me constantly.’

Buddhiyoga frees a person from पाप *paapa* and पुण्य *punya*. It frees him from the fruits of his actions, and his mind remains inclined towards the Lord.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।  
*Buddhiyukto jahaateeha ubhe` sukritadushkrite`.*

And

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥  
*Karmajam buddhiyyuktaa hi falam tyaktvaa maneeshinah,  
Buddhiyogamupaashritya machchittah satatam bhava.*

When the Lord said that He gives buddhiyoga, it was as though Arjuna asked what happens when a person gets budhiyoga.

The essence of buddhiyoga is the direction you are moving in. Are you moving towards धन *dhana* (material wealth), or कुर्सी *kurasi* (chair, meaning position)? This कुर्सी *kurasi* is a कु-रसिका *ku-rasikaa* (a harlot), Maharaj! Nobody can say when it will be turned around.

The caretaker of a Dak Bungalow (a Government guest house in a remote area) told me, ‘Maharaj, twelve Ministers have been appointed and dismissed, since I

became the caretaker, but I retained my job. Their position is so uncertain, and yet they show so much arrogance!’ So, don’t love the kurasikas!

I know a man who holds the post of Secretary to the Governor. He said once, ‘Maharaj, I have held this post since the days of British rule. I have seen Governors who were absolute rascals, and some who were truly noble. So many Governors have been changed during my tenure. I know all about them!’ So, the Lord says that the mind of some people is inclined towards wealth, some towards achievements, some towards power, some towards position and status. However, if you obtain the real buddhiyoga, your mind will not go towards any other than the Paramatma. Don’t try to be very clever. Don’t try to be a बुद्धिवादी *buddhivaadi* (one who uses his intelligence to establish what he wants). Buddhivaada is a disease (of talking too cleverly). Don’t become a बुद्धिजीवी *buddhijeevee*, who sells his intelligence to make an income. We Monks are not buddhijeevis. The Lord has given us buddhiyoga. We go around with this gift He has given, and share it with others.

What is the characteristic of a budhdiyogi?

येन मामुपयान्ति ‘Ye`na maamupayaanti – buddhiyoga is that by which those who do My bhajan come close to Me.’

Now, see this – the Lord gives only buddhiyoga to those do His bhajan. He does not give वृत्ति-निरोध *vritti-nirodha* (control of tendencies) or स्वाकार-वृत्ति *svaakaara-vritti* (tendency towards the self), or even the unseen fruit of Dharma, which is called the अपूर्व *apoorva*. The Lord does not give the fruits of ritualistic Dharma, or of good deeds.

The Nyaya Darshan defines the essence of Dharma as the unseen fruit of good activities. The Poorvamimansa philosophy considers Dharma to be the prescribed activities. An ‘apoorva’ is created by such activities, which has its effect at any time, or place, or even in another birth. Vedanta does not accept this view. Vedanta states that the दृष्ट अन्तःकरण शुद्धि *drishta antahkarana shuddhi* is the result of good deeds. Good deeds include all types of efforts for spiritual progress. दृष्ट अन्तःकरण शुद्धि *Drishta antahkaran shuddhi* means the immediate purification of the subtle body, in this lifetime, and the direct experience of the Paramatma. Those who imagine other births, other lands, and other times, prefer to stay away from Vedanta; they feel scared.

So, the Lord said, ‘I give buddhiyoga to those who do My bhajan.’ What are these people like?

तुष्यन्ति च रमन्ति च ‘*Tushyanti cha ramanti cha* – they are immersed in the bliss of their own Atma; they revel in their own essence, and are totally content.’  
How should they do bhajan?

प्रीतिपूर्वकम् भजताम् ‘*Preetipoorvakam bajataam* – do My bhajan with love, not for getting something. The only reason they do bhajan is because they love Me. They have no other purpose in mind.’

There is another factor in this. The Lord says, ‘I will also give with प्रेम *pre`ma* (pure love) to those who do My bhajan with prema – प्रीतिपूर्वकं ददामि *preetipoorvakam dadaami*.’

What do You give, Maharaj?

‘I give them the right kind of thinking; I give them buddhiyoga.’

The fact is that the Lord is unobtainable because of the wrong kind of thinking; and He is obtained when we think in the right way. For that, we need buddhi, and the Yoga of our buddhi should be with the Lord. येन बुद्धियोगेन मामुपयान्ति ‘*Ye`na buddhiyoge`na maamupayaanti* – I am obtained through this buddhiyoga.’

The question comes up, that it is true that we can obtain the Lord through buddhiyoga, but there should be some method, or some process in it. The Lord is merely making a pledge, when He says that He is obtained by buddhiyoga. The Lord should explain the method, about what logic and power buddhiyoga contains, which enables us to obtain Him when we get it.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ (११)

*Te`shame`vaanukampaarthamahamagnaanajam tamah,*  
*Naashayaamyaatmabhaavastho gnaanadeepe`na bhaasvataa. (11)*

तेषामेवानुकम्पार्थम् *Te`shame`vaanukampaartham* – the Lord says, ‘My heart begins to throb with the thought that this person did so much bhajan, but I have not given him anything. अनुकम्पा *Anukampaa* means the throbbing of the heart; the pulsating; the emotional movement. Now see the process by which this anukampa brings buddhiyoga to you. The Lord said आत्मभावस्था: ‘*Aatmabhaavastha* – I establish Myself in the आत्मभाव *aatmabhaava* (the feeling, ‘I am the Atma’) of the person who does My bhajan.’  
And then?

भास्वता ज्ञानदीपेन अज्ञानजं तमः नाशयामि *Bhaasvataa gnaanadeepe`na agnaanajam tamah naashayaami* – like a lamp of Gnan, I dispel the darkness of their ignorance, all the super-impositions, and false impressions. अज्ञानजन्य तमः *Agnaanajanya tamah* – the darkness of ignorance is the acceptance of मूलविद्या *moolavidyaa* – the basic nescience.’

ज्ञानदीपेन भास्वता *Gnaanadeepe`na bhaasvataa*. Shanakracharyaji has defined this as ज्ञानदीपेन विवेकप्रत्ययरूपेण भक्तिप्रसादस्नेहाभिषिक्तेन मद्भावनाविनिवेशवातेरितेन ब्रह्मचर्यादिसाधनसंस्कारवत् प्रज्ञावर्तिना विरक्तान्तःकरणाधारेण विषयव्यावृत्तचित्तरागद्वेषकिलुषितनिवातापवरकस्थेन नित्यप्रवृत्तैकाग्रध्यानजनितसम्यग्दर्शनभास्वता ज्ञानदीपेनेत्यर्थः ।

‘*Gnaanadeepe`na vive`kapratyayaroope`na bhaktiprasaadasne`haabhashikte`na madbhaavanaavinive`shavaate`rite`na brahmacharyaadisaaadhanasanskaaravat pragnaavartinaa viraktaantah karanaadhaare`na vishayavyaavrittachittaraagadve`shakalushitanivaataapavarakasthe` nityapravrittaikaagradyaanajanita-samyagdarshanabhaasvataa gnaanadeepe`ne`tyarthah.*’

What is the lamp of Gnan like?

विवेक प्रत्यय *Vive`ka pratyaya* (discrimination and faith) is its essence. The vivek (discrimination) of दुःख *dukha* (sorrow) and आनन्द *anand* (joy). *Dukha* is असुख *asukha* (absence of happiness), and *anand* is *sukha* (joy). Another, *dukha* is *achit* (absence of consciousness) – it is असत् *asat* (absence of existence); and *anand* is *Chit* (consciousness) and *Sat* (existence). So, what happened? *Achit* and *dukha* both became मिथ्या *mithyaa* (relative truths). This discrimination is the essence of the lamp of Gnan.

However, a lamp needs oil to burn – what is the oil in the Gnanadeepa?

The oil is भक्ति प्रसाद *bhakti prasaada* (the blessing of Bhakti).

The lamp needs air. It will be extinguished if there is no air.

The air of भावना *bhaavanaa* (emotion) keeps the lamp alight.

Some संस्कार *sanskaara* (trimming) is needed for the lamp to burn well.

The प्रज्ञा *pragyaa* (wisdom) which has the *sanskara* of ब्रह्मचर्य *brahmacharya* (celibacy) and other साधन *saadhan* (efforts for spiritual progress) is the wick.

A दीया *deeyaa* (base of the lamp) is needed to hold the oil and the wick.

The विरक्त *virakta* (detached) *antahkaran* of the विरक्त *virakta* (people with renunciation) is the diya. That means, the चित्त *chitta* which is not fragmented by रागद्वेष *raga-dve`sha* (attachment and aversion) is the base.

The Gnan is established, like a lamp fixed firmly within a glass lantern.

And, whose is the ज्योति *jyoti* (flame)?

It is the luster of the person whose mind is fixed steadily in deep meditation. This is Shankaracharyaji's commentary. The Acharya does not stint words when elaboration is called for. His desire for brevity rises when elaboration is unnecessary.

परं ब्रह्म परं धाम पवित्रं परमं भवान्।  
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम्॥ (१२)

आहुस्त्वामृषयः सर्वे देवर्षिनरिदस्तथा।

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे॥ (१३)

*Param brahma param dhaama pavitram param bhavaan,  
Purusham shaashvatam divyamaadide`vanajam vibhum.  
Aahustvaamrishayah sarve` de`varshirnaaradastathaa,  
Asito de`valo vyaasah svayam chaiva braveeshi me`.* (12, 13)

जिज्ञासा *Jigyaasaa* (a desire for knowledge) now arose in Arjuna's mind. 'Maharaj,' he said, 'You are परं ब्रह्म *param brahma* (the supreme Brahman). You are the पर धाम *param dhaama* (supreme place). You say that You are everything. For example, You say: Do My bhajan, I am giving bhakti to you – मामुपयान्ति ते, अहं नाशयामि *maamupayaanti te`, aham naashayaami`*, etc. etc. This means that You are the Brahman, and the अधिष्ठान *adhishtana* (substratum). You are the परम पवित्र *param pavitra* (the purest of the pure), free from Maya, and You are the शाश्वत पुरुष *shaashvat purusha* (the eternal dweller in the human body). You are the आदिदेव *aadide`va* (the original God), दिव्य *divya* (divine), अज *aja* (unborn), विभु *vibhu* (all pervading) – it is not as though You said all this; आहुस्त्वामृषयः सर्वे *aahustvaamrishayah sarve`* - this is what all the Rishis have said.' What is a Rishi?

ऋषयः मन्त्रद्रष्टारः *Rishayah mantradrashthaarah* – the Rishis are those who see the mantras. 'Whether it is the Rishis who declare that You are the Brahman, or whether You say it, makes no difference. Devarshi Narad also says the same thing.' Naradji is a Devta as well as a Rishi. He is also the Rishi of the Devtas. 'Apart from him, Asit, Deval, Vyasa and You – Yourself – say so, and it is absolutely true.'

सर्वमेतदृतं मन्ये यन्मां वदसि केशव।

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः॥ (१४)

*Sarvame`tadritam manye` yanmaam vadasi ke`shava,  
Na hi te` bhagavanvyaktim vidurde`vaa na daanavaah.* (14)

केशव 'Ke`shav', (a name of the Lord). 'I know that the Devtas and Danavas (Demons) do not know even Your manifested form; then how can they know Your unseen form? Who knows You, Maharaj?'

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम।

भूतभावन भूतेश देवेदव जगत्पते।। (१५)

*Svayame`vaatmanaatmaanam ve`tha tvam purushottama,  
Bhootabhaavana bhoote`sha de`vade`va jagatpate`. (15)*

By addressing the Lord as ‘Purushottam’, Arjuna’s indication is – पुरुषानपि अधिकारभेदेन उत्तमयति अहं - भावम् आपादयति इति पुरुषोत्तमः *purushaanapi adhikaarabhe`de`na uttamayati aham-bhaavam aapaadayati iti purushottamah* – the Purusha is the Jeeva and Purushottam is the one who has the capacity to make the Jeeva realize that he is the Atma. Similarly, भूतभावन भूतेश देव देव जगत्पते *bhootabhaavana bhoote`sha de`vade`va jagatpate`* - are all forms of addressing Shri Krishna.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः।

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि।। (१६)

*Vaktumarhasyashe`she`na divya hyaatmavibhootayah,  
Yaabhirvibhootibhirlokaanimaanstvam vyaapya tishthati. (16)*

Arjuna says, ‘Maharaj, please Grace me by describing all Your divine Vibhutis.’

You see, there is ‘bhooti’, which means satta, or existence. When ‘vi’ is added to ‘bhooti’, it becomes ‘vibhooti’. When one becomes many; when multiplicity is seen in the indivisible, it is Vibhuti. As soon as ‘vi’ is added, the meaning becomes something special. The Shruti says, एकं वै सद् विबभूव सर्वम् (ऋग्वेद ८.५८.२) ‘*E`kam vai sad vibabhoova sarvam (Rig Veda 8. 5. 8. 2)*’ – there was only one Sat, but – सर्वं विबभूव *sarvam vibabhoova* – the ‘vi’ here, works in the same way as in Vibhuti.

याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ‘*Yaabhirvibhootibhirlokaanimaanstvam vyaapya tishthasi*’ – You are seated in everything, by pervading everything.’ The Naiyayiks believe that the Lord pervades everything, like fire pervades an iron ball which is placed in fire. The combining with forms is not the essence of the pervading characteristic of space; the combining with every particle in the universe is its pervading characteristic. Vedanta does not accept such *vibhutva* (pervading quality). Vedanta says that it is because the Lord is the basic matter of which the world is made, that He is vibhu. Everything created has the presence of the matter it is made of. Clay pervades a pot, thread pervades cloth, and gold pervade an ornament. This is called व्याप्ति *vyaapti* – व्याप्य तिष्ठसि ‘*vyaapya tishthasi*.’

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन्।  
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ (१७)

*Katham vidyaamaham yoginstvaam sadaa parichintayan,  
Ke'shu ke'shu cha bhaave'shu chintayosi bhagavanmayaa. (17)*

‘My Master, how do I understand that it is You, when I want to be reminded of You in the things I see? You are a great Yogi (having supernatural powers)! You come in many forms. You came, as a ghost, to a Mahatma. He said, ‘I recognize You!’ You carried off a cooked roti (unleavened bread), and Your Bhakta said, ‘Oh, it is You, my Lord! Wait – let me spread some ghee (rarified butter) on the roti for You – why are You in such a hurry? Go after I spread the ghee, my Lord.’ Thus, please tell me, what are the forms in which I can think about You?

केषु केषु च भावेषु चिन्त्योऽसि *Ke'shu ke'shu cha bhaave'shu chintayosi* – my thoughts about You should have an authentic foundation. मया सह चिन्त्योऽसि ‘*Mayaa saha chintayosi*’ - please allow me to see You in all the places Laxmiji is able to see You in, my Lord.’

विस्तरेणात्मनो योगं विभुतिं च जनार्दन।  
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ (१८)

*Vistare'naatmano yogam vibhootim cha janaadrana,  
Bhooyah kathaya triptirhi shrinvato naasti me'mritam. (18)*

Shankaracharyaji has given a commentary upon the word ‘Janardana’, used by Arjuna to address Shri Krishna. देवप्रतिपक्ष-भूतानां जनानाम् असुराणां नरकादिगमयितृत्वाज् जनार्दनः ‘*De'vapratipaksha-bhootaanaam jaanaanaam asuraanaam narakaadigamayitritvaaj janaardanaah.*’ This means, Janardana is the one who send the wicked to Naraka (Hell).

Just as an audience asks for an encore, Arjuna says, भूयः कथय ‘*Bhooyah kathaya* – tell me again.’

भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्।  
*Bhooyah kathaya triptirhi shrinvato naasti me'mritam.*

Why?

Drinking this elixir (of Your words) through the cups of my ears, leaves me yearning for more. Give me a little more of this elixir.

Shri Krishna said, ‘I am saying nothing new. I have spoken on this earlier. भूयस्व महाबाहो शृणु मे परमं वचः *Bhooyasva mahaabaahoshrunu me` paramam vachah*. I have said this in the seventh chapter – रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः *rasohamapsu kaunte`ya prabhaasmi shashisooryayoh*. I have already told you once, but you can listen to it once more.’

Oh, yes! Please tell me again.

You see, if the person you are talking to says, ‘You have already said this. I have heard it once – why are you repeating it?’ then the speaker is disinclined to explain further. So, Arjuna asked the Lord to tell hi again.

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।

प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ (१९)

*Hanta te` kathayishyaami divyaa hyaatmavibhootayah,*  
*Praadhaanyatah kurushre`shtha naastyanto vistarasya me`.* (19)

‘It is a matter of felicity, Arjuna,’ said the Lord, ‘that you want Me to repeat what I said.’ The word ‘hanta’ here, is used to indicate हर्ष *harsha* (happiness). हर्षे विषादे आश्चर्ये हन्त इति प्रयुज्यते ‘*harshe` vishaade` aashcharye` hanta iti prayujyate`.*’ Hence, hanta can also indicate lament.

So, the Lord tells Arjuna, ‘I will tell you of My main, divine Vibhutis. I will name only the main ones. It is difficult to name every citizen of every village, isn’t it? I will use the method of naming only the सरपंच *sarpanch* (the chief official of a village) – प्राधान्यतः कुरुश्रेष्ठ *pradhaanyatah kurushre`shtha.*’

Now, when the Lord starts mentioning His Vibhutis, He will also say, स्थावराणां हिमालयः ‘*Sthaavaraanaam himaalah* – I am the Himalaya among the immovable.’ But don’t get the wrong impression that He is not the other immovable objects as well. If anybody thinks that the Lord is only in His Vibhutis, and not in everything that exists, he will be mistaken. The Lord clarifies this point.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥ (२०)

*Ahamaatmaa gudaake`sha sarvabhootaashayasthitah,*  
*Ahamaadishcha madhyam cha bhootaanaamanta e`va cha.* (20)

‘Arjuna, I am the आशय *aashaya* of all the bhootas. Ashaya means – यत्र सर्वेषु सुप्तौ आशेरते आशयः *yatra sarve` sushupto aashe`rate` aashayah* – that, into which all beings sleep (and awaken) is the Ashaya. I am present at the time of their



sleeping and their awakening. Hence, I am the Atma who pervades the deep sleep state, the dreaming state, and the waking state of all, and is also separate from them.’ Thus, when the Lord has said, सर्वभूताशय-स्थित ‘*Sarvabhootastaashayasthitah*’, there is no scope for thinking Him to be only the Himalaya, or only the main Vibhuti He names.

The second point is that although the Lord is the Ashaya, what is the Ashaya? Is it something separate from Him? The Lord dismisses this, saying अहम् आदिश्च मध्यं च भूतानामन्त एवं च ‘*Aham aadishcha madhyam cha bhootaanaamanta e`va cha*. I am also the आदि *aadi* (beginning), मध्य *madhya* (middle) and अन्त *anta* (end) of all the beings of which I am the Ashaya.

The bhootas did not exist earlier, and will not exist later – so they are non-existent even in-between. When bhootas are non-existent, then their Ashaya is also non-existent. It is only I that is in everything. That means, I am अद्वितीय *adviteeya* (indivisible).’ This is the first Vibhuti.

The Lord has described seventy one more Vibhuti, starting from the twenty first to the fortieth shlokas, and each Vibhuti contains many points. Vibhuti is, after all, that which spreads! We would need seventy one ages to elaborate on what the Lord indicates, about each of His seventy one Vibhuti. This tenth chapter is no ordinary chapter. It is about the grandeur of the Lord, and the Lord’s grandeur is endless. We can only cast a flying glance over it, and describe it briefly.

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान्।  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी॥ (२१)

*Aadityaanaamaham vishnurjyotishaam raviranshumaan,*  
*Mareechirmarutaamasmi nakshtraanaamaham shashee. (21)*

Among the Adityas (sons of Aditi), the Lord is Vishnu. Vaman is the youngest of Aditi’s twelve sons (who are all Devtas). The Lord’s name is Vaman, and He is Vishnu. This is a contradiction.

‘I am the सूर्य *soorya* (Sun) among all things the illuminate. I am Marichi among the Marudganas (forty nine winds), and Shashi (the moon) – the King – among the नक्षत्र *nakshatra* (stars).’ The Chandrama (moon) is the Master of the stars, even though it is not a star, and that is why his name is given here. The Chandrama is not a ‘kshtriya’ (of the warrior caste), which is another meaning of नक्षत्राणां ‘*nakshatraanaam*’ (nakshatra means a star or planet, and the pun is used to split it up into na=not + kshatra = of the warrior caste).

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।  
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ (२२)

*Ve`daanaam saamave`dosmi de`vaanaamasmi vaasavah,  
Indriyaanaam manashchaasmi bhootaanaamasmi che`tanaa. (22)*

The Lord says that He is the Sama Veda among the Vedas, because He sings. (The Bhagwat Gita means the song of the Bhagwan.) Were He to call Himself the Yajur Veda, He would have to do ritualistic worship; and if He were to call Himself the Rig Veda, He would have to chant mantras. So, Shri Krishna says, 'I am a singer – the Sama Veda. I am Indra (the King) among the Devtas,' There are Apsaras (celestial nymphs) in Heaven, and there are Gopis in Vrindavan – देवानामस्मि वासवः 'Devaanaamasmi vaasavah.'

इन्द्रियाणां मनश्चास्मि 'Indriyaanaam manashchaasmi – among the indriyas (senses) I am the mana (mind).' By the Grace of God, the Jains do not consider the mind to be one of the senses – अनिन्द्रियं मनः *aninadriyam manah*. Why not? Every indridya gives specific information about a specific subject. The indriyas have their own areas of knowledge. The mind is the only common factor, without any specific area of information. However, the senses can do nothing without the mind. That is why Shri Krishna says, 'I am the mind among the senses, and I am the चेतना *che`tanaa* (consciousness) among the bhootas.

Chetna indicates the awareness of what we call physical pleasures. संघात *Sanghaata* is the conglomeration of the body, from head to toe. It is made up of hundreds of little parts and pieces. The chetna is the electricity which runs through all the parts (activating them), so long as they remain properly connected. When any of the parts are broken, the electrical connection is also broken. So, the connection of the chetna in this body is the बुद्धि-वृत्ति *buddhi-vritti* (intellectual tendency). However, buddi-vritti prevails only so long as the parts of the body function efficiently – संघातः चेतना धृतिः *sanghaatah che`tanaa dhritih*.'

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।  
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ (२३)  
पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।  
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ (२४)  
महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।  
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ (२५)

*Rudraanaam shankarashchaasmi vitte`sho yaksharakshasaam,  
Vasoonam pavakashchaasmi me`ruh shikharinaamaham.  
Purodhasaam cha mukhyam maam viddhi paarth brihaspatim,  
Se`naaninaamaham skandah saramaamasmi saagarah.  
Maharsheenaam bhriguraham giraamasmye`kamaksharam,*

*Yagyaanaam japayagyosmi sthaavaraanaam himaalah. (23, 24, 25)*

The Lord says, “Among the Rudras, I am Shankar.”

Rudras make people weep, but Shankarji holds कल्याण *kalyana* (good fortune) in his hand. Some people keep kalyana in their hearts, saying they will do good to someone. Shankar, however, keeps kalyana in his hand to avoid the slightest delay, in bringing it out. Oh, Shankar hands out boons lavishly, without bothering to see the eligibility of the receiver. It is like someone who throws money without pausing to see who is picking up the coins he throws. That person is called Shankar.

‘I am Kubera among the Rakshasas (Demons). I am Pavaka (the wind) among the Vasus (eight demi-gods), and Meru among the शिखर *shikhara* (mountain peaks). Meru is the city of Brahmaji. ‘I am Swami Kartikeya among the Generals, the Ocean among lakes, and Bhrigu among the Maharshis.’

Bhrigu is very powerful. He is the one who roasts and grinds – भर्जनात् भृगुः *bharjanaat bhriguh*. He spares nobody; with or without form, with or without attributes. The ‘bharg’ in the Gayatri mantra is based on Bhrigu. Bhrigu is the oldest of the Maharshis. He places his foot on the chest of Vishnu Bhagwan. Please don’t get upset about what I say, but Bhriguji had kicked Lord Vishnu on His chest (where Laxmi stays), saying, ‘Oh, Laxmi! How will anyone in the world give you up, if you sit on the Lord’s chest?’ This caused Laxmiji to die of shame. Vishnu Bhagwan lamented, ‘How can I stay without Laxmi? I have to provide food and water to all My people.’

Long back, some of us had gone to meet a Shankaracharya. The women in Gujarat do not bow down empty handed to a Monk. Those were days when a pie (a fraction of a rupee) was still in use. The women proffered a pie each, as they bowed down, and soon there was a little pile of coins before the Shankaracharya. He picked up the coins and counted them – there were some twenty four in all. The Dandi Swami who was with me, asked, ‘You count coins, being the Shankaracharya?’

‘The dictate that a Sanyasi should not touch money, does not apply to a Sanyasi who is the Head of a Peetha (Monastery),’ explained Shankaracharyaji. ‘I have to keep the Peetha running.’ This incident is of the days when Rajeshwarashramji Maharaj was the Head of Dwarka Peetha. He said, ‘If you tell the Head of an organization not to touch money, how will he manage?’

Similarly, the Lord said that He would not be able to manage without Laxmi. ‘Bhriguji, I press your feet; show Me this Grace, that a milky ocean always

surrounds Me, and Laxmi is with Me always. Only then will I be able to provide sustenance to the world.’ Hearing this, Bhriguji made Laxmi his daughter. When Laxmi was born as Bhriguji’s daughter, he got her married to Vishnu, and told the Lord to keep her.

गिरास्येकक्षरम् ‘*Giraamasmye`kamaksharam* – I am the Akshara in speech.’ The प्रणव *pranava* – the Aum – is an akshara. (Akshara means a word, and it also means that, which does not perish). It is never destroyed, because it is ‘a (not) + kshara (perishable)’. No matter which word you utter, the ‘a’ remains. That is why it is called ‘akshara’. According to the analysis in the Mahabharata, the akshara is that, which pervades all vowels and consonants.

All right, Maharaj, what are You among the Yagyas?

Japa is the easiest Yagya. Yagya is done with some action. The feet can do परिक्रमा *parikramaa* (circumulate the Lord’s image) as a Yagya. The hands can offer oblations in the ritual of Homa. Won’t the action of the tongue be considered an action? Of course it will! So, Yagya can be done by using only the tongue, by chanting the Lord’s name (or a mantra) repeatedly – यज्ञानां जपयोगोऽस्मि ‘*yagyaanaam japayagyosmi.*’

स्थावराणां हिमालयः ‘*Sthaavaraanaam himaalaya*’ – the Lord is the Himalaya among immovable objects. Parvati is the daughter of Himalaya, and is the consort of Shankarji. This intellect rises up from the inanimate, doesn’t it?

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः।

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः॥ (२६)

*Ashvattah sarvavrikshaanaam de`varsheenaam cha naaradah,  
Gandharvaanaam chitrarathah siddhaanaam kapilo munih. (26)*

The Lord is the Ashvattha (Banyan) tree. What is the Ashvamedha Yagya (the horse sacrifice)? The whole world is an Ashva (horse). This is written in the Brahadaranyaka Upanishad. This is the Sarvamedha, Vishvamedha, - offering up everything to the Lord. It is also described in the thirty third chapter of the Shukla Yajurveda. Among trees, the Lord’s Vibhuti is the Ashvattha.

देवर्षीणां च नारदः *De`varsheenaam cha naaradah* - the Lord says that He is Narad, among the Rishis of the Devtas. नारद ‘*Naarada*’ means the one who spreads the Gnan about Nara-Narayana (the Jeeva and the Paramatma). नरस्य इदं नारम्, नरनारायण-प्रोक्तं ज्ञानम्। तद् ददातीति नारदः *Narasya idam naaram, nara-naaraayana-proktam gnaanam. Tad dadaateeti naaradah.*

‘I am Chitraratha among the Gandharvas (celestial men) and Kapil among the Siddhas.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम्।  
ऐरावतं गजेन्द्राणां नाराणां च नराधिपम्॥ (२७)  
आयुधानामहं वज्रं धेनूनामस्मि कामधुक्।  
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः॥ (२८)  
अनन्तश्चास्मि नागानां वरुणो यादसामहम्।  
पितृणामर्यमा चास्मि यमः संयमतामहम्॥ (२९)

*Uchchaihshravaasamashchaanaam viddhi maamamritodbhavam,  
Airaaavatam gaje`ndraanaam naraanaam cha naraadhipam.  
Aayudhaanaam vajram dhe`noonaamasmi kaamadhuk,  
Prajanashchaasmi kandarpah sarpaanaamasmi vaasukih.  
Anantashchaasmi naagaanaam varuno yaadasaamaham,  
Pitrinaamaryamaa chaasmi yamah sanyamataamaham. (27, 28, 29)*

‘I am Uchchaishrava among horses.’

Why?

Because Uchchaishrava has risen from the same source as Amrit (elixir).

‘Among गजेन्द्र gaje`ndra (elephant kings) I am Airavat.’

The elephant Airavat also emerged from the sea, along with Amrit, and other precious gems, when the ocean was churned. It is a रत्न ratna (gem).

‘I am नराधिप naraadhipa (the King) among nara (men). Among the aayudha (weapons), I am Vajra. Among cows, I am Kamadhenu (the wish fulfilling cow). I am Kandarpa (passion) among the powers of procreation, Vasuki among snakes and Anand among serpents.’

There are different kinds of snakes and serpents, described in the Puranas. Some have one head, some have several heads.

‘I am Varuna among those who live in water, and Aryama among the Ancestors. I am Yama (the Lord of Death) among those who control. The one who controls all beings is Yama, who is none other than Me.’

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम्।  
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम्॥ (३०)  
पवनः पवतामस्मि रामः शस्त्रभृतामहम्।  
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी॥ (३१)

*Prahlaadashchaasmi daityaanaam kaalah kalayataamaham,  
Mrigaanaam cha mrige`ndroham vainate`yashcha pakshinaam.  
Pavanah pavataamasmi raamah shastrabritaamaham,*

*Jhashaanaam makarashchaasmi srotasaamasmi jaanhavee. (30, 31)*

‘I am Prahlada among the Daityas (Demons), and the काल *kaala* (time) – कलयताम् *kaalayataam* – who drives all beings like a shepherd drives a flock of sheep. Among animals, I am मृगेन्द्र *mrige`ndra* – the Lion. Garuda (the eagle) among the पक्षि *pakshee* (birds), and Vayu (wind) among purifying factors.’

रामः शस्त्रभृतामहम् ‘*Raamah shastrabritaamaham*’. The Lord says that among those who carry शस्त्र *shastra* (weapons), He is Rama. A ‘shastra’ is a weapon which cuts, and an ‘astra’ is a weapon which is thrown. A spear, sword and trident are all shastras, while arrows are astras.

‘Among rivers I am the Janhavee (Ganga).’

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम्यद्य (३२)

*Sargaanaamaadiratnashcha madhyam chaivaahamarjuna,*  
*Adhyaatmavidyaa vidyaanaam vaadah pravadataamaham. (32)*

‘I am the आदि *aadi* (the beginning) of the whole world, and I am also its अन्त *anta* (end), as well as the मध्य *madhya* (middle). That means, it is I – I – I; only I. The difference between the adi-madhya-anta is false, because I am present in all three. There is no madhya in the adi, and no adi in the Madhya. Neither adi nor madhya exist in the anta. Nor does anta exist in the adi or madhya. These are all broken up into fragments of time, but the ‘I’ is in them all. So, the existence of the aham (I) cannot be negated, while the adi-madhya-anta are all imagined.

The Lord said, ‘There are many kinds of vidya (knowledge), and of them all, I am the Adhyatmavidya (the metaphysical knowledge).’ What is the Adhyatmavidya? It is the ability to discriminate between the Atma and the अनात्मा *anaatmaa* (that, which is not the Atma). This is the greatest knowledge.

वादः प्रवदतामहम् ‘*Vaadah pravadataamaham* - I am the Vada, among the different types of talk described in the Shastras.’ What does वाद *vaada* mean? It is the meaningful discussion undertaken with the aim of reaching an authentic conclusion about the Tattva. The goal is to develop the ability to discriminate. The Lord does not like the dialectics which are used for defeating an adversary, or making someone look small.

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ (३३)

*Aksharaanaamakaaosmi dvandvah saamaasikasya cha,  
Ahame`vaakshayah kaalo dhaataaham vishvatomukhah. (33)*

The Lord says, 'I am the अकार *akaara* (the letter 'a') among the aksharas (letters), and Dvandva (synonym) among समास *samaasa* (antonyms), because both meanings are of equal importance. I am the अक्षय काल *akshay kaala* (endless time). I am the विश्वतोमुख धाता *vishvatomukha dhaataa* (the one who feeds all mouths).'

Maharaj, this Bhagwan is such that He leaves out nothing! Nor does He hesitate to declare, 'I am this, I am this'!

*मृत्युः सर्वहरश्चाहमुद्भश्च भविष्यताम्।  
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मधा धृतिः क्षमा॥ (३४)  
Mrityuh sarvaharashchaahamudbhavashcha bhavishyataam,  
Keertih shreervaakcha naareenaam smritirme`dhaa dhritih kshamaa. (34)*

'I am Mrityu (death) which destroys everyone.' A person who sees the whole world as मिथ्या *mithyaa* (a relative truth) is not subject to sin or suffering.

*हत्वापि स इमौल्लोकान् न हन्ति न निबध्यते।  
Hatvaapi sa imaanllokaan nah anti na nibadhyate`.*

What comment can you make? There is nothing the Lord hasn't said! People get displeased when someone speaks openly. However, note what the Lord says –

*सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते।  
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते।  
नायं हन्ति न हन्यते। कं घातयति हन्ति कम्।  
न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः।  
Sarvathaa vartamaanopi na sa bhooyobhijaayate`,  
Sarvathaa vartamaanopi sa yogi mayi vartate`,  
Naayam hanti na hanyate`, kam dhaatayanti hanti kam,  
Nyaayyam vaa vipareetam vaa panchaite` tasya he`tavah.*

This is how the Lord talks! He says, 'I steal everybody.'

One Gopi taunted Him, asking, 'Why do You steal butter?'

The Lord said, 'So far, I've stolen only butter. You will see, one day, I will steal all you have. Then, you can ask Me My name! I will steal you away, too, some

day, and I will steal your heart, because I am सर्वापहारी *sarvaapahaari* (the one who steals everything).’

‘I am Mrityu, and I give birth to all things,’ said the Lord. Imagine that someone asked: Maharaj, You often assume the form of a Gopi – what is all this?

‘For Me,’ replied the Lord, ‘there is no difference between men and women. I am in all women.’

In which form are You, in the women, Maharaj?

‘I abide in them as their कीर्ति *keerti* (good reputation), their यश *yasha* (fame) – so that people talk about their virtues for ages.’

Yash spreads in all directions, and keerti continues into the future. No praise is too lavish, for a virtuous woman who is a devoted wife! She would have श्री *shree* (grace), सौन्दर्य *saundarya* (beauty), वाक् *vaak* (speak with sweetness), स्मृति *smriti* (remember her duties), धारणा शक्ति *dhaaranaa shakti* (determination), मे`dhaa (the intelligence to catch every hint), धृति *dhriti* (forbearance), and क्षमा *kshamaa* (forgiveness).

‘Thus, I take on seven forms in every woman.’ That means that the Lord’s presence is visible in every woman who has keerti, shree, sweet speech, smriti, medha, dhriti, and kshama. So, don’t have any gender bias; the Lord does not differentiate between men and women.

वृहत्साम तथा साम्नां गायत्री छन्दसामहम्।

मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः॥ (३५)

*Vrihatsaama tathaa saamnaam gaayatree chchandasaam,*  
*Maasaanaam maargasheersshohamritunaam kusumaakarah. (35)*

‘Among the साम *saama* (prayers), I am the वृहत्साम *vrihatsaama*. Among the छन्द *chchanda* (meters), I am Gayatri. In the मास *maasa* (months), I am Margasheersha.’

The Lord Shri Rama was married in the month of Margasheersha. Earlier, the New Year also started in this month, so this is an important month.

द्युतं छलयतामस्मि तेजस्तेजस्विनामहम्।

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम्। (३६)

*Dyutam chchalayataamasmite`jaste`jasvinaamaham,*  
*Jayosmi vyavasaayosmi sattvam sattvavataamaham. (36)*



‘Arjuna, everything else apart, I am द्यूतं छलयतामस्मि *dyutam chalayastaamasmi* – you all have experienced this. You lost in the game of dice; it was I who deliberately entered, and made you lose.’

Oh, God! You do such bad things?

‘Yes! Had I not done that, how would the अधर्मी *adharmi* (wrong doers) been destroyed? How would the धार्मिक *dhaarmika* (those who follow Dharma) be protected? How would people have known that I am on the side of Dharma? That is why I came in the form of द्यूत *dyuta* (gambling)! I am the तेज *te`ja* (brightness) in those who have a good personality. I am the व्यवसाय *vyavasaaya* (right decision); I am जय *jaya* (victory); I am Satya (truth), among the सत्यवान *satyavaana* (truthful).’

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।  
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ (३७)  
दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।  
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ (३८)

*Vrisheenaam vaasude`vosmi paandavaanaam dhananjaya,*  
*Muneenaamapyaham vyaasah kaveenaamushanaa kavih.*  
*Dando damayataamasmi neetirasmi jigeeshataam,*  
*Maunam chaivaasmi guhyaanam gnaanam gnaanavataamaham. (37, 38)*

‘I am Vasudeva in the Vrishni clan.’

Shandilya has defined the word ‘Vasudev’, saying we should not make a Vibhuti of the Lord our Ishtadeva (chosen form of worship). However, Vasudeva is not only a Vibhuti, He is also the one who possesses this Vibhuti, and so He can be our Ishtadeva. This principle is given in the Shandilya Darshan.

प्राणत्वात् न विभूतिषु; वासुदेवेऽप्रीति चेन्नाकारमात्रत्वात् । (२.१.२४, २६)  
*Praanatvaat na vibhootishuh vaasude`ve`preeti che`nnaakaaramaatratvaat.*  
(2. 1. 24. 26)

Maharaj, You became Vasudeva among the Yaduvanshis, but are You not present among the Pandavas?

‘Arjuna, don’t be upset! Among the Pandavas, I am you – पाण्डवानां धनंजयः *paandavaanaam dhananjayah.*’

And, among the Munis (ascetics)?

‘My brother, who do you think is the person called Vyasa, who has written the story of our clan, and sung our praises? It is Me, of course!’

Vyasji wrote the Mahabharata, which contains the story of Pandu, Dhritarashtra, and Vidura. He wrote the glorious history of his children and descendents. It was not just the story of the clan, the side benefits of the Mahabharata is that it is an exposition of the Vedas.

भारतव्यपदेशेन ह्याम्नायार्थश्च दर्शितः ।

*Bhaaratavyapade'she'na hyaamnaayaarthashcha darshitah.*

Vyasji could see the purport of the Vedas in his clan, which is why he wrote the history.

All right, who are You among poets?

‘I am Ushanaa, meaning Shukracharya. Among those who दमन *daman* (govern), I am दण्ड *danda* (punishment). Among those who desire victory, I am नीति *neeti* (ethics) – नीतिरस्मि जिगीषताम् *neetirasmi jageeshataam.*’

Victory does not come from Sanskriti (culture); it comes from neeti. The eyes of Sanskriti are turned backwards – how our father, grandfather and great grandfather lived. Neeti, however, is नयन *nayan* (eyes) that look at the future – नीतिर्नयनं *neetirnyanam*. That is the root of the word ‘neeti’. It gives auspicious fruits in the future, which is why it is called neeti. Look ahead as you walk. Think about the future as you go. That is neeti. If you wish to be victorious, your life should contain neeti.

And, Lord, what is the method of keeping something secret?

‘Mauna (silence)!’ Mauna is of three kinds – Sattvik, Rajas, and Tamas. If there is no श्रद्धा *shraddha* (faith), it will not be Sattvik. It will be Rajas, if there is any desire for the fruit of the action. And, if the Baba is Mauni, but is a दुराचारी *duraachaari* (having improper behavior), it will be Tamas. Even silence can be Tamas! This division is given in the Gita. Later on, it is clarified that the maun of a श्रद्धालु *shraddhalu* (person with faith) is Sattvik, निष्काम *nishkama* (unmotivated) maun is Sattvik, and the maun of a pious person is Sattvik.

The Lord said, ‘I am Gnan in the ज्ञानवान् *gnaanavaana* (people who have Gnan)’. Subjects are modifications of knowledge. Gnan –Knowledge is never परोक्ष *paroksha* (unknown); it is नित्य परोक्ष *nitya aparoksha* (always experienced). Gnan is within us; it is not in any external object. The Naiyayiks and the Buddhists both accept that Gnan is a characteristic of the Atma – ज्ञानाधिकरणम् आत्मा: *gnaanaadhikaranam aatmaah*. Their Gnan is never परोक्ष *paroksha*, because Gnan can never be remote or unknown. If you say, ‘I have obtained परोक्ष

*paroksha* Gnan, Maharaj, but I have not obtained the अपरोक्ष ज्ञान *aparoksha gnan* – then, is Gnan an object, like a pot, which is placed on the other side of a wall? Gnan is always a direct experience. The remoteness of objects is superimposed on Gnan, when people say that Gnan is परोक्ष *paroksha*; otherwise Gnan can never be unknown.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।  
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ (३९)  
नान्तोऽस्ति मम दिव्यानां विभूतिनां परंतप ।  
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ (४०)

*Yachchapi sarvabhootaanaam beejam tadahamarjuna,  
Na tadasti vinaa yatsyaanmayaa bhootam charaacharam.  
Naantosti mam divyaanaam vibhootinaam parantapa,  
E'sha tadde'shatah prokto vibhote'rvistaro mayaa. (39, 40)*

‘I am the बीज *beeja* (seed) of सर्वभूतानां *sarvabhootaanaam* (all beings). The चराचर सृष्टि *charaachara srishti* (the moving and unmoving creation) is nothing but Me. It exists because I am. It does not exist when I withdraw. Nothing remains without Me. Where will सत्ता *sattaa* (existence) be? Who will reveal everything, without Me? From where will Gnan come? Without Me, where will प्रियता *preeyataa* (the lovability) come from? The duality seen by you is false.’  
Later on, the Lord says, ‘Both the चर *chara* (moving) and अचर *achara* (unmoving) are the Brahman.’

सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चान्तिके च तत् ।  
बहिरन्तश्च भूतानाम् अचरं चरमेव च ।  
*Sookshmatvaat tadavigye'yam doorastam chaantike' cha tat,  
Bahirantashcha bhootaanaam acharam charame'va cha.*

The Dvaitavaadi (those who believe in the principle of Duality) will now seek a clarification about the क्षेत्र-क्षेत्रज्ञ-विवेक *kshe'tra-kshe'tragya-vive'k* (the discrimination between the field – which is all matter; and the knower of the field – which is the Atma). अचरं चरमेव च *Acharam charame'va cha* – the Lord is all the immobile objects as well as everything that moves. So, the moving and stationary world has no sattaa apart from the Sattaa of the Paramatma. This means that there is no end to the Lord’s divine Vibhutis. He has merely named a few of them; their descriptions are endless. The fact is that the Lord is present in every outstanding quality, ability, grace and beauty, energy, spirit, and atomic power. This is why He says:

यद्यद्विभूतिमत्सत्त्वं श्रीमदुर्जितमेव वा ।  
तत्तदेवावगच्छत्वं मम तेजोऽशसम्भवम् ॥ (४१)

*Yadyadvibhootimatsattvam shreemadoorjitame`va vaa,  
Tattade`vaavagachchatvam mama te`josambhavam. (41)*

‘Vibhutis are created from My brilliance, and a small portion of Myself. How many can I enumerate for you?’

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन।  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत्॥ (४२)  
*Athavaa bahunaitena kim gnaate`na tavaarjuna,  
Vishtabhyaahamidam kritsname`kaanshe`na sthito jagat. (42)*

‘Obtain the detailed knowledge about them, through the विज्ञान *vignana* (science) of ‘knowing all by the knowledge of one (the essence)’. यस्मिन् विज्ञाते सर्वं विज्ञातं भवति। बहुना एतेन विज्ञातेन किं? *Yasmin vigyaate`sarva vigyaatam bhavati. Bahunaa e`te`na vigyaate`na kim?*’ What is the need to obtain greater details> I have used only a tiny fraction of My essence to uphold everything.’

Thus, this tenth chapter, called the ‘Vibhuti Yoga’ is completed.

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## CHAPTER XI

Arjuna said, ‘Shri Krishna, You described Your Vibhutis for me. I know that it was not with the intention of forcing me to fight, or make me obey You. It was Your Grace on me. I also understand that this is परम गुह्यं *param guhayam* (a subject of the utmost secrecy); and that it pertains to spiritual matters. This is what is called Adhyatma. Your words have dispelled my मोह *moha* (delusion).

अर्जुन उवाच

मदनगुहाय परमं गुह्यमध्यात्मसंज्ञितम्।  
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम॥ (१)

*Arjuna Uvaacha*

*Madanugrahaaya paramam guhyamadhyaatmasangnitam,  
Yattvayoktam vachaste`na mohoyam vigato mama (1)*

One commentator has given an unusual interpretation of this shloka. According to him, it is as though Arjuna said, ‘Shri Krishna, I have been robbed.’

‘What has been stolen, My brother?’

मोहोऽयं विगतो मम ‘*Mohoyam vigato mama* – my moha has gone. You have taken it away, my brother. वचस्तेन *Vachaste`na* – You steal with words, and यत्त्वयोक्तं वचः- हे स्तेन यत् त्वया वचः उक्तं *yattvayoktam vachah – he`ste`na yat tvayaa vachah uktam* – Your words have taken away my false impressions.’ A newly married girl tends to hide her pregnancy. Her friends come to know of it when they see signs like nausea, and challenge her. ‘Oh, you have stolen something; you are hiding something!’ they say. What is stolen? It is the false impression. I will not tell you the name of the man who gave this interpretation. I will only say that it is not mine.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम्॥ (२)

*Bhavaapyayau hi bhootaanaam shrutau vistarasho mayaa,  
Tvattah kamalapatraaksha maahaatmyapi chaavyayam. (2)*

‘Shri Krishna, I heard the detailed description of how all beings are created and destroyed. Everything You said is true.’

How do you know?

‘The same descriptions are given in the Shrutis and Vedas. I have heard all these things described. Oh, कमलनयन *kamalapatraaksha* (lotus-eyed Lord), I have also listened to Your description of Your inexhaustible greatness. But, Oh Parameshwara, I long to see Your Maheshwara (the Ishwara of all), Your Parameshwara form, just the way You have described as the essence of Your Atma.’

एवमेतद्यथात्थ त्वात्मानं परमेश्वर।

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम॥ (३)

*E`vame`tadyathaattha tvamaatmaanam parame`shvara,*

*Drashtumichchaami te` roopamaishvaram purushottama. (3)*

‘You told me that the Atma and the Brahman are one. You also explained that the world is a Vibhuti of the Atma, which is a form of the Brahman. I will be satisfied only when I can experience the negation of all differences. I cannot feel satisfied until I see that the gross world before me is the Atma, and the Brahman. I will be at peace only when I have the direct experience of all differences being erased. If I say तद्भेदेन ‘*tatbhe`de`na`*’ (nothing is separate from that – which is the Brahman), it will remain परोक्ष *paroksha* (unseen); and if I say मदभेदेन ‘*madbhe`de`na`*’ (nothing is separate from me), it will be अपरोक्ष *aparoksha* (felt). However, I have a desire to see the तद्भेदेन *tadbhe`de`na`*; I want the direct experience. Please show me that this entire Creation is nothing but You. Show me विश्वं दर्पण-दृश्यमाननगरी-तुल्यम् *vishvam darpana-drishyamaananagareetulyam* (the world is like the reflection of a city in a mirror), because I am not interested in experiencing the Brahman in deep meditation. I don’t want an imaginary experience. I want the direct experience, using all my faculties, with eyes, ears, hands and feet all active; and I see You as the Parameshwara. Only then will I know You to be the Parameshwara; otherwise, it will all seem to be a matter of imagination. So, Purushottam (the best among Purushas), please show me Your Aishvarya (divine powers and grandeur).’

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम्॥ (४)

*Manyase`yadi tachchakyam mayaa srashtumiti prabho,*

*Yoge`shvara tato me`tvam darshayaatmaanamavyayam. (4)*

‘Lord, if this form of Yours is suited to be revealed to me, and if You feel that it is appropriate that I see it, then, Maharaj, please show it to me. I am placing my question, but please answer only if You feel that I can comprehend the answer.’ Arjuna’s words reveal his humility, proper in the one who asks questions. It is improper to demand an answer, irrespective of our eligibility, saying, ‘I will break your leg if you don’t reply!’ No; answers are not to be obtained by threats. A person who has a question should say, भवतो यदि रोचते ‘*Bhavato yadi rochate`*’ - please answer only if it pleases you to do so.’

The Bhagwat has many such courteous questions.

So, Arjuna says, ‘If You think I am fit to see Your form, Yogeshwara, then let me see Your अव्यय आत्मा *avyaya aatmaa* (the unending Atma which appears as everything).’ The word ‘Yogeshwara’ should be taken as योगेश्वर- योगः एषाम् अस्ति इति योगः ‘*yogeeshwara – yogah e`shaam asti iti yogah* – You are the Master of the Yogis, so please give me a दर्शन *darshan* (vision) of Your avyaya Atma.’

The Lord said, ‘Arjuna, if you wish to see the entire world in the form of the Bhagwan – see it! However, this world is a very small thing. It has no great value in Atmagnan. Vikuntha (the land of Lord Vishnu) is bigger than the विश्व *vishva* (world), and that is just a part of Brahmaloaka (the land of the Brahman). If you take a picture of Brahmaloaka from one side, you will see Kailas (the

abode of Lord Shiva), and if you take a picture from the other side, you will see Vaikuntha. From the third side, you will see Saket (the land of Shri Rama) and from the fourth side you will see Goloka (the land of Shri Krishna). Don't mistake Brahmaloaka to mean the land of Brahma which is present in every solar system. आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन 'Aabrahmabhuvanaaloah

*punaraavartinorjuna* – the entire Creation, made of countless millions of solar systems has Hiranyagarbha (the golden sac of Creation), which takes on the forms of Brahma, Rudra and Vishnu, in every universe. If someone wants to take a photo of that, let them; because it is immense! The Hiranyagarbha is bigger than the Virat, and the Ishwara is bigger than Hiranyagarbha, because everything dissolves in the Ishwara; no other remains. There is no question of anything rising up – or dissolving – in the Ishwara. That प्रत्यक् चैतन्याभिन्न ब्रह्म *pratyak chaitanyabhinna brahm* (the Brahman which is not separate from the individual consciousness) is the शुद्ध चित्ति *shuddha chiti* – pure consciousness.

All right, My brother see the Virat.

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।

नानविधानि दिव्यानि नानावर्णाकृतीनि च ॥ (५)

*Pashya me` paartha roopaani shatashotha sahasrashah,*

*Naanaavidhaani divyaani naanaavarnaakriteeni cha. (5)*

‘Behold My Cosmic form!’ said the Lord. ‘See hundreds and thousands of forms of all colors, shapes and sizes.’

पश्यादित्यान्वसूनुद्रानश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ (६)

*Pashyaadityaanvasoonrudraanashvinau marutastathaa,*

*Bahoonyadrishtapoorvaani pashyaashcharyaani bhaarata. (6)*

पश्यादित्यान् ‘Pashyaadityaan – look, Arjuna! It is like a magic show. Things change in the twinkling of an eye!’

The Lord talks like a magician talking during a magic show. He says, ‘Pashya! Pashya! (Look! Look!) See the marvelous sights! See the Sun, see the Vasus, Rudra, Ashvini Kumars, and Marudganas! See all the wonders you have ever seen. See the amazing things which will make you exclaim with आश्चर्य *aashcharya* (astonishment).’ Astonishment is indicated when a person says, ‘Ah! Ah!’

धगद् धगद् धगज्ज्वलल् -ललाटपट्टपावके ।

*Dhagad dhagad dhagajjavalal-lalaatapattapaavaka.*

What is this ‘dhagad-dhagad’? It is a word which depicts a roaring fire. ‘See the whole world of moving and immobile objects in this one form of Mine.’

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥ (७)

*Ihaikastham jagatkritsnam pashyaadya sacharaacharam,*

*Mama de`he` gudaake`sha yachchaanyad drashtumichchasi. (7)*

यच्चान्द्रष्टुमिच्छसि 'Yachchaanddrashtumichchasi – is there anything more you want to see? Do you want to see the future of the Mahabharata war? If so, see it! See whatever else you want.'

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥ (८)

*Na tu maam shakyase` drashtumane`naive svachakshushaa,*

*Divyam dadaami te` chakshuh pashya me` yogamaishvaram. (8)*

'However, My dear brother Arjuna, you can't see all this with your human eyes. So, I will give you the vision which enables you to see these sights. Take a telescope, take a microscope, and take spectacles. If you can't recognize a diamond, I am giving you the microscope to enable you to see it –

दिव्यं ददामि ते चक्षुः। येन तु शक्ये से, द्रष्टुम् दिव्येन तद् दिव्यं ददामि ते तुभ्यम् चक्षुः। 'Divyam dadaami te` chakshuh, ye`na tu shakyase', drashtum divye`na tad divyam dadaami te` tubhyam chakshuh.' When I was about seventeen or eighteen years old, I had a craving to see the Lord. I asked Swami Yoganandji Maharaj what these दिव्य चक्षुः *divya chakshu* (divine eyes) were. 'If I can get them, I will also see the Virat!' Swamiji said, 'My child, एकाग्रं मन एव दिव्यं चक्षुः *e`kaagra mana e`va divyam chakshuh* – the mind which has a single pointed focus is what is meant by दिव्य चक्षुः *'divya chakshoo.'*

संजय उवाच

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः।

दर्शयामास पार्थाय परमं रूपमैश्वरम्॥ (९)

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम्

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम्॥ (१०)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्॥ (११)

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता।

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः॥ (१२)

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा।

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा॥ (१३)

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः।

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत॥ (१४)

*Sanjay uvaacha*

*E`vamuktvaa tato raajanmahaayoge`shvaro harih,*

*Darshayaamaasa paarthaaya paramam roopamaishvaram.*

*Ane`kavakattranayanamane`kaadbhutadarshanam,*

*Ane`kadivyaabharanam divyaane`kodyataayudham.*

*Divyamaalaambharanam divyagandhaanule`panam,*

*Sarvashcharyamayam de`vamanantam vishvatomukham.*

*Divi sooryasahasrasya bhava`dyugapadutthitaa,*

*Yadi bhaah sadrishee saa syaadbhaasastasya mahaatmanah.*

*Tatraikastham jagatkritsnam pravibhaktamane`kadhaa,*



*Apashyadde `vade `vasya shareere `paandavastadaa.  
Tatah sa vismayaavishto hrishtaromaa dhananjayah,  
Pranamy shirasaa de `vam kritaanjaliirabhaashata. (9 – 14)*

Now Sanjay says,

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः *E `vamuktvaa tato raajan mahaayoge `shvaro harih* – so saying, Shri Hari showed Arjuna His ऐश्वर्यरूप *aishvarya roopa* (Cosmic form).’

The words ‘Yogeshwara’ and ‘Mahayogeshwara’ indicate the magical powers of the Lord. The word ‘Ishwara’ indicate His position as the Master of the world, and the word ‘Hari’ attracts us towards Him. When the Yagya called the हरिहरात्मक यज्ञ *Hariharaatmaka Yagya*’ is held, it is said that the form of Hara (Shankarji) is different from the form of Hari – हरिहरोभयाकारावच्छिन्न *hariharobhayaakaaravachchinaa*. The Chaitanya (consciousness) is the Atma, in Hari as well as in Hara. When this is the object of worship, it is called the हरिहरात्मक यज्ञ *Hariharaatmaka Yagya*. Even though the forms are different, the consciousness is the one Hari.

When the Lord revealed His Cosmic form, Arjuna saw – अनेक वक्त्र *ane `ka vaktra* (many mouths), अनेक नेत्र *ane `ka ne `tra* (many eyes), अनेकाद्भुतदर्शनम् *ane `kaadbhutadarshanam* (many amazing sights). He saw many divine ornaments and weapons ready to strike. He saw people wearing divine garlands, anointed with heavenly fragrances – all these amazing sights. दिवि सूर्य-सहस्रस्य भवेद्युगपदुत्थिता ‘*Divi soorya-sahasrasya bhavedyugapadutithaataa*’ - the brilliance of the Lord’s Virat form was far brighter than the accumulated brightness of countless suns.

Arjuna, the son of Pandu, was amazed to see the whole world – in all its variety – in the body of Shri Krishna. He felt विस्मय *vismaya* (astonishment); his समय *smaya* (pride) deserted him. Earlier, Arjuna had some pride, of having Gnan, and vairagya (detachment). He felt he had prudence and understanding. All feeling of pride left Arjuna, when he saw the Cosmic form of Shri Krishna. He had horripilations – हृष्टरोमा धनंजयः *hrishataromaa dhananjaya*. He lowered his head, and bowed, with कृताञ्जलिः *kritaanjali* – folded hands, and said, ‘Yes, Maharaj, I will do what You say.’

‘I see all things in Your body, Maharaj,’ said Arjuna.

You see, what I want is to reach the twelfth and thirteenth chapters, so that we can examine the discussions of Bhakti and Gnan, which are given therein. I will complete Arjuna’s eulogy with great brevity.

अर्जुन उवाच

पश्यामि देवांस्तव देव देहे सर्वास्तथा भूतविशेष-संघान्।

ब्रह्मणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान्॥ (१५)

*Arjuna uvaacha*

*Pashyaami de `vaanstava de `va de `he `sarvaastathaa bhootavishe `sha-sandhaan,*

*Brahmaanameesham kamalaasanasthamrisheenshcha sarvaanuragaanshcha divyaan.*

(15)  
)

Arjuna spoke about the bhootas he saw in the Lord's body. Bhootas are something which are seen sometimes, not seen sometimes, and seen in hoards at times. भूतविशेषसंघान्। ब्रह्मणमीशं कमलासनस्थम् 'Bhootavishe'shasandhaan.' 'Brahmaanameesham kamalaasanastham' – Brahma, Shankar, and Vishnu are also seen in Shri Krishna's body. ऋषीश्च सर्वानुरगांश्च दिव्यान् 'Rishinshcha sarvaanuraagaanshcha divyaan' – all Rishis, snakes, divine beings, and many arms, torsos, and eyes are seen. Many kinds of forms are seen, which have no अन्त, मध्य, आदि *anta, madhya* or *aadi*.

'Oh, Vishvaroopam, this is the darshan I am getting.'

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम्।  
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूपम्॥ (१६)  
किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम्।  
पश्यामि त्वां दुर्निरीक्ष्यं-समन्ताद्दीप्तानलार्कद्युतिमप्रमेयम्॥ (१७)  
त्वमद्वारं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम्।  
त्वमव्ययः शाश्वतधर्मगोपता सनातनस्त्वं पुरुषो मतो मे॥ (१८)  
अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम्।  
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम्॥ (१९)  
द्यावा-पृथिवोरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः।  
दृष्ट्वाद्भूतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन्॥ (२०)

*Ane`kabaahoodaravaktrane`tram pashyaami tvaam sarvatonantaroopam,  
Naantam na madhyam na punastavaadim pashyaami vishve`shara  
vishvaroopam.*

*Kireetinam gadinam chakrinam cha te`joraashim sarvato deeptamantam,  
Pashyaami tvaam durnireekshyam-  
samantaaddeeptaanalaarkadyutimaprame`yam.*

*Tvamaksharam paramam ve`ditavyam tvamasya vishvasya param nidhaanam,  
Tvamavyayah shaashvatadharmagoptaa sanaatanastvam purusho mato me`.  
Anaadimadhyaanamanantaveeryamanantabaahum shashisooryane`tram,  
Pashyaamitvaam deeptahutaashvaktram svate`jasaa vishvamidam tapantam.  
Dyaavaa-prithivyoridamantaram hi vyaaptam tvayaike`na dishashcha sarvaah,  
Drishtvaadbhutam roopamugram tave`dam lokatrayam pravyathitam  
mahaatman.*

(16 – 20)

'Oh, किरीटी *kireeti* (wearing a crown), गद्दी *gadee* (holding a mace), चक्री *chakree* (having a discus), तेजोराशि *te`joraashi* (filled with light), सर्वतो दीप्तिमान् *sarvato deeptimaana* (illuminating everything) - I see You, but I am unable to look at You. It seems as though the brightness of fire and the sun, has manifested in Your divine, limitless form. I know that You are the परम अक्षर *param akshara*

(the supreme indestructible). You are the root cause of the world. You are endless. You are the शाश्वत धर्म-गोप्ता *shaashvat dharma-goptaa* (the eternal hiding place of Dharma). You are the सनातन पुरुष *sanaatana purusha* (the eternal dweller in all beings). You have no beginning, no middle, and no end. Your seed is endless. Your valor is unlimited. You have many arms – You are अनन्त बाहु *ananta baahu*, which means that You have the power to do whatever You want to do, wherever You want.’

बाहु *Baahu* (arm) does not mean a hand with five fingers. It means कर्मशक्ति *karmashakti* – the power to act; क्रियाशक्ति *kriyaashakti* – the power to do things. कर बिनु करम करै विधि नाना *‘Kara binu karam karai vidhi naanaa.’* The Lord’s hands are everywhere. The शशि-सूर्य *shashi-soorya* (moon and sun) are His eyes. अग्नि *Agni* (fire) is His mouth; and He ripens the whole world with His brightness. He pervades all the space in the sky, Heaven, Earth, and in-between. All the people in the three worlds (Heaven, Earth, and Hell) are troubled to see this form of Yours.’

The people are not really troubled; they appear to be troubled in the vision seen by Arjuna.

अमी हि त्वां सुरसंघा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।  
स्वस्तीत्युक्त्वा महिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः । (२१)  
रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।  
गन्धर्वयक्षासुरसिद्धसंघाः वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ।। (२२)

*Amee hi tvaam surasandhaa vishanti ke`chidbheetaah praanjalayo grinanati,  
Svasteetyuktvaa maharshisiddhasandhaah stuvanti tvaam stutibhih  
pushkalaabhih.  
Rudraadityaa vasavo ye`cha saadhyaa vishve`shvinau  
marutashchoshmapaashcha,  
Gandharvayakshaasurasiddhasandhaah veekshante` tvaam vismitaashchaiva  
sarve`.*

(21, 22)

‘Oh, all these Devtas are rushing into You. They fold their hands and eulogize You. The Mahatmas, Maharshis, and Siddhas chant auspicious verses to please You. They sing long eulogizing passages.

Rudra, the Adityas, the Vasus, Sadhyas, Vishve`de`va, Ashvini Kumars, Marudganas, and the different kinds of ancestors – like Kushmaanda and others – Yakshas, Gandharvas, Rakshasas and Asuras – are all looking at You with wonder.’ Actually, they are not looking at the Lord, but Arjuna sees them looking, in the vision he is given.

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरूपादम् ।  
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ।। (२३)  
*Roopam mahatte`bahuvaktrane`tram mahaabaaho bahubaahoorupaadam,  
Bahoodaram bahudanshtraakaraalam drishtvaa lokaah  
pravyathitaastathaaham.*

(23)

And, अहं च प्रव्यथिता: ‘*Aham cha pravyathitaah* – I am deeply troubled. This colossal form of Yours touches the sky. It has enormous luminous eyes! I lose all courage, seeing You. I feel weak. Your mouths are huge, and Your teeth are like the flames of Dissolution. I am unable to make out where the East, West, North and South are. So, please become a little more benevolent, Maharaj!’

Note one thing. A little later, the Lord says, ‘Arjuna, यन्मे त्वदन्येन न दृष्टपूर्वम् *yanme`tvadanye`na na drishtapoorvam* – nobody else has seen this form of Mine, like you saw it.’

Many people had a darshan of the Lord’s Virat form – Uttanka had it, Dhritarashtra had it. Mother Kausalya had it, and so did Mother Yashoda. Yashoda’s darshan was a quick glimpse. The Lord thought, ‘Maiya is a simple village milkmaid. She may get frightened.’ So, the darshan she got was over, like a dream seen during a short nap. Because of this, Yashoda Maiya did not get frightened, but she was confused. ‘What are all these strange scenes in my Lala’s mouth?’ She was surprised.

सम्मील्य मृगशावक्षी नेत्रे आसीत् सुविस्मिता ।

*Sammeelya mrigashaavaakshee ne`tre`aaseet suvismitaa.*

Arjuna is trembling in fear, because the vision of the Virat seen by him is more terrible than the ones seen by other people. The Lord said, “See for yourself – see who wins the war.”

Arjuna saw the sons of Dhritarashtra, Bhishma, Drona, Karna, and other warriors entering the Lord’s terrible jaws. Nobody else saw such a terrible vision of the Virat; this was displayed exclusively for Arjuna.

नभःस्पृशं दीप्तमनेकवर्णं, व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ (२४)

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जन्निवास ॥ (२५)

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसङ्घैः ।

भीष्मो द्रोणः सूतपुत्रस्तथासौ सहास्मदीयैरपि योधमुख्यैः ।

वक्त्राणि ते त्वरमाणा विशन्ति द्रष्ट्राकरालानि भयानकानि ।

केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ (२७)

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।

तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ (२८)

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।

तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ (२९)

लेलिह्यसे ग्रसमानः समन्ताल्लोभान्समग्रान्चदनैर्ज्वलद्भिः ।

तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ (३०)

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।

विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ (३१)

*Nabhahsprisham deeptamane`kavarnam vyaattaananam  
deeptavishaalane`tram,  
Drishtvaa hi tvaam pravyathitaantaraatmaa dhritam na vindaami shamam cha  
vishno.*

*Danshtraakaraalaani cha te` mukhaani drishvaiva kaalaanalasannibhaani,  
Disho na jaane` na labhe` cha sharma praseeda de`ve`sha jagannivaasa.  
Ameesha cha tvaam dhritaraashtrasya putraah sarve` sahaivaavanipaatasanghah,  
Bheeshmo dronah sootaputrastathaasau sahaasmadeeyairapi yodhamukhyaih.  
Vaktraani te` tvaramaanaa vishanti danshtraakaraalaani bhayaanakaani,  
Ke`chidvilagnaa dashanaantare`shu sandrishyante` choornitairuttammangaih.  
Yathaa nadeenaam bahavombuve`gaah samudrame`vaabhimukhaa dravanti,  
Tathaa tavaamee naralokaveeraa vishanti naashaaya samriddhave`gaah.  
Tathaiva naashaaya vishanti lokaastvaapi vaktraani samriddhave`gaah.  
Le`lihyase` grasamaanah samantaallokaansamagraanvadanairjvaladbhih,  
Te`jobhiraapoorya jagatsamagram bhaasastavograah pratapanti vishno.  
Aakhyaahi me` ko bhavaanugraroopo namostu te` de`vavara praseeda,  
Vigyaatumichchaami bhavantamaadyam na hi prajaanaami tava pravrittim.*

(24 – 31)

Arjuna says, ‘Just as the waters of a river pour themselves into the sea, these Kings – अभिविज्वलन्ति वक्त्राणि *abhivijvalanti vaktraani* – are rushing into Your flaming mouth. They fall into Your mouth like moths falling into a flame. यथा प्रदीप्तं ज्वलनं पतङ्गा *Yathaa pradeeptam jvalanam patangaa* – they are falling into Your mouth, and You are licking Your lips! Flames emerge from Your mouth. Your brightness pervades all directions. Please tell me, who are You?’

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृतः ।

ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ (३२)

*Kaalosmi lokakshayakritpravridhho lokaan samaahartumiha pravrittah,  
Rite`pi tvaam na bhavishyanti sarve` ye`vasthitaah pratyaneeke`shu yodhaah.*

(32)

Now, as though Shri Krishna said, ‘Well, Arjuna – you even forgot who I am? First, you asked Me to show you My Virat form, and now you ask who I am! ‘Oh, Master of the Devtas, be pleased with me! I know what You wish to do,’ is what you say!’

You see, the Lord manifests in the form best suited to what He wants to do. He also assumes the name which is appropriate to the occasion. However, none of the forms or names makes the slightest difference, as far as He is concerned.

‘Arjuna,’ said Shri Krishna, ‘Shall I tell you who I am? Oh, you have often called me काला ‘*Kaalaa*’ (the dark one).’

Actually, Arjuna’s complexion was also dark. So was Draupadi’s. The Lord tells us not to make the mistake of thinking that beauty depends upon the color of the skin. Don’t think that you are beautiful merely because you have a fair complexion.

‘Oh, Arjuna! You have frequently addressed Me affectionately, as काला ‘Kaalaa’. The people of Vraja would also call Me by that name. (काला Kaalaa means black, and काल kaala means Time) I am truly dark!’

So dark, Maharaj? Why did You come like a black mountain?

लोकक्षय कृत्प्रवृद्धो ‘Lokakshaya kritapravridhho – I have become huge in order to destroy the wicked, and enfold everybody in Myself. Arjuna, you think that all these people will live, if you don’t fight? You fool! None of them will live, even if you withdraw from the battle. All the warriors who stand on both sides, ready for war – do you think they will survive, even if you don’t fight? I will pick them one by one, and chew them up. Don’t you see My teeth? So many are stuck between My teeth!’

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भूङ्क्ष्व राज्यं समृद्धम्।  
मयैवैते लिहता पूर्वमेव निमित्तमात्रं भव सव्यसाचिन्॥ (३३)

*Tasmattvamuttishtha yasho labhasva jitvaa shatroon bhoonkshva raajyam  
samriddham,*

*Mayaivaite`nihataa poorvame`va nimittamaatram bhava savyasaachin. (33)*  
तस्मात्त्वमुत्तिष्ठ यशो लभस्व ‘Tasmaatvamuttishtha yasho labhasva – so, get up! You can simply rinse your hand in the flowing Ganga – people will say Arjuna defeated his enemies and won the Kingdom. Here, you will be killing a corpse and enhancing your reputation as a warrior – मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् *mayye`vaiti nihataah poorvame`va nimittamaatram bhava savyasaachin.* Otherwise, you would hardly have succeeded in killing them! You don’t know how to shoot arrows with your right hand; you use your left hand! What capacity have you, for killing everyone?’

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथान्यानपि योधवीरान्।

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान्॥ (३४)

*Dronam cha bheeshmam cha jayadratham cha karna tathaanyaanapi  
yodhaveeraan,*

*Mayaa hataamstvam jahi maam vyathishta yudhyasva je`taasi rane`  
sapatnaan. (34)*

‘You ask, ‘How can I shoot arrows at Drona? How can I kill Bhishma?’ The fact is that Drona, Bhishma, Jayadratha, Karna, and other warriors are already मया हतान् *mayaa hataan* – killed by Me. They are destroyed by Time – त्वं जहि *tvam jahi* – go ahead and kill them. Oh, they are already killed by Bodha Maharaj (the King Knowledge); they are dead bodies, and अज्ञान *agnana* (ignorance) is the cause of their death. Even if they live, they will be living corpses. The Emperor Knowledge does not fear them. The good reputation of Knowledge is spread through them, because they are seen as being real even though we know that they are मिथ्या *mithyaa*. Oh, this is the corpse of a rat! Even when the rat was alive, it was incapable of killing the cat. How can it kill the cat now that it is dead? The entire प्रपञ्च *prapancha* (interactive world) has already died, because of the knowledge of the प्रत्यक् चैतन्याभिन्न ब्रह्म *pratyak*

*chaitanyabhinna brahm* (the Brahman which is not separate from the consciousness within). So – युध्यस्व जेतासि रणे सपत्नान् *Yudhyasva je'taasi rane' saptraan* – fight, and gain victory! I've shown you that victory will be yours.'

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वपमानः किरीटी।

नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ (३५)

*E'tachchutvaa vacham ke'shavasya kritaanjali're vapamaanah kireetee,*  
*Namaskritvaa bhooya e'vaaha krishnam sagadgadham bheetabheetah pranamya.*  
(35)

Arjuna began to tremble violently. The tip of the crown on his head also began to shake. He folded his hands, and – नमस्कृत्वा *namaskritvaa* – bowed down again. His voice was husky with emotion, as he began to speak.

स्थाने हृषीकेश तव प्रक्रीत्या जगत्प्रहृष्यत्यनुरज्यते च।

रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंधाः ॥ (३६)

*Sthaane`hrisheeke'sha tava prakeertyaa jagatprahrishyatyanurajyate`cha,*  
*Rakshaansi bheetaani disho dravanti sarve`namasyanti cha siddhasandhaah.*  
(36)

'Oh, Rishikesha, it is only right that the world is filled with joy when Your bhajan is done, and people get attached to You. Those who experience joy by chanting Your name, and have love for You, do the right thing. It is also natural that the Rakshsas fear You, and flee from You. It is proper that Siddhas bow down to You.'

कस्माच्च ते न नमेरन्महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे।

अनन्तदेशेन जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ (३७)

*Kasmachcha te`na name`ranmahaatman gareeyase`brahmanopyaadikartre`,*  
*Ananta de've'sha jagannivaasa tvamaksharam sadasattatparam yat.* (37)

महात्मन् '*Mahaatman*' – Arjuna addresses Shri Krishna as 'Mahatma'. One of the characteristics of a Mahatma is that he has a paunch! महान् आत्मा उदरं यस्य असौ महात्मा, आत्मा आशयः '*Mahaan aatmaa udaram yasya asau mahaatmaa*'. '*Aatmaa aashayah.*' '*Aatmaa udaram*'. Maharaj – Your stomach bulges out. The whole world is placed in Your stomach. When the stomach of a pregnant woman becomes so big, it is natural that the stomach of the one who holds the whole world in His stomach, should bulge. Even so, Your stomach has the त्रिबली *tribalee* (three folds). How large would Your stomach be, to have a tribali even though it has the world inside it!

नमेरन् '*Name`ran* – Oh, why shouldn't they all bow down voluntarily? You are the greatest of all. You are the original Creator of Brahma. You are अनन्त *ananta* (endless), देवेश *de've'sha* (the King of the Devtas), जगन्निवास *jagannivaasa* (in whom the world exists), सत् *sat* (existence), and असत् *asat* (non-existence).'

Asat has no existence separate from Sat, so it is not the antonym of Sat. This is a peculiar fact. The घट *ghata* (ghata means 'pot'. The indication is the existence of the pot) is the प्रतियोगी *pratiyogi* (opposite) of घटाभाव *ghataabhaava* (the absence of the ghata), but Sat is not the प्रतियोगी *pratiyogi* of asat. This difference exists

because asat can be the opposite of Sat only if it was a tangible object. Asat is scattered in Sat, like a mirage seen in Sat. It is मिथ्या *mithyaa* (a relative truth). So, Sat is the same Brahman as the asat which appears to be real.

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम्।

वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूपः॥ (३८)

*Tvamaadide`vah purushah puraanaastvamasya vishvasya param nidhaanam, Ve`ttaasi ve`dyam cha param cha dhaama tvayaa tatam vishvamanantaroopa.*

(38)

‘Oh, आदिदेव *aadide`va* (the Primordial Devta), पुराण पुरुष *puraana purusha* (the supreme Purusha of the Puranas), परम निधानं *param nidhaanam* (substratum of the world), the वेत्ता-वेद्य परमधाम *ve`tta-ve`dya paramdhamam* (the one who knows the supreme place; which is the Brahman), त्वया ततं विश्वमनन्तरूप *Tvayaa tatam vishvamanantaroopam* – the world is filled with You, alone. The Vayu, Yama, Agni, Varuna, Shashanka, Prajapati, Prapitamaha – it is You, who are in all these forms. नमो नमस्तेऽस्तु *Namo namaste`shu* – I bow down to You a thousand times; I bow down repeatedly; I prostrate again and again.’

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च।

नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते॥ (३९)

*Vaayuryamognirvarunah shashaankah prajaapatistvam prapitaamahashcha, Namonamaste`shu sahasrakritvah punashcha bhooyopi namonamaste`.* (39)

Arjuna was frightened so badly that he could see only the Lord, wherever he looked. He asked, ‘Maharaj, from which side should I bow down to You?’

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व।

अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः॥ (४०)

*Namah purastaadatha prishtataste`namostu te`sarvata e`va sarva,*

*Anantaveeryaamitavikramastvam sarvam samaapnoshi tatosi sarvah.* (40)

The Shastras forbid us to bow down to someone whose back is towards us. It is an offence to touch the feet of the revered person, as you walk behind him. You should not bow down to a person while he is waling, cleaning his teeth, eating, going to the toilet, is engrossed in some activity, or is in meditation. You should wait for him to lift his eyes and see you, and then bow down. These days, people study the Upanishads and become Vyakaran Acharyas and Darshan Acharyas (Masters of Grammar and Philosophy); but they do not study the Manusmriti (laws of Manu for righteous behavior). They lack the knowledge of आचारशास्त्र *achaarashastra* (what the Shastra says about proper behavior). What is the correct way to bow down? It is not proper to touch the left foot with the right hand, or the right foot with the left hand. The palms should face upwards, when you touch the feet of a revered person. नमस्कार *Namaskara* (bowing down) is done to obtain blessings. There are many people in Kashi, who are learned in many other fields, but you won’t find people who are competent in guiding you regarding Dharma Vyavasthaa (the proper arrangements for righteous living). There is a steady decline in आचारशास्त्र *aachaarashastra*. Shri Udiyababaji



Maharaj used to say that no other Yuga (age) has witnessed such a dearth of asceticism, as the present age. Nobody is prepared to undertake the slightest discomfort for the sake of Dharma.

Arjuna says, नमः पुरस्तादथ पृष्ठतस्ते ‘*Namah purustaadatha prishthataste*’ - Maharaj, I bow down to You from the front, from behind, and on all sides. सर्व एव सर्व *Sarvata e`va sarva* - when You are everything that exists, what else can I do? सर्व समाप्नोषि ततोऽसि सर्वः *Sarvam samaapnoshi tatosi sarvah*. Your prowess and valor are infinite.’

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं मया प्रमादात्प्रणयेन वापि । (४१)

यच्चावहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।

एकोऽथवाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ।। (४२)

*Sakhe`ti matvaa prasabham yaduktam he`krishna he`yaadava he`sakhe`ti,*

*Ajaanataa mahimaanam tave`dam mayaa pramaadaatpranaye`na vaapi.*

*Yachchaavahaasaarthamasatkritosi vihaarashaiyyasanabhojane`shu,*

*E`kothavaapyachyuta tatsamaksham tatksaamaye`tvaamahamaprame`yam.*

(41, 42)

‘Maharaj, it was extremely impertinent of me to consider You to be my friend (as an equal). I had the audacity to address You as, ‘Oh Krishna! Oh Yadav! Oh pal!’ I did not understand how great You are.’

Was this due to forgetfulness?

‘Yes, sometimes, I forgot, and sometimes it was out of deep affection – मया प्रमादात्प्रणयेन वापि *mayaa pramaadaatpranaye`na vaapi*. I even laughed at You sometimes. I was impertinent, when we went for an outing, or chatted while in bed, or while eating our meals together. I was impertinent when we were alone and in the presence of others. Oh, Master! You are अप्रमेय *aprime`ya* (beyond the scope of being proved). All these things do not affect You at all. My words would have struck You, had You been प्रमेय *prame`ya* (proved) and दृश्य *drishya* (seen). Even so, I seek Your forgiveness. You are the Father of the world of moving and stationary objects. You are the one who is worshipped by all. You are the गरीयान् गुरु *gareeyaan guru* (the most important and weighty Guru). When nobody can be Your equal, how can anyone be superior to You? Your influence is अप्रतिम *apratim* (matchless). I bow down and place my body before You, in an attempt to please You.’

पितासि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।

न त्वसमोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतीमप्रभावः ।। (४३)

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।

पितेवपुत्रस्य सखेव सख्युः प्रियः प्रियाययर्हसि देव सोढुम् ।। (४४)

*Pitaasi lokasya charaacharasya tvamasya poojyashcha gururgareeyaan,*

*Na tvatsamostyadhikah kutonyo lokatraye`pyapratimaprabhaava.*

*Tasmaa pranamya pranidhaaya kaayam prasaadaye`*

*tvaamahameeshameedyam,*

*Pite`va putrasya sakhe`va sakhyuh priyah priyaarhasi de`va sodhum. (43, 44)*  
 ‘Like a father forgives his son, and a friend forgives his friend, and – प्रियः प्रियाय  
*priyah priyaaya* – a lover forgives the beloved, I beseech You to forgive me.’

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वाभयेन च प्रव्यथितं मनो मे।  
 तदेव मे दर्शय देवरूपं प्रसीद देवेश जगन्निवास॥ (४५)

*Adrishtapoorvam hrishitosmi drishtvaa bhaye`na cha pravyathitam mano me`,  
 Tade`va me` darshaya de`va roopam praseeda de`ve`sha jagannivaasa. (45)*  
 Arjuna said, ‘I am very happy to have seen a sight I had never seen before, but I  
 was also deeply troubled by fear. So, Oh Deva, Oh Devesha, Oh Jagannivasa,  
 please show me Your earlier form again.’

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव।  
 तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते॥ (४६)

*Kireetinam gadinam chakrahastamichchaami tvaam drashtumaham tathaiva,  
 Te`naiva roope`na chaturbhujе`na sahasrabaaho bhava vishvamoorte`. (46)*  
 ‘I wish to see Your four armed form, with the किरीट *kireeta* (crown), गदी *gadee*  
 (mace), and चक्री *chakree* (discus) – I like only Your four-armed form. I do not  
 like Your विश्वरूप *vishvarooपा* (cosmic) form, with the सहस्रबाहुरूप *sahasrabaahu*  
 (thousand arms).’

It seems that Shri Krishna normally stayed in His human form, most of the time.  
 He would sometimes show His four-armed form to people He was pleased with.  
 The Bhagwat has a number of descriptions of Shri Krishna having four arms.  
 Once, when Bhimasena had a quarrel with Draupadi, Shri Krishna caught  
 Draupadi with His two hands and Bhimasena with two hands. When Rukmini  
 became unconscious, Shri Krishna lifted her up onto His lap using two hands,  
 smoothed her hair with His third hand, and wiped her tears with His fourth  
 hand. A King called Paundrak imitated Shri Krishna by attaching two artificial  
 arms, and appearing as a four-armed person. He was a friend of the Kashi  
 Naresh (King of Kashi), who fought on his behalf, and was killed in battle.  
 Pundrak got the Pundits of Kashi to undertake a ritual for the destruction of Shri  
 Krishna. As a result a demoness called Kritya emerged, and went to Dwarka,  
 but was cut down by the Lord’s Chakra. There is a description of her body  
 being thrown into Kashi.

मया प्रसन्नेन तवार्जुनेन रूपं परं दर्शितमात्मयोगात्।  
 तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम्॥ (४७)  
 न वेदयज्ञाध्ययनेन दानेन च क्रियाभिर्न तपोरुग्रैः।  
 एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर॥ (४८)  
 मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ्ममेदम्।  
 व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य॥ (४९)

*Mayaa prasanne`na tavaarjune`dam roopam param darshitamaatmayogaat,  
 Te`jomayam vishvamanantamaadyam yanme` tvadanye`na na drishtapoorvam.  
 Na ve`dayagyaadhyayanairna daanairna cha kriyaabhirna tapobhirugraih,  
 E`vamroopah shakya aham nriloke` drashtum tvadanye`na kurupraveera.*

*Maa te` vyathaa maa cha vimoodhabhaavo drishtvaa roopam  
ghorameedrimame`dam,  
Vyape`tabheeh preetamanaah punastvam tade`va me` roopamidam prapashya.  
(47, 48,  
49)*

The Lord said, ‘Arjuna, I showed this form to you because I am very pleased with you, and – आत्मयोगात् *aatmayogaat* – this Virat form is the essence of My infinite Atma, which is the essence of the Brahman.’

Please remember that there is no देहाभिमान *de`haabhimaana* (feeling of being the body) in Shri Krishna. Nor does He have any appendage like a gross body, or subtle body – the antahkaran – caused by past karmas. So, there is no factor which can create any barrier or obstacle to prevent Him from appearing in whichever form He chooses. He can manifest in the form of the world whenever He wants, or He can disappear at will. His सविद् *samvit* (knowledge) is free of the veils of a gross body and the antahkaran, and free from the possibility of the removal of any veil. His essence is pure consciousness, without any encumbrance of the antahkaran or a gross body, and it has the qualities of being unrestricted, unknown, and indestructible. Hence, He can conceal or reveal Himself in any form; even as the world. All this is the luster of the Lord’s consciousness; the frolic of the Atmadeva. विरक्त ‘*Viraata*’ contains रत ‘*raat*’ – which means the brightness which is self-effulgent; and when ‘*vi*’ is added to it, it becomes Virat, revealed in multiple forms. It is like the flames which seem to take on the different forms of an Apsara or Devta. The Virat appears before the Yagniks (priests doing a Yagya) in beautiful forms, created by the ablutions they pour into the ritual fire.

The Lord said, ‘Arjuna, nobody – apart from you – has had a vision of this glorious, infinite, original world which has been shown to you through Atmayoga.’

**इत्यर्जुनं वासुदेवस्तथोक्तवा स्वकं रूपं दर्शयामास भूयः ।  
आश्ववासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ।। (५०)**  
*Ityarjunam vaasude`vastathoktvaa svakam roopam darshayaamaasa bhooyah.  
Aashvaasayaamaasa cha bheete`me`nam bhootvaa punah  
saumyavapurmahaatmaa.*

(50)

Then, स्वकं रूपं दर्शयामास भूयः *svakam roopam darshayaamaasa hooyah* – the Lord assumed His four armed form, and reassured Arjuna who was badly shaken. After that, He became सौम्यवपुर्महात्मा *saumyavapurmahaatmaa* – pleasant to behold. Even the four-armed form had some उग्र *ugra* (frightening) quality, because it contained ऐश्वर्य *aishvarya* (super-natural power). The Virat form is extremely frightening, with many people stuck in the Lord’s great teeth. The four-armed form is less terrifying. The Lord told Arjuna, ‘No, no, My brother,

what you saw is over. Now, My form is just like yours,' and He assumed a human form.

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।  
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गताः ॥ (५१)

*Drishtve `dam maanusham roopam tava saumyam janaardana,*  
*Idaaneemasmi sanvrittah sache `taah prakritim gataah. (51)*

Arjuna regained normalcy, and said, 'Maharaj, Your सौम्यरूप *saumya roopa* is truly of the Chandra Vansha – it is born in the lineage of Soma (the moon). That is right and proper. You are my brother. I have regained equanimity. I am fit and fine.'

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।  
देवा अप्यस्य रूपस्य नित्यं दर्शन काङ्क्षिणः ॥ (५२)

*Sudurdarshamidam roopam drishtvaanasi yanmam,*  
*De `vaa apyasya roopasya nityam darshanakaankshinah. (52)*

The Lord said, 'Never consider this vision of Mine – which you have just seen – to be something ordinary or commonplace. Great Devtas yearn to obtain such a vision.' Then the Lord said something more –

नाहं वेदर्न तपसा न दानेन न चेज्यया ।  
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ (५३)

*Naaham ve `dairana tapasaa na daane `na na che `jyayaa,*  
*Shakya e `vamvidyo drashtum drishtvaanasi maam yathaa. (53)*

'Arjuna, this vision of Mine cannot be obtained through studying the Vedas, asceticism, giving in charity, or इज्या *ijyaa*, because the Vedas describe the different Devtas who bestow different boons. Asceticism is done for self-purification. Charity is done to gain पुण्य *punya*, and इज्या *ijyaa* – which means Yagya – is इन्द्राय स्वाहा '*Indraaya svaahaa*' (offered to Indra). So, none of them can grant a darshan of My Virat form.'

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।  
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ (५३)

*Bhaktyaa tvananyayaa shakya ahame `vamvidhorjuna,*  
*Gyaatum drashtum cha tattve `na prave `shtum cha parantapa. (54)*

The Lord says, 'It is only when a person gets this kind of अनन्त भक्ति *ananta bhakti* (endless devotion and faith) – that everything is the Paramatma – that he gets such a darshan of Mine.' ज्ञातुं द्रष्टुम्, तत्त्वेन प्रवेष्टुम् *Gnaatum, tattve `nap rave `sham* – to understand, see, and enter (into the Lord), is to become that – this happens only when a person's life is filled with such absolute, single-minded Bhakti.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।  
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ (५५)

*Matkarmakrinmatparamo madbhaktah sangavarjitah,*  
*Nirvairah sarvabhooteshu yah sa maame `ti paandava. (55)*

The Lord addresses Arjuna as ‘Pandava’ (the son of Pandu). This means, ‘You are My (cousin) brother.’ Arjuna’s mother, Kunti, was Shri Krishna’s Aunt, and she was married to Pandu. ‘You five brothers are the sons of My Aunt Kunti, and I am the son of your mother’s brother. You are very dear to Me. Pandu means the one who has a pure antahkaran. Your essence is very pure.’ Using the word ‘Pandava’, to address Arjuna, the Lord makes five points very clear to him in this shloka. I request all of you to note these points.

The first point is, यत्कर्मकृत ‘Yatkarmakrit’. Who do you work for? An old gentleman lived close to our village. His son was studying L.L.B, at Allahabad. The old man would carry provisions – rice, dal, flour and ghee – tied up in a bundle, for his son, every fortnight, or once a month. On one occasion, his son was entertaining some friends when he reached. They were sitting on chairs, having tea and bread for a snack. Seeing the old man, they asked their host who this man was. The son felt ashamed of the way his father was dressed. ‘What will my friends think, if I tell them that this is my father, dressed in a dhoti and cheap shoes, carrying a staff in his hand and a bundle of food on his head?’ He told his friends, ‘This is my servant. He has brought provisions from the village.’

The old man heard what his son has said. He went inside, and kept the staff and the bundle of provisions, and came out. ‘My brothers,’ he said, ‘I am indeed a servant, but not his servant. I am his mother’s servant.’

The important point is – who do you work for? कस्मै देवायहविषा विधेम ‘*Kasmai de`vaaya havishaa vidhe`ma?*’ Do you feel any reticence? Do you feel ashamed? If you want to work, work for the Lord. Be a servant of Bhagwan. Be like Meera, who sang, चाकर राखो जी गिरधारी ‘*Chaakara raakho jee giridhaaree* (Giridhari, make me Your servant).’ Let all the work you do, be in the service of the Lord. Consider it to be a service for pleasing Him. Don’t work for worldly gain. तत्कर्मकृत ‘*Tatkarmakrit*’ means that you should definitely work, but the work should be for the Lord.’

The second point given by the Lord is मत्परमः ‘*Matparamah*’. मत्परम *Matparam* means – who do you depend upon? Will someone else give you the fruit, if you work for the Lord? For example, a priest in a temple serves the Lord, but is paid by the owner of the temple. The Lord says, ‘Don’t depend on the owner of the temple for the fruit of your labor. The one you worship will pay your wages. Don’t depend on anyone else.’

Oh, how does it matter, whether He gives you your salary or not? So what, if He lets you go hungry for two days? Have the faith, ‘The Lord gives me everything. Bhagwan feeds me.’ It is only those who don’t trust the Lord, who lack faith in Him and depend on others. Once you develop the faith that the Lord will definitely feed you with his own hands, your faith is bound to be vindicated.

There was a Punditji, who would go to a temple of Hanumanji, and do a कथा *katha* (discourse) every day. The temple was in a jungle, and hardly anyone went there. 'This Pundit has been coming here for one month, and doing the *katha* every day,' thought Hanumanji. 'Nobody comes here, so he has no audience, and hence, he will get no दक्षिणा *dakshinaa* (monetary gift). I should see to it that the man gets something.'

Just then, a Vaishya (businessman) came to do darshan at the temple. Hanumanji told someone, 'Hey! This Punditji has been doing *katha* for the past one month. We should give him something, shouldn't we?'

'How much should we give, Maharaj?' asked the other man.

'He should be given at least a thousand rupees,' said Hanumanji.

The Punditji was not present when this conversation was held, but the Bania (businessman) heard it. He went to the Punditji, and said, 'Maharaj, the formal completion of one months' *katha* will be done tomorrow. How much *dakshinaa* will you get?'

'My brother,' replied the Punditji, 'Nobody comes to hear the *katha*, so where is the possibility of any *dakshinaa*?'

'Give me the ठेका *the`kaa* (contract),' said the Bania. 'You keep five hundred rupees, and the rest of the *dakshinaa* will be mine.'

This was agreed upon. The Punditji thought, 'I had no hope of getting a single paisa. At least I'm getting five hundred rupees!' The Bania gave five hundred rupees to Punditji.

Now, the concluding *katha* took place the next day, but nobody came to listen, and no *dakshinaa* was offered. The Punditji gathered up his books, and prepared to leave.

The Bania was furious. He told Hanumanji, 'Yesterday you spoke of giving a thousand rupees *dakshinaa*. I gave five hundred, but why didn't you give five hundred rupees? At least I would have got that!' He was so frustrated that he kicked Hanumanji. His foot got stuck to Hanumanji's idol.

'Son,' said Hanumanji, 'You have arranged for Punditji to get five hundred rupees. Now, arrange for five hundred more! Give him another five hundred, and only then will your foot be freed; otherwise, it will remain stuck to me.'

The meaning is that if you serve the Lord, He will arrange for your Yoga-kshema (providing what you need, and protecting what you have).

The third word is मद्भक्तः '*Madbhaktah*'. Have Bhakti for Bhagwan. Bhakti means love, which will be described in detail in the next chapter. These three points are to be undertaken. All karmas should be for the Lord, your dependence should be on the Lord, and your love should be for the Lord. The one you love should be the one you depend upon, and the one for whom you work. प्रेम *Pre`ma* (love), आश्रय *aashraya* (dependence), and सेवा *se`vaa* (service) – all three should be for the same person.

Two things are to be given up – सङ्गवर्जितः निर्वैरः *sangavarjitah nairvairah*. Don't have attachment for anybody in this world, and don't have enmity either. These two are to be discarded, and the first three are to be held on to.

The Lord repeats, यः स मामेति पाण्डव *'Yah sa maame`ti paandava.'*

माम् ऐति *'Maam e`ti'* – obtains Me; comes to Me; and gets to know Me. ऐति *E`ti* is a verb which indicates 'comes to Me.' ऐति *E`ti* also means 'knows Me', and 'is liberated from this world', as well as 'attains Me.'

So, of these five commands of the Lord, the person who brings three into his life and gives two up, obtains the Lord. So, my brother, don't have any attachments or enmity; attachment or aversion, for anybody in the world. And, have love for the Lord, depend upon Him, and serve Him – connect these three with the Lord. Then, you can take it that you have obtained the Lord.

Thus, this eleventh chapter called the 'Vishvaroopa Darshan Yoga' is completed.

## Chapter XII

What is the main question in the twelfth chapter? It is about the best way to do उपासना *upaasanaa* (worship). Does the description of Bhakti mean Bhakti for the Lord's two-armed form, four-armed form, or His Cosmic form? The Acharyas who have written commentaries upon the Gita differ considerably on this point. According to the people of Vrindavan, the दृष्टेदं मानुषं रूपं तव सोम्यं जनार्दन *drishtve`dam maanusham roopam tava aumyam janaardana* – the two-armed form which was so pleasing to Arjuna – is the form for Bhakti advocated in this chapter. However, Arjuna also liked the Lord's four-armed form – तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भवविश्वमूर्ते *Te`naiva roope`na chaturbhuje`na sahasrabaaho bhava vishvamoorte`*. This is why the followers of the Ramanuja sect feel that it is the Lord's four-armed form which is praised in the twelfth chapter.

Seth Jaydayalji Goenka of the Gita Press used to say that the twelfth chapter advocates worship of the Lord's four-armed form. In his opinion, the Lord's two-armed form gave the impression that Shri Krishna was like any other mortal human, whereas His four-armed form showed Him to be like a Devta.

The sect of Shankaracharya says that the twelfth chapter refers to the Lord's Virat form, because all the actions recommended in it are for His Cosmic form; the Virat form is the आश्रय *aashraya* (refuge); and love for the Virat form will result in a total freedom from attachment and aversion.

So, the final decision – about whether this chapter speaks about Bhakti for the विश्वरूप विराट *vishvaroopa viraata*, or for the चतुर्भुज *chaturbhuja*, or द्विभुज *dvibhuja*, human form, should be based on the question placed by Arjuna.

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ (१)

*E`vam satatayuktaa ye` bhaktaastvaam paryupaasate`*,

*Ye` chaapaksharamavyaktam te`shaam ke` yogavittamaah. (1)*

There is actually no question of the निर्गुण-निराकार *nirguna-niraakaara* (the Lord without attributes and without form) here. The अव्यक्त *avyakta* (invisible) अक्षर *akshara* (indestructible essence of the Lord) is the object for worship. Gnan is not at all the subject of this chapter. The question is, 'Which, of these two, is the योगवित्तम *yogavittam* (best knows the Lord) – the Yogi who worships the निर्गुण, निराकार अव्यक्त *nirguna, niraakaara avyakta*, or the one who worships the *saguna* (with attributes), साकार *saakaara* (with form) Virat, four-armed; or two-armed form of the Lord?' The question does not refer to the उपासना *upaasanaa*. It is not even about which is the Ishwara's forms is the most worthy of worship. The question is that even though both kinds of Yogis worship the Lord, one type worships the *nirguna-nirakara*, and the other type worships the *saguna-sakara*. Which kind is best? Which Yogi is 'Yogavittama', who best understands the secrets of साधना *saadhanaa* (methods for spiritual progress)? I ask you to think about this.



Shri Krishna's sermon to Arjuna - starting from the second, up to the tenth chapter of the Gita - describes the upasana of the akshara, nirguna-nirakara, सर्वव्यापि *sarvavyaapi* (all pervading) Parabrahm. In the eighth chapter the Lord says, कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः (८.९) 'Kavim puraanamanushaasitaaramanoraneeyaanasamanusmare'dyah' (8. 9). In the tenth chapter, too, He says, विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् 'Vishtabhyaahamidam kritsname'kaanshe'na sthito jagat – the entire world is placed in a tiny part of Me.' However, when Arjuna spoke about the darshan of the Vishwarupa, and the Lord revealed His Cosmic form, and then His four-armed form, He ultimately said –

मत्कर्मकृन्मत्परमो मदभक्तः सङ्गवर्जितः ।

निर्वैरः सन्नभूतेषु यः स मामेति पाण्डव ॥ (१०.५५)

*Matkarmakritnmatparamo madbhaktah sangavarjitah,*

*Nirvairah sarvabhooteshu yah sa maame'ti paandava. (10. 55)*

The logical meaning of Bhakti here is that it is the Lord's साकार *saakaara* form which is the object of worship – whether it be His Virat form, four-armed form, or two-armed form.

The crux of Arjuna's question is, 'Is Your frequent praise of अक्षरोपासना *aksharopaasanaa* (worship of the unseen form), निर्गुणोपासना *nirgunopaasanaa* (worship of the form without attributes), निराकारोपासना *niraakaaropaasanaa* (worship of the formless Brahman) superior, or is the worship of the सगुण साकार *saguna saakaara* form (described in the eleventh chapter) better suited for worship?' Earlier, Arjuna had asked whether Karma-sanyas was better, or whether Karma Yoga was superior. The Lord replied, तयोऽस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते 'Tayostu karmasannyaasaat karmayogo vishishyate' - Karma Yoga is better than Karma-sanyas.' In the same way, the Lord should give some answer to this question as well, because a person can rise higher only after his foundation is firmly established. How can anyone rise higher, if his very base is weak and shaky? If someone fails to see Lord Vishnu in the Shaligram (round stone worshipped as Lord Vishnu), how can he consider space to be the Ishwara? He cannot even begin to imagine the sky as the Lord! Space will be an imagined substance, since there is no end to the East, West, above or below. Space has no आकार *aakaara* (form), and no विकार *vikaara* (distortion). Nor does it have प्रकाश *prakaasha* (brightness). The person will be unable to comprehend this, hence, he will be unable to develop a feeling of the परोक्ष *paroksha* (unseen Ishwara) in the प्रत्यक्ष *pratyaksha* (seen form of the Shaligram). How will he be able to develop a feeling of the अपरोक्ष *aparoksha* (experience) in that, which is not seen; which is paroksha?

After the last shloka of the eleventh chapter, Arjuna asked a question. Please listen to it once again:

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ (१)

*E`vam satatayuktaa ye` bhaktaastvaam paryupaasate`  
Ye` chaapyaksharamavyaktam te`shaam ke` yogavittamaah. (1)*

Please note that the words अनन्य ‘ananya’ (unbroken), and अद्वितीय ‘adviteeya’ (indivisible) are not used here; एवं ‘E`vam’ is used. That means, ‘the person who does Your उपासना *upaasanaa* by remaining attached to You continuously, using the method You have just explained.’ The method is to be yoked – yukta – to the Lord at all times, in every place, adoring Him with a heart filled with love. ‘Is a person who worships You in this way superior, or is the person who worships You as described by You – ये चाप्यक्षरमव्यक्तम् *Ye` chaapyaksharamavyaktam*, the indestructible, unseen form praised by You repeatedly – superior? Among these two types of Bhaktas, which knows You best?’ ‘Yogavid’, means साधनविद् ‘*saadhanavid*’ – one who knows the methods for spiritual progress. There are three levels – साधनविद् *saadhanavid* (knows), साधनवित्तर *saadhanavittara* (knows better) and साधनवित्तम *saadhanavittama* (knows best). Which is the one who has the highest knowledge of the secrets of sadhana? In reply to this, Shri Krishna says –

श्री भगवानुवाच

मय्यावेश्यमनो ये मां नितययुक्ता उपासते ।

श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ (२)

ये तवक्षरमनिर्देश्यमव्यक्तं पुर्युपासते ।

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ (३)

*Shreebhagavanuvaacha*

*Mayyaave`shyamano ye` maam nityayuktaa upaasate`*

*Shraddhayaa parayope`taste` me` yuktatamaa mataah.*

*Ye` tvaksharamanirde`shyamavyaktam paryupaasate`*

*Sarvatragamachintyan cha kootasthamachalam dhruvam. (2, 3)*

Actually, Arjuna’s question is a little crooked. A question was raised in the Supreme Court once, whether it has the authority to give a ruling on a certain issue. Now, if the Supreme Court were to give a ruling that it has no authority to give a ruling, it would be curtailing its own authority! It could, perhaps, result in the Supreme Court being closed down. So, the Supreme Court has full authority to debate upon any issue and give a judgment. In the same way, it is best to ask the Lord, Himself, ‘Oh, Lord, Is Your Bhakti superior, or is the Bhakti of Your formless essence superior?’

What reply will the Lord give?

मय्यावेश्य मनो ये माम् ‘*Mayyaave`shya mano ye` maam.*’

The Lord says, ‘My brother, My Bhakti is the Mother of all fruits. My Bhaktas are those who immerse their minds in Me. It is not that I come into their mind; their mind sinks into Me. I do not enter a human body the way a spirit does. I am already established in every being.’

नित्ययुक्ता: 'Nityayuktaah' means constantly; continuously. 'My Bhaktas adore Me continuously. The mental condition of such Bhaktas is automatically elevated – this is the मन भिनिवेश *manah abhinive'sha* (the mind being immersed); and नित्ययुक्त *nityayukta*' makes it attached continuously in time, and the object is the Bhagwan.

Now, what is the special factor in this?

The special factor is श्रद्धया परयोपेता: '*shraddhayaa parayope'taah*' – the paraa shraddha (faith in the unseen). This is the beginning of the twelfth chapter, and the chapter concludes with shraddha (faith) – श्रद्धाणा मत्परमा भक्तास्तेऽतीव मे प्रिया: *shraddhaanaa matparamaa bhaktaaste'teeva me`priyaah.*'

This is why shraddha is the main factor in Bhakti. And, what kind of shraddha? Paraa. Paraa means continuous, unbroken faith. A shraddha so strong that we are prepared to die, or get cut down, rather than give it up. Shraddha is actually the backbone of Bhakti. Bhakti will not come to anyone who does not have shraddha. The meaning of उपासना *upaasanaa* is to see something that is invisible, as clearly as something placed before you. When we look at an Idol, Guru, focus in meditation, see the Shaligram or Narmadeshwara, go to pilgrimages, or fast on Ekadashi and other special days (in time), we do not actually see the Lord. Bhakti is to see the Lord in places, objects and people, and sections of time, through the power of emotion. That is upasana – worship. Otherwise, how can we see the Almighty in a little child? The Ishwara should be the Father of all – how did He become a child? How did the avyakta become the दृष्ट *drishta* (seen)?

What is the secret behind such arguments?

If a child holds his father's finger while walking, it is said that he is holding his father. It is only the father's finger he holds, but people will say that the son is holding his father as he walks. So, if anyone gets the ईश्वर-बुद्धि *Ishwara-buddhi* (the thought that this is the Ishwara) in even a miniscule part of the Ishwara, that person's वृत्ति *vritti* (mental tendency) becomes ईश्वराकार *Ishwarakaara* (a form of the Ishwara). We need to cultivate the tendency to see everything as a form of the Lord. The Lord clearly stated, 'My brother, for this you first need to have shraddha.' Secondly, your mind should retain the image of the Lord continuously. The third requisite is to be नित्ययुक्त *nityayukta* – attached continuously to Him; and the fourth is to sit close to the Lord. How close are the Karma-kandis who do the rituals of worship, to the Lord? What is the level of their shraddha, Bhakti, or nitya-yoga? When भावावेश *bhaavaave'sha* (overpowering love), nitya yoga, and paraa shraddha are combined, then that person becomes युक्तम *yuktatam* (the most strongly attached).

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ (६.७)

*Yoginaamapi sarve'shaam madgate'naantaraatmanaa,*  
*Shraddhaavaan bhajate`yo maam sa me`yultatamo matah. (6. 47)*

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते 'Ye' *tvaksharamanirde'shyamavyaktam paryupaasate* - now, if you ask, 'What about those who worship the akshara?'

All the talk about the upasana of the akshara and ksahara is futile, because the fruit is one, and the same. The fruits are not two. Those who do upasana of the akshara – like meditating on अ, क, ख, राम, ॐ, सोऽहं *a, ka, kha, Rama, Aum, Soham* etc – see it with their eyes, and say, 'I worship this letter (or word).' These people are निगुरो *niguro* - they don't have a Guru, my friends! Those who do not have a Guru cannot fix their allegiance to one object of shraddha. A second, third and fourth person will come along, and change the object of their worship. Those who have no निष्ठा *nishthaa* (confidence) in their Guru, can not have faith in the mantra (given by the Guru), or in the इष्ट *Ishta* (form chosen for worship). निष्ठा *Nishthaa* means the faith that the Lord is everywhere. You will find Him as soon as you are established firmly at one spot. No mantra is greater or lesser than any other – they are all made of letters. Nor is any Ishta greater than any other. Greater and lesser are false impressions of your intellect. So, have भगवद्बुद्धि *bhagavadbuddhi* in the Guru, have भगवद्बुद्धि *bhagavadbuddhi* in the mantra, and in your Ishtadeva. Mantras are not mere letters; an Idol is not an inanimate object; and the Guru is not a mortal human. They are all manifestations of the Lord.

ये त्वक्षरमनिर्देश्यम् 'Ye' *tvaksharamanirde'shyam* – having mentioned akshara (akshara means a letter of the alphabet and it also means the indestructible Brahman), what was the need to say अनिर्देश्य *anirde'shya* (indefinable)? It is because no akshara can give a मिथ्या *mithyaa* (false) description. As soon as the word 'akshara' is spoken, it can only mean ॐ इत्येकाक्षरं ब्रह्म 'Aum itye' *kaaksharam brahm.*

अनिर्देश्यम् 'Anirde'shyam' – even that akshara is unable to describe the Paramatma properly.

Why is that?

अव्यक्तम् 'Avyaktam' – because He is invisible, and people पर्युपासते 'paryupaasate' – worship Him without any divisions of place or space.

सर्वत्रगम् 'Sarvatragama' – means 'all pervading'. अचिन्त्यम् 'Achintyam' means that He can not be imagined, and कूटस्थम् 'kootastham' means He is unaffected by the amount of rain that falls, or the climatic changes. He is the 'koota' (mountain peak) unmoved by abuse or praise. Someone throws dust; a factory is built up and ruined, but He remains. So many ornaments are broken and created on the निहाय *nihaaya* (anvil), but the anvil has no count of them, because it is a 'koota'. A liar is called a 'koota'. कूटवत् स्थितं 'Kooavat sthitam', means the truth in the lies. That is called कूटस्थ *kootastha*. Koota means false. In Sanskrit, a witness who gives false evidence is called a कूट-साक्षी *koota-saakshi*. कूटस्थं 'Kootastham' means that the Judge holds on to the truth, even though many witnesses give false evidence and go away. कूटस्थं 'Kootastham.'

संनिम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।  
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ (४)

*Sanniyame`ndriyagraamam sarvatra samabuddhayah,  
Te`praapnuvanti maame`va sarvabhootahite`ratah. (4)*

The external साधन *saadhan* (effort for spiritual progress) is the control of the इन्द्रियग्राम *indriyagraama* (all the sense organs and organs of action); and the sadhan of the buddhi is – सर्वत्र समता *sarvatra samataa* – having equal goodwill for all. Self-control, equality of attitude, and रति *rati* (love) for the one who is निहित *'nihit'* (present) in सर्वभूत *sarvabhoota* (all beings), is सर्वभूतहिते रताः *'sarvabhootahite`ratah.'* This is all it means, nothing more. Since the subject under discussion is the worship of निवृत्तिपरायण *nivrittiparaayana* (inclined to withdraw from worldly activities), अक्षर, अव्यक्त *akshara, avyakta* –सर्वभूतहिते रताः *sarvabhootahite`ratah* means only that the Paramatma is present in all beings. The differences are limited to names, appearances, and forms.

ते प्राप्नुवन्ति मामेव *'Te`praapnuvanti maame`va'* – oh, Maharaj! Shri Krishna has said something कमाल *kamaal* (extraordinary)! Well, He has always been involved in these two kinds of activities – कमाल *kamaal* and धमाल *dhamaal* (noisy disruption)! When He stays in Vraja, He does dhamaal, creating all kinds of disturbances. And when He says something, it is absolutely kamaal! So, what is so extraordinary in this?

If a person worships the unseen, indestructible, omnipresent, unimaginable Brahman, what will he achieve? ते प्राप्नुवन्ति मामेव *'Te`praapnuvanti maame`va'* – Oh, they will worship the Brahman and achieve Me.'

How is this possible, Maharaj?

'Because I am the अक्षर ब्रह्म *akshara brahm*! Don't get confused by thinking that it is the name of someone else. अक्षर ब्रह्म *Akshar brahm* is My name.'

All right, Maharaj, then – should we do Your Bhakti?

The Lord replied in the affirmative, and in the fourteenth chapter He stated –

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।  
स गुणान्समतीत्यैतान्ब्रह्म भूयाय कल्पते ॥ (१४.२६)

*Maam cha yovyabhichaare`na bhaktiyoge`na se`vate`,  
Sa gunaansamateetaitaanbrahma bhooyaaya kalpate`. (14. 26)*

'If you do My upasana, you will obtain the Brahman.'

Shri Krishna goes so far as to say, 'You will obtain Me, if you worship the Brahman.' This means that there is something special about the 'Me' of Shri Krishna; and that is, the fruit of the worship of both the Brahman and Shri Krishna.

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।  
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ (५)  
*Kle`shodhikaraste`shaamavyaktache`tasaam,  
Avyaktaa hi gatirdukham de`havibhiravaapyate`. (5)*

What is the condition of those whose चित्त *chitta* (mental inclination) is attached to the avyakta? Oh, attachment is not restricted to the Lord with form; attachment for the formless is equally strong. Are you surprised to hear this? I will give you a prize, if you can make a follower of the Arya Samaj worship the Lord with form! None of the Arya Samajis will do so, because they have become attached to their mental inclination for a formless Brahman. If they think about the Lord with form, they get agitated. ‘Oh, I’ve fallen into degradation because I thought about the Ishwara with form,’ they lament. However, what we are discussing is the meditating upon the nirguna-nirakara Brahman. Don’t compare the two.

Why?

Because, अव्यक्तासक्तचेतसा ‘*Avyaktaasaktache`tasaa*’ – their mental inclination has become attached to the invisible Brahman. Attachment is never a part of the निर्गुण ब्रह्मज्ञान *nirguna brahmagnan* (knowledge of the Brahman who is free of attributes); that is a direct experience – a साक्षात् अपरोक्ष *saakshaat aparoksha*. Attachment is for something (or someone), with whom there is a possibility of separation. The Brahman will never go anywhere, or come anywhere, and nor will its self-effulgent luster ever disappear.

Once, there was a dispute between the Arya Samajis (those who believe in the nirguna-nirakara Brahman) and the Sanatana Dharmis (who believe in the saguna-sakara Ishwara), and two platforms were readied for a debate.

When the Sanatan Dharmis invited Pundits to represent them, some of them refused to accept less than a thousand rupees. Pundits agree to debate only if they are given one or two thousand rupees, for debating for an hour or two. Both platforms were ready. The Arya Samajis came, but the Sanatan Dharma Pundits did not come.

A priest of a temple was present in the gathering. ‘I will establish the superiority of the Sakara,’ he said. ‘Our Lord is with us, why are you afraid? What can the Pundits of the opposition do, when we have the Ishwara on our side?’

The Pujari wrapped up the Idol he worshipped, the way Pundits wrap up their books, and went up onto the platform. ‘Begin the शास्त्रार्थ *shastraartha* (discussion about the purport of the Shastras),’ he said.

‘You begin,’ said the Arya Samajis.

‘No – you place the first question,’ said the Pujari.

The Arya Samajis thought that the Pujari is a fool, incapable of placing any questions.

However, the Pujari said, ‘Look, I have brought my sakar Bhagwan with me. Have you also brought your nirakar Bhagwan with you, or not?’

‘Our Bhagwan is always with us,’ replied the Arya Samajis. ‘We don’t need to bring Him.’

‘Very well,’ said the Pujari. ‘Pick up your formless Bhagwan, and hit me with Him.’

The Arya Samajis were speechless.

The Pujari said, 'Look, I have brought my Bhagwan with me. I worship the Narmadeshwara (a stone worshipped as Shiva). He weighs anything between five to eight kilograms. I will hit you with my sakar Bhagwan. Let it be proved today, which of the two is greater – your nirakar Bhagwan, or my sakar Bhagwan!'

So, my brother, attachment for the nirguna is also present. The Paramatma is separate from both the vyakta and the avyakta. The avyakta is the condition of the cause, and the vyakta is the condition of the effect. Both are present as different states of conditioning; they are उपाधि *upaadhi*. In the निरुपाधि *nirupaadhi* (unconditioned state), there is neither व्यक्तता *vyaktataa* (visibility), or अव्यक्तता *avyaktataa* (invisibility) The pristine Paramatma is beyond even the unseen.

व्यक्तोऽव्यक्तात् सनातनः । यः स सर्वेषु भूतेषु नश्यत्यु न विनश्यति ।

*Vyakoktaat sanaatanah. Yah sa sarve'shu bhoote'shu ashyatsu na vinashyati.*

Those who identify with their body are called देहाभिमानी *de'haabimaani*. It is very difficult for them to walk on the path of the avyakta, or get the avyakta fruit. So, अव्यक्तासक्ति *avyaktaasakti* (attachment for the unseen essence of the Brahman) can never be connected to देहाभिमान *de'haabhimaana* (identification with the body). A body will, in fact, get attached to another body. Since we have a body, our eyes will say that they wish to see the Lord, our ears will want to hear Him, our skin desires His touch, the tongue wants to drink Him, the nose wants to inhale His fragrance, and the heart says, 'Come close to me.' निराकार-बुद्धि *Niraakaara-buddhi* (the thought of a formless Brahman) is mere imagination, so long as we consider our Atma to be our form. It is only when we use discrimination, and separate the Atma from the अनात्मा *anaatmaa* (that, which is not the Atma), knowing ourselves to be free of any form and the five sheaths called the panchakosha, that we can know the Paramatma – who is beyond the five elements and beyond all forms. Then – having given up the conditioning of the sheaths and the elements – the nirakar-nirakar will merge, and become one. Otherwise, an attachment to the super-imposed will become very painful for the Jeeva who still identifies with his body. That is why the Lord said, अव्यक्ता हि गतिर्दुःखं देहवद्भिर्वाप्यते 'Avyaktaa hi gatirdukkham de'havadbhiravaapyate.'

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।

अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ (६)

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।

भवामि नचिरात्पार्थ मय्यावेशितचेतसाम् ॥ (७)

*Ye`tu sarvaani karmaani mayi sannasya matparaah,*

*Ananye`naiva yoge`na maam dhyayaanta upaasate`.*

*Te'shaamaham samuddhartaa mrityusansaarasaagaraat,*

*Bhavaami nachiraatpaartha mayyaave`shatache`tasaam. (6, 7)*

Now, let us take a look at the saguna-sakar. You see, we people are rather close to the sect of Shankaracharya, so our antahkaran is influenced by this line of

thought. So, when any such topic comes up – about what is the sakar here, or the dvibhuja, or the chaturbhuja, or what the Virat is, we think along these lines. There is no question of any opposition to this. To have faith (that this is the Almighty) in the Virat, means to see the Almighty everywhere; and to be totally free of attachments and aversions. ‘Look! This is Shyam (Shri Krishna)! This is Shyam, too! I see only Shyam everywhere!’ Oh, on the one hand, this is the music of Vrindavan, and on the other hand, it contains a feeling of being in the presence of the Lord wherever we go. There is so much similarity.

हियमे रह्यो नाहिन ठौर ! नन्दनन्दन अछत कैसे आनिये उर और !

*Hiyamein rahyo naahina thaura, Nandanandana achchata kaise` aaniye` ura  
aura!*

Now, the Lord explains how the worship of the Lord’s saguna-sakar Vishwaroopa (Cosmic) form is easier to worship, than the akshara-avyakta. No other method can compare, for the development of a pure antahkaran. Whether you are mentally inclined towards Shri Krishna, or towards Narayana, or the Virat – the ‘me’ and ‘mine’ should be discarded from the वृत्ति *vritti* (mental tendency). अहं *Aham* (I) and मम *mama* (mine) are the impurities of mental tendencies. A घटाकार वृत्ति *ghataakaara vritti* (the thought that this is a pot) is not अशुद्ध *ashuddha* (impure). Nor is a पटाकार वृत्ति *pataakaara vritti* (the thought that this is a picture). It is the mine attached to them, which is impure. It is natural to observe the pot; but the impurity lies in the feeling of possessiveness. You are bound to notice, ‘This is a Devta; this is a man; this is a Brahmin.’ There is nothing wrong in that. However, your antahkaran is sullied as soon as you think, ‘I am a Brahmin with hands and feet,’ because you are attaching a दृश्य पदार्थ *drishya padaartha* (a visible object) to your Self.

What do Bhaktas do? First, they say, ‘Namah’, which means, इदं मम न भवति, न मम इति नमः ‘*Idam mama na bhavanti, na mama iti namah*. This is not mine.’ When the Pundits do the Homa (offer ablutions into the sacred fire), they say, इदं अग्नये न मम ‘*Idam agnaye` na mama* – this offering is for Agni; it is not for myself. It does not belong to me.’ So – I am not the owner of the pot. The owner of the whole world, and the owner of Prakriti, is also the owner of the pot. Adding ‘me’ and ‘mine’ to anything makes it impure.

The Bhaktas do not worship the avyakta akshara, or even know it; but they know, सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ‘*Sarvaani karmaani mayi sanyasya matparah* (offer up all your actions to Me, and be inclined towards Me at all times)’. This is the specialty of the Bhakti Dharma. It is an aspersion on the Smaarta Dharma and the Shrauta Dharma, because in those the Almighty is worshipped only through certain specific rituals and Yagyas. There are specifications about the land, environment, and season; about the items to be used, the mantras to be chanted, and the proper procedure of the offerings. Only then will the Yagya-karma be successful.



In Bhakti, however, there is no need for any specific actions. Do any work today, and offer its fruit to the Lord. नाहं न मे, अस्य कर्मणः कर्ता अहं न भवामि, इदं कर्म मम न भवति 'Naaham na me', *asya karmanah kartaa aham na bhavaami, idam karam mama na bhavati* – this karma is not mine. I am not the doer of this action. भगवान् एव कर्ता कारयिता *Bhagavaana e`va kartaa kaarayitaa* – the Lord is the one who does the work, and it is He who impels it.' इदं भगवतः कर्म 'Idam bhagavatah karma' – this action is not my action; it is Bhagwan's action.' This special angle about the Bhagwat Dharma is –

स्वकर्मणा तमभ्यर्च्य सिद्धिं विनदति मानवः। (१८.४६)

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत्।

यत् तपस्यसि कौन्तेय तत् कुरुष्व मदर्पणम्। (९.२७)

*Svakarmanaa tamabhyarcha siddhim vindati maanavah. (18. 46)*

*Yatkaroshi yadashnaasi yajjuhoshi dadaasi yat,*

*Yat tapasyasi kaunte`ya tat kurushva madarpanam. (9. 27)*

All that is done by the body-mind-speech, it all belongs to Narayana. The Shrimad Bhagwat Mahapurana contains a verse which my Grandfather taught me when I was a child. This prayer is neither Shrouta nor Smaarta.

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्यात्मना वानुसृतस्वभावात्।

करोति यद् यत् सकलं परस्मै नारायणयेति समर्पयेत् ॥ (भा० ११.२-३६)

*Kaaye`na vaacha manase`ndriyairvaa buddhyaatmanaa vaanusritasvabhaavaat,*

*Karoti yad yat sakalam parasmai naaraayanaaye`ti samarpaye`tat.*

*(Bhagwat 11. 2. 36)*

This is a special भागवत धर्म *Bhaagwat Dharma*. The word करोति *karoti* (you do) is used in the Bhagwat, but when I was taught this shloka, my Grandfather told me to say करोमि *karomi* (I do). Bhagwan Shridhar Swami's commentary on this verse says that every action that is भगवदर्पित *bhagavadaarpita* (offered to the Bhagwan) is Dharma. The only condition is that no aham or mama should be connected with it. Don't say, 'I am the karta, and this karma is mine, and I should get the fruit.'

Say instead, 'Well, let the fruit go to the one whose karma it is.'

Madhusudan Saraswati – the author of 'Advaita Siddhi' – says, 'You may criticize the author of Advaita Siddhi, or praise him. मयि नास्त्येव कर्मत्वम् अखण्डानुभावात्मनि *Mayi naastye`va kartritvam akhanadaanubhavaatmani*. I am not the one who wrote Advaita Siddhi. I am अखण्डानन्द *akhandananda* (unbroken bliss). I am the unbroken essence of experience, the Parabrahm Paramatma.'

The Vaishnavas (worshippers of Vishnu) say, यत्कृतं यत्करिष्यामि तत् सर्वं न मया कृतम् 'Yatkritam yatkarishyaami tat sarva na mayaa kritam' – I have not done anything, Maharaj. त्वया कृतं त्वं फलभुक् *Tvayaa kritam tvam falabhuk* – You have done everything, so please enjoy the experience of its fruit as well.' This is the Vaishnava Dharma; Bhagwat Dharma. Nowadays, new sects like the Karashnee Dharma and the Sitarama Dharma have come up as separate sects, so it is not

enough to say Vaishnav Dharma. Sitaramis say that they do not worship Vishnu. 'Our Sita-Rama are higher than Vishnu. Our Radha-Krishna are way above Vishnu.' So, let us call it merely the Bhagwat Dharma. Bhagwan is beyond Brahma-Vishnu-Mahesh, so it is called the Bhagwat Dharma. संन्यास मत्परा: '*Sannyasya matparah*' – make Bhagwan your goal. Be परायण *paaraayana* (inclined) towards Bhagwan. 'I will accept death, if that be Your desire, and I will live, if You so wish. I will eat, if You feed me, and I will go hungry if You choose not to give me food.'

अनन्येनैव योगेन '*Ananyanaiva yoge`na*' – Yoga, with none other than You! I see Bhagwan wherever I look.' It is possible to think about the Lord whatever situation we may be in.

मां ध्यायन्त उपासते '*Maam dhyayanta upaasate`*'. Now, the Bhakta is meditating on the Bhagwan. The Shrauta Dharma contains a certain amount of हिंसा *hinsaa* (violence, like animal sacrifice). The Bhagwat Dharma has neither हिंसा-बाहुल्य *hinsaa-bahulya* (excess of hinsaa), nor आचार-बाहुल्य *aachaara-bahulya* (excessive rigidity in the methods of worship). The essence of the Bhagwat Dharma is quite different from the other two.

तेषामहं समुद्धर्ता '*Teeshaam samuddhartaa*' – now see, what is special about the Bhagwat Dharma? The special factor in this is that while other people have to cross the ocean of the world by their own methods, the Bhakta gets engrossed in the Lord, and the Lord lifts him up.

When I was very young, we needed to go across the Ganga in a boat. People would give two paise to the boatman to ferry them across. However, my Grandfather told me to give two annas instead. As a result, as soon as the boatman saw me waiting for the boat, he would get down from the boat, pick me up, and carry me to the boat. I did not have to take off my shoes, or get my feet wet, or wade through the mud. In the same way, the Lord says, तेषामहं समुद्धर्ता '*Te'shaamaham samuddhartaa* – Bhaktaraj, (King among Bhaktas), of all the beings who swim, sink, and flounder in the संसार-सागर *sansaara-saagar* (sea of the world), My Bhaktas do not need to put in any such effort to swim, and get out of this ocean. I pick them up in My arms, and carry them across. So, My beloved Bhaktaraj, all you have to do is just sit in the boat. I will pick you up and put you in the boat.

When My Bhakta offers to help Me to row, or steer the boat, I say to him, 'Just sit and look at Me. I will look at you, and you look at Me. Let the boat flow on. There is no risk of its sinking, since I am seated in it. Come; let us feast our eyes on each other's beauty. You are My beloved Bhakta, and I am your beloved Bhagwan.'

भवामि नचिरात्पार्थ '*Bhavaami nachiraatpaartha.*' The Bhakta asks the Bhagwan whether it will take a long time to go across. The Lord says, 'Not at all!' The Bhakta has no idea of the time passing.

मय्यावेशितचेतसाम् 'Mayyave`shitache`tasaam – My Bhakta's chitta is immersed in Me.' This is why a Bhakta does not die. When Death comes to a Bhakta, and looks for the सुक्ष्म-शरीर *sukshma-shareer* (the subtle body) to separate it from the स्थूल-शरीर *sthoola-shareer* (gross body), he fails to find it. Why can't Death find the subtle body in the gross body? It is because the subtle body no longer stays with the gross body; it is with the Bhagwan. Death sees, 'Oh, he has the Chaturbhuj in his heart; he has the Dvibhuj in his heart; he has the Vishwaroopa in his heart. Virat Bhagwan is seated in his heart – how can he die?!' Death comes repeatedly, and turns back. It is not possible for a Bhakta to sink in the ocean of this world. Death cannot touch him.

Look – the two things said by the Lord – सर्वकर्म समर्पण *sarvakarma samarpana* (offering up – or surrendering – all your actions to Him), and अनन्यभाव *ananyabhaava* (an unbroken outpouring of love for Him) – seem a little difficult to do. So, the Lord said, 'I will now tell you something plainly. Much thought has been given to this, but we need to speed up.'

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।

निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ (८)

*Mayye`va mana aadhatsva mayi buddhdim nive`shaya,*

*Nivasishyasi mayye`va ata oordhvam na sanshayah. (8)*

'Place your mind in Me,' said Shri Krishna – आधत्स्व *aadhatsva*. If you keep your mind in your house, it will become restless and carry you off somewhere. Or, someone else will carry off your mind! There are plenty of thieves moving around, who can carry your mind off. They loot the mind. The mind is capricious and fickle – it is a child, after all. There is danger, if it escapes from the house, and if is kidnapped.'

I have a Bhakta who loved me deeply. His five year old son was playing in the compound of their house. A thief came, and scared the child by showing him a knife. He put the little boy into a sack, slung the sack over his shoulder, and walked off. The father of the boy is a devotee of Beharaji. So, how did the Lord protect the child?

It so happened, that the child was terrified when the thief showed him the knife. After putting the child into the sack, the thief put the knife in the sack, as well. After five minutes, the child gathered his wits, picked up the knife, and cut a hole in the sacking. He tumbled down onto the road. People began to shout, 'The child was in a sack! Thief! Thief!' The thief ran away, but the child was saved. The boy is alive today, and so are his parents and grandparents.

So, my brother, if you keep your mind with you, it is quite possible that someone will come along and steal it. Or, it may run away like a juvenile delinquent. So, don't keep it in your house.

Then where should we keep it, Maharaj?

मय्येव मन आधत्स्व 'Mayye`va mana aadhatsva – entrust it to Me; place it in Me.'

And, मयि बुद्धि निवेशय 'Mayi buddhim nive`shaya – immerse your buddhi (intellect) in Me, as well.'

निवेशय 'Nive`shaya' means to put to bed; let the intellect sleep in the lap of the Lord. There is no need to think too much. Thought is required, so long as false impressions prevail. Once the veil of ignorance has been rent asunder, thoughts are totally redundant.

मन मस्त हुआ तब क्यों बोले।

हीरा पायो गाँठ गठियायो बार-बार बाको क्यों खोले!

*Mana masta hua taba kyon bole`*,

*Heeraa paayo gaantha gathiyaayo baara-baara baako kyon khole`*.

(Now that my mind is carefree, what need have I to speak? I know that I have a diamond. I have no need to open my bundle to see if it is there.)

In such a condition, even a thought is a deflection. Thoughts are not Samadhi; they are a विक्लेश *vikshe`pa* (disturbance), because although they are worth accepting for the purpose of dispelling false impressions, they are useless once the fallacies have been dispelled. Place them in the Bhagwan, so that they can sleep there.

होनो होय सो होय रे!

मैं तो गिरधर हाथ बिकानी। होनी होय सो होय रे।

*Honee hoya so hoya re`!*

*Mein to giradhar hataha bikaani, honee hoya so hoya re`*.

Meera sang, 'I am sold to Giridhara; now I don't care what happens.'

Please note one thing. When the Lord says, मयि एव, मयि एव 'Mayi e`va, mayi e`va', which spot does He speak from? If He speaks from some spot outside the buddhi, asking for your buddhi, then it will not be मय्येव 'mayye`va' at all! We will give Him our buddhi when we are awake, but it will come back to us when we go to sleep. The buddhi is such a पतिव्रता *pativrataa* (devoted wife), Maharaj, that she may wander around during the day, but at night she sleeps only in her husband's lap. This is the buddhi's habit. So, unless the Paramatma is the husband – in the form of the one who abides in all beings – it would not be possible for the buddhi to go to sleep in the Bhagwan. It is only because the Lord abides in the antahkaran of the Jeeva that the mana-buddhi can be placed continuously in the Paramatma. So, the mind and intellect resting in the Paramatma even while we sleep, is possible only because the Lord abides in our heart.

Now, what would happen if the Lord was outside? When I was a little child, my Grandfather would make me sleep on his lap. When I fell asleep, Baba's hand would slacken, and I would roll off his lap, and slide on to the floor. So, if you hold the Lord in your lap and sleep, you will not be able to continue to hold on to Him. However, if you sleep on His lap, there is no fear of being separated from Him, because He never sleeps.

अत ऊर्ध्वं न संशयः ‘*Ata oordhvam na sanshayah*’. अत ऊर्ध्वं *Ata oordhvam* does not mean ‘after death’. मनोबुद्धि-समर्पणान्तरम् *Manobuddhisamarpanaantaram* – as soon as the समर्पण *samarpana* (surrender) of the mana and buddhi is done, अत ऊर्ध्वम् *ata oordhvam* – meaning, मय्येव निवसिष्यति ‘*Mayye`va nivasishayti* – you will live in Me.’ न संशयः *Na sanshayah* – there is no doubt about that.

Now, as though Arjuna said, ‘Maharaj, You ask for the mana-buddhi, but what is the way to give it? When Vishwamitra asked Dasharathji to give Rama and Laxman to him, Dashrathji felt very nervous. He said, राम देत नहि बनई गोसाईं ‘*Raama de`ta nahi banai gosain* – it is not possible for me to give Rama to you.’ So, how do I give my mana-buddhi to You? Are they in my power, that I can simply give them away? If I had the possession of a piece of land, or a sum of money, I could have given it to You; but the mind and intellect are not within my control. How can I give them to You?’

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम्।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय॥ (९)

*Atha chittam samaadhaatum na shaknoshi mayi sthitam,*  
*Abhyaasayoge`na tato maamichchaptum dhananjaya. (9)*

There are two points in this. The first is to offer up the mind and intellect to the Bhagwan – अथ चित्तं *atha chittam* (chitta means the mind as well as the intellect) समाधातुं न शक्नोषि *samaadhaatum na shaknoshi* – ‘If you cannot place your mind and intellect in Me, I will teach you how it can be done.’ The meaning of समाधान *samaadhaana* is ‘to bury’. Just as people make a Samadhi when a Mahatma dies, it is the same meaning here. सम्यक् आधातुम् *Samyak aadhaatum* – totally submerged. People say: buried so thoroughly that he can never rise again. It becomes a चिर समाधि *chir samaadhi* – a permanent burial. However, we do not have the capacity for this.

So, the way to do the needful is to do अभ्यास-योग *abhyaasa-yoga* – repeat, and go on repeating. Suppose you sell your horse to someone, and the horse escapes and returns to your stable? You should take it back to the new owner. You must take it back each time it escapes and comes to you. Then, the horse will gradually get used to his new quarters, and no longer try to run away. Cultivate the habit in your horse, so that he learns to stay in the house of his new Master. This is अभ्यास-योग *abhyaasa-yoga*.

A Mahatma told me that abhyasa means दोहराना *doharaanaa* (to repeat). He used the rustic word, दुहरौनी ‘*duharaunee*’. An ox first eats the hay he is given. Then, he sits down and chews the cud leisurely. In the same way, you should also practice repeatedly. Make a firm resolve that this mind belongs to the Lord, this intellect belongs to the Lord, and the Lord is the अन्तर्यामी *antaryami* (the one who lives within). There is no harm if you consider it similar to chewing cud. Chew on the thought when you are alone. This is what is called ‘bhajan’.

A question is raised in the Gopaltapani Upanishad, किं नाम भजनम् ‘*Kim naama bhajanam?* What is bhajan?’

भजनं नाम रसनं, पुनः पुनः आस्वादनम् ‘*Bhajanam naama rasanam, punah punah aasvaadanam* – bhajan means to relish the flavor repeatedly.’

This mind does not belong to me. It belongs to the Lord. This intellect is not mine – it is His. It does not belong to the अल्पज्ञ *alpagya* (the one whose knowledge is limited); it belongs to the सर्वज्ञ *sarvagya* (the one who is conscious). It does not belong to the अल्पशक्ति *alpashakti* (one with limited power); it belongs to the सर्वशक्ति *sarvashakti* (all-powerful). It belongs to the one who owns everything there is. Why do you consider it to be yours?

If you say that you can’t do even abhyasa, then listen to another method.

The number one method is the absolute surrendering of the mind and the intellect. The second method is to cultivate the habit of making this offering repeatedly. Now, listen to the third method.

अभ्यासेऽन्यसमर्थोऽसि मत्कर्मपरमो भव ।

मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥ (१०)

*Abhyaase`pyasamarthosi matkarmaparamo bhava,  
Madarthamapi karmaani kurvansiddhimavaapsyasi. (10)*

The Lord says, ‘If abhyasa is not possible for you, then – मत्कर्म *matkarma* – work for Me. The पूजा *poojaa* (rituals of worship) is for Me, the पाठ *paatha* (reciting passages) is for Me, the food you cook is for Me, your offering Me food, and sweeping the floor – do all that for Me. Let it be absolutely clear that you are doing all this for Me. मत्कर्मपरमो भव *Matkarmaparamo bhava* – get engrossed in doing things for Me all day long.’ Work night and day for the Lord.

Those who say that they forget the Lord while working, need to think a little. Oh, when you cook a roti, do you forget who is going to eat it? No. It is only when you cook for someone, and think about someone else, that you forget. You will not forget if your thoughts are with the person for whom you work.

‘So, work for Me. You will attain Siddhi (success) if you work for Me – मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि *madarthamapi karmaani kurvansiddhimavaapsyasi.*’ Here, again, the meaning of siddhi is अन्तःकरण शुद्धि ‘*antahkaran shuddhi*’ – the purifying of the antahkaran. (Siddhi means success, or it means having supernatural powers.) Then, the emotion of समर्पण *samarpana* (offering everything to the Lord) will rise repeatedly, and the mind-intellect will be surrendered to the Lord. This samarpan is the siddhi mentioned here. It is the अन्तःकरण शुद्धि *antahkaran shuddhi*.

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ (११)

*Athaitadapyashaktosi kartum madyogamaashritah,  
Sarvakarmafalatyaagam tatah kuru yataatmavaan. (11)*

All the work for the Bhagwan? How is this possible?

It is possible. If you need to go to the toilet, go first; so that the urge does not bother you when you sit down to do bhajan. Unless the urge to go to the bathroom is over, it will not let you concentrate on the rosary, or the name of the Lord. It is better to be free of such discomfort before you sit down to pray, otherwise, you will forget the Lord whose name you chant – your urge to relieve yourself will occupy your mind. So, go to the bathroom first. Now – look, why did you go to the bathroom? You went, so that you could think about the Lord! So, every action can be done for the sake of the Lord – even going to the toilet and clearing your bowels!

Now, if you say you can't do even this – अथैतदप्यशक्तोऽसि *athaitadapyashaktosi* – then, the Lord says, 'All right. If it is difficult to do everything for My sake, I accept it. Now, I give you leave to do whatever you want to do, but give up the fruit of your actions, and offer it up to Me. सर्वकर्मफलत्यागम् *Sarvakarmafalatyaagam*. Offer up the fruit to me; don't pull it towards yourself.'

At Shri Udiya Babaji Maharaj's Ashram, there is a Bhakta. I saw him breaking bricks for many days. I wondered why he was doing this hard work, since he didn't need anything.

Three or four days later, he brought a brass bucket to the Ashram. 'For many days I've wanted to give a bucket to the Ashram,' he said. 'I never accept money for the service I render Maharajji's Bhaktas. They are a form of the Lord, since they are Maharajji's Bhaktas. Nor do I take money from the Ashram. I beg for my food. Even so, I worked for another man to earn money by breaking bricks, and bought this bucket for the Ashram.'

Now, you can gauge for yourself. People earn a million rupees and donate five hundred or five thousand from it. They pride themselves for being great philanthropists! Are they greater, or is the man who breaks bricks to earn the money to buy a bucket to give to the Ashram greater? Who do you consider to be the greater? The man who breaks bricks to donate a bucket is definitely far greater. He gave up the full amount of ten rupees which he earned by breaking bricks. This is called सर्वकर्मफलत्यागम् '*sarvakarmafalatyaagam*'.

Use this example to check whether you draw the fruit of your action towards yourself, or whether you give it up. It is all right, if you give up the fruit. आत्मवान् *Aatmavaana* (seated in your Atma)! सावधान *Saavadhaana* (alert)! This is the fourth method, and the most minute. The first method is the offering up of your mind and intellect. The second method is to cultivate the habit of repeatedly offering the mind and intellect. The third method is to work for the Lord, and the fourth method is to do any work, but not keep the fruit for ourselves. However, nobody does this. These days, everybody says that he will do something exceptional!

I will give you an example. There was an occasion in Mumbai, when some people announced that I would be giving talks on certain subjects. People said,

‘Who will come to listen to a discourse on Shakaracharya’s commentary on the Brahmasutra?’ I told them, ‘Whether anyone comes or not is immaterial. I want to read the text. Even if nobody else understands it, I will have the opportunity to study it.’

Now, Maharaj, when I started the discourse at the Bharatiya Vidya Bhavan, the hall was packed to capacity on the very first day. People said, ‘We have never heard a discourse on the Brahmasutra. I want to hear what the Brahmasutra says.’ The Bharatiya Vidya Bhavan has such a good reputation that highly educated people like doctors, lawyers, professors, and other experts in their fields do not hesitate to come there. People say, ‘We want to hear something profound. We are not interested in routine stuff.’

It is the same attitude here. We will surrender मन-बुद्धि *mana-buddhi*, but we do not like the fourth option – that, of giving up the fruit. ‘I missed the Air Conditioned Coach, the First Class Coach, the Second Class Coach and the Inter-class Coach. Now should I travel Third Class?’ Maharaj, if the person was an advocate of any particular school of thought, he would refuse to go to the meeting. ‘You are offering me the fare for Third Class travel? I refuse to go, unless I get the allowance for First Class travel!’ Is it not so? So, the Lord said, ‘My brother, the fourth method is easy for all to follow.’ Thus, even the Lord had to resort to some flattery. He felt that He needs to motivate people by praising them. It is like saying, ‘Bravo, my boy!’

So, the Lord says –

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते।

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम्॥ (१२)

*Shre`ya hi gnaanamabhyaasaajgnaanaaddhyaanam vishishyate`*,

*Dhyaanaatkarmafalatyaagastyaagaachchaantiranantaram. (12)*

श्रेयो हि ज्ञानम् *Shre`yo hi gnaanam* – the Lord says that Gnan is definitely something very great. This Gnan about the saguna Ishwara – and the surrendering of the mind and intellect – is admirable and praise-worthy. However, this offering is not done through a formal ritual. The mind’s repeated loving, and the intellect’s repeated thinking about the Beloved, is the surrender of the mind and intellect. So, this Gnan, this habitual loving and remembering the Lord, is something very superior. However, अभ्यासात् ज्ञानात् ध्यानं विशिष्यते *abhyaasaat gnaanaat dhyaanam vishishyate`* - Gnan is superior to the repeated surrendering which is lacking in Gnan. And, dhyana (thinking about the Lord) is superior to Gnan. And, the कर्मफल त्याग *karmafalatyaaga* (giving up the fruit of the action) is superior to dhyana.

You will observe that the Lord has reversed the order of the methods. He says that a strong foundation must be established first, on which the work is to be done. त्यागाच्छान्तिरनन्तरम् *Tyaagaachchaantiranantaram* – when you do tyaga (give up) your वासना *vaasanaa* (desires), and do some work for the Paramatma, you will get शांति *shaanti* (peace). ध्यानात्कर्मफलत्यागः *Dhyaanaatkarmafalatyaagah* (the



giving up of the fruit of the karma is superior to dhyana) is called स्तुति *stuti* (eulogizing). This opinion is shared by Madhavacharya, Shankaracharya, and Ramanujacharya. The Lord gave four methods, one after another, incase the earlier method was too difficult. At the end, He said, ‘This one is the best.’

What this means is, यस्यां भूमौ निपतितः तामालम्ब्यविमुच्यते *Yasyaam bhoomau nipatitah taamaalambya vimuchyate* - you have to prop yourself on the very ground on which you have fallen. You have to use it to support yourself, and get up again. Two points are to be noted here: The Bhakti referred to – is it for the Dvibhuj, Chaturbhuj, or Virat form? The Lord is talking about the characteristics of a Bhakta, so you must now focus on them. Shankaracharya has caught them –

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च।

निर्ममो निरहंकारः समदुःखसुखः क्षमी॥ (१३)

*Adve'shtaa sarvabhootaanaam maitrah karuna e'va cha,  
Nirmamo nirahankaarah samadukhasukhah kshamee. (13)*

अद्वेष्टा *Adve'shtaa* – it is the Lord who is the Vishwaroopa. He has manifested in all the forms in the world. So, do not have द्वेष *dve'sha* (hatred) for anyone. This *saadhan* (method for spiritual progress), however, is अभावात्मक *abhaavaatmak* (based on the lack of hatred).

Not only that, have a feeling of मैत्री *maitree* (friendship) for all. Shower affection on all. Dvesha causes burning, and maitri gives comfort. For instance, if you get dry and tasteless food, it is a matter of अद्वेष्टा *adveshtaa* (don't hate it); and what if you get food you love? It is मैत्रः *maitrah* (like the comfort of friendship). Shower affection on everyone you meet, and fill them with the sweetness of your goodwill. This works for both – सर्वभूतानां अद्वेष्टा सर्वभूतानां मैत्रः *sarvabhootaanaam adve'shtaa sarvabhootaanam maitrah*. Give a warm welcome to whoever comes to you. If it is a stranger, say, ‘I think I have seen you somewhere. I'm meeting you after a long time. What a good thing you came! How are you keeping? I hope all is well with you. Perhaps we studied at the same school. I feel we were good friends in the past.’ मैत्रः *Maitrah*.

करुण एव *Karuna e'va* – do not have hatred for those who do wrong; have friendship for those who do good; and have करुणा *kaurnaa* – compassion – for those who are suffering. निर्ममः *Nirmamah* – have compassion by all means, but don't get ensnared by ममता *mamataa* (possessiveness) the way Raja Bharat had compassion for the baby deer and then developed a weakness for it. Karuna is something quite different from mamta. Do not have mamta for anyone.

निरहंकार *Nirahankaarah* – don't even allow the अहंकार *ahankaara* (vanity) of not having mamta for anyone, to creep into your mind. There is a saying, जो फटकारे सो सिद्ध *Jo fatkaare so siddha* – the person who rebukes is a Siddha; he has supernatural powers'. This siddhi is not a virtue for a Bhakta. Never have अहंकार *ahankaara*; never sit in the car of the Aham (I)! What is the car of the Aham?

कराभ्यां चाल्यते *Karaabhyaam chaalayate* - that, which is moved with the 'kara' (hand) is called a 'kaara'. Drivers turn the steering wheel with their hands.

समदुःखसुखः *Samadukhasukhah* – the Lord tells us not to see the *sukha-dukha* (joys and sorrows) which come into our life.

Then, what should we see?

Maharaj, see who is the one who sees! How lovable He is! When Sudamaji brought Him a gift of rice flakes – four kinds, all mixed up in a pathetic little bundle – the Lord did not see that it is only rice flakes. He never said, 'Oh, we are used to dainty dishes, and this poor man has brought dry rice flakes for Me.' The Lord said, 'Oh, this is brought by a person dear to Me!'

What is so special about Bhakti? You see, according to the Sankya philosophy, joy and sorrow belong to Prakriti (Nature). They are caused by अविवेक *aviveka* (lack of discrimination) – they are from the lineage of अविद्या *avidyaa* (nescience). They have no सत्ता *sattaa* (existence) for a Tattvagnani. Where is the separate existence of joy and sorrow, from the viewpoint of the Tattva (the essence, which is the Brahman)? From the viewpoint of a Bhakta, however, joy and sorrow are given by the hand of the Lord. It is not as though we will drink the sweet drink He brings, but throw away the glass if it contains plain water. No, my brother – it is the Lord who gives us whatever comes. It is His hand that brings everything. Don't see the item – see the hand that brings it. What can be a cause for greater happiness, than the fact that it is He, who gives everything to us?

क्षमी *Kshamee* – if anyone does an injustice, have क्षमा *kshamaa* (forgiveness).

संतुष्टो सततं योगी यतात्मा दृढनिश्चयः ।

मय्यर्पितमनोबुद्धिर्यो भद्भक्तः स मे प्रियः ॥ (१४)

*Santushto satatam yogee yatatmaa dridhanishchaya,*

*Mayyarpitsmanobuddhiryo madbhaktah sa me`priyah. (14)*

संतुष्ट *Santushtah* – be happy and contented always. Oh – when the Lord is ours, why should we be dissatisfied? What is not available to us? Bhagwan is mine, and I belong to Bhagwan; we meet each other. The Lord is present before our eyes in the form of the world. He never disappears. Then, what cause is there for any discontent?

सततं योगी *Satatam yogee* – a person with such a mental state remains a Yogi constantly. Only someone who is constantly with the Lord can be constantly contented. And, who can be constantly with the Lord? यतात्मा *Yataatmaa* – the person who strives continuously. And, who will strive continuously? दृढ निश्चयः *Dridha nishchaya* – the one whose निश्चय *nishchaya* (resolve) is दृढ *dridha* (firm).

We have returned to the same point!

Where?

मय्यर्पित मनो बुद्धिः *Mayyarpitamanobuddhih* – offer you mind – meaning love - and intellect – meaning thoughts – to the Lord. Love Him, and think about Him. यो

मद्भक्तः स मे प्रियः ‘*Yo madbhktah sa me` priyah* – My Bhakta is My beloved.’ This indicates that the Lord loves the person who loves Him. यो मद्भक्त ‘*Yo madbhakta*’ means ‘the one who loves Me’, and स मे प्रियः ‘*sa me` priyah*’ means ‘is My loved one.’

‘I love the person who loves Me. I am not an ungrateful God, who ignores a person who loves Him. I am a कृतज्ञ *kritagya* (grateful) Bhagwan. If someone gives me one thing, I give Myself to him.’

You know about तुलसीदलमात्रेण जलस्यचुलुकेन च। विक्रीणीते स्वमात्मानं भक्तयोः भक्तवत्सलः *tulasidalamaatre`na jalasya chuluke`na cha. ‘Vikreeneete` svamaatmaanam bhaktyoh bhaktavatsalah.*’ What is the price of the Lord? The Lord says, ‘Oh, buy Me! Purchase Me! I am telling you My price.’

What is Your price, Maharaj? You are very great, so your price will be very high.

‘Oh, no! My price is a single Tulsi leaf. If this is not available, then a little water in the cup of your hand will do. That is all.’

How great is the Lord’s gratitude! If we do not have bhakti for even such a Bhagwan, then – as Tulsidasji says –

जननी जाये जड़ तन तरुणता गँवाये।

*Janani jaaye` jada tana tarunataa ganvaaye`.*

‘If we feel no devotion for a Bhagwan who is so full of compassion; if we feel no love for Him, then our Mother wasted her youth by giving birth to us, feeding us, and keeping us alive.’

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हर्षमर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः॥ (१५)

*Yasmaanodijate` loko lokaannodvijate` cha yah,*

*Harshaamarshabhayodve`gairmukto yah sa cha me` priyah. (15)*

People continue to express doubts about how many people there are, who do not cause agitation for others, and don’t get agitated by others.

Many such Sadhus (enlightened people) can be seen, whose minds remain fixed on the Lord even if they are beaten, abused, or insulted. They show no agitation. However, a Sadhu who is not a source of agitation for anybody, is not to be seen. Actually, won’t a Sadhu – who sees the world as a manifestation of the Lord – यस्मान्नोद्विजते लोकः *yasmaannodvijate` lokoh* – be the same as the साक्षी *saakshee* (the witness, the Atma in all)? So, the Sakshi is not agitated by anybody; and does not cause agitation in anybody.

One Mahatma wrote that countless creatures swim in the sea. There are tiny fishes and huge whales in it. None of them feel afraid that the sea will drown them; nor does the sea feel afraid that the fishes will gobble it up. The sea happily lets the fish live in it, and they frolic happily in the sea. Neither has any fear of the other.

Maharaj, a tiger cub does not fear the tiger. The Lord’s children play in His lap, in the same way. Little children poke their fingers into their father’s nose, pull

at his moustache, tug his चोटी *choti* (tuft of sacred hair), and even spit on him sometimes. Mothers lie down, and toss their babies in the air playfully. The babies urinate, and the urine falls into the mother's mouth. But, does the mother throw her baby away? Oh, no! There is a popular saying, पूत को मूत प्रयाग को पानी '*Pootako moota prayaaga ko paani* – the urine of one's baby is like the holy waters of Prayag.' So, there is no cause for fear in this world, which is a manifestation of the Lord. Nor is there any reason for the world to be afraid of us.

हर्षामर्षभयोद्वेगैः *Harshaamarshabhayodve`gaih* – it is the Lord who is having a divine frolic in Himself! So, there is no need to be agitated or cause agitation. There is no हर्ष *harsha* (happiness), no अमर्ष *amarsha* (anger), no भय *bhaya* (fear), and no उद्वेग *udve`ga* (agitation). There is no cause for intolerance or irritation – how dare that man go ahead of me?! Oh, it is the greatest folly to spoil our state of mind.

One day, I thought long and deeply about what is the biggest sign of foolishness. I reached the conclusion that the greatest foolishness is to imagine something which causes our heart to burn. To cause our heart to burn is like setting fire to our own house.

A woman got a diamond ring made. She wanted the whole village to see and admire her ring, ask when she had it made, etc. However, nobody asked her a single question about her ring. This infuriated her so much that she set fire to her hut at night, saying, 'What is the use of staying in a village where nobody asks about such a lovely ring!'

When people saw the fire, they rushed to help. They saw the diamond sparkle in the light of the flames, and asked, 'When did you get this diamond ring made? Since when have you been wearing it?' The woman began to lament, 'Oh, God! Had you asked me this yesterday, I would not have set fire to my hut!'

So, these people with burning hearts are unable to make others unhappy, and their hearts keep burning. The Lord does not live in Bhakti; He lives on the हृदय कमल *hridaya kamal* (the lotus of the heart). So, keep your heart in order – only then will the Lord stay in it, and be happy. The Lord does not stay in a heart which is like a furnace. It is because of this furnace that people go on weeping, dying, burning, and heaving deep sighs. When the breaths are long and heavy, a storm begins to rage in the heart. A fierce wind rises, and the Lord hides in a corner. When greed fills the heart, it is like a flood. The Lord says, 'I don't want to drown in this flood.' Similarly, when anger fills the heart, it sets the heart on fire. The Lord says, 'My brother, a fire is raging here. Let Me hide Myself.' So, my brother, take care of yourself and let your heart be serene. Only then will the Lord abide in it.

अनपेक्षः शुचिर्दक्ष उदासीनो गन्तव्यतः ।

सर्वारम्भ परित्यागी यो मदभक्तः स मे प्रियः ॥ (१६)

*Anape`ksha shuchirdaksha udaaseeno gatavyathah,*

*Sarvaarambhaparityaagee yo madbhaktah sa me`priyah. (16)*

The Bhakta has no अपेक्षा *ape`kshaa* (expectation) from anyone. It is only our relatives who grumble about not being offered lavish hospitality and enough pampering! Bhaktas have no expectations from their देह *de`ha* (body) and इन्द्रियाँ *indriyas* (senses), or the sense objects. अनपेक्ष- मेरे तो गिरधर गोपाल दूसरो न कोई *Anape`ksha – Me`re` to Giridhara gopaala doosaro na koyee* – nobody except Giridhar Gopal is mine.

शुचिः *Suchih* – the Bhakta is always pure, and *daksha* – efficient. A fool is not called a Bhakta. Among the people who come to meet me, there are some who enter hastily, throwing off their shoes carelessly, stumble at the door, and bang against it as they enter. Their nails prick me when they bow down to touch my feet. I see them and understand that they must be making losses in their business. A person who is inattentive even when he walks, will also be inattentive in his work. He is an example of प्रमाद-बुद्धि *pramaada-buddhi* (a dull intellect).

One man went to meet a Mahatma. He threw his shoes off hastily, and one landed on top of the other. After entering, he slammed the door shut.

‘Maharaj’, he said, ‘I have come to obtain Atmagnan.’

‘You fool!’ said the Mahatma. ‘You did not treat your shoes respectfully. Get out! Go and place your shoes neatly, side by side, and bow down to them. Then ask the door to forgive you for banging it. Come to me when you have done this. You have not learnt to walk properly, or how to treat your shoes, or how to open and shut the door. And you have come to understand सर्व खल्विदं ब्रह्म ‘*Sarva khalvidam brahm* – everything is the Brahman’?’

So, a person who is a Sadhaka (seeker of God) should be *daksha*.

उदासीनः *Udaaseenah* – you should be above the stream in which worldly people flow. A wave comes from Russia, and people begin to imitate the Russians. A wave comes from America, and people want to be like Americans. They become Jan Sanghis, when the Jan Sangh comes into power, and Communists, when Communists come into power. A Bhakta should be above them all.

गतव्यथः *Gatavyathah* – a Bhakta should never experience व्यथा *vyathaa* (pain) in what the Lord does. And, he should सर्वारम्भपरित्यागी *sarvaarambhaparityaagee* – give up planning new ventures. I remember the time when I was sixteen or seventeen years old. Pundit Rambhavanji Upadhyaya was my विद्या-गुरु *vidya-guru* (teacher). He was a professor at the Queen’s College at that time. He wrote to me, saying, श्राद्धे कुर्यान्नविस्तरम् ‘*Shraaddhe` kuryaannavistaram* – the rituals of श्राद्ध *shraaddha* (ancestor worship) should not be elaborate. The श्रद्धा *shraddhaa* (faith) should be total, but elaboration in the ritual should be avoided, otherwise the faith will dwindle in future, and the different parts of the ritual will lose their purity.’ So, a Bhakta should not undertake a ritualistic resolve for huge projects. The Lord says, ‘Such a Bhakta is dear to Me.’

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः॥ (१७)

*Yo na hrishyati na dve`shti na shochati na kaankshati,  
Shubhaashubhaparityaagee bhaktimaanyah sa me` priyah. (17)*

A person who does not get overjoyed when he gets some worldly benefit, does not hate anyone for doing something he does not like, does not grieve for the past, has no aspirations for the future, and lets go of all the शुभ *shubha* (auspicious) and अशुभ *ashubha* (inauspicious) things that come his way, is very dear to the Lord.

समः शत्रौ च मित्रे च तथा मानापमानयोः।

शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः॥ (१८)

*Samah shatrau cha mitre` cha tathaa maanaapamaanayoh.  
Sheetoshnasukhadukhe`shu samah sangavivarjitah. (18)*

In the words of the Lord, these are the characteristics of a Bhakta. You can use your brains to decide whether the Bhakti is for the Dvibhuj, Chaturbhuj, or Virat. A Bhakta maintains the same goodwill towards friends and foes. He retains his equanimity, whether he is insulted or honored. A worldly person gets upset if he is insulted – that is his characteristic. A person reveals his heart. A worldly person dislikes being insulted, and a sadhak dislikes being shown respect. A sadhak likes to be insulted, and dislikes being honored. A person who is a siddha is indifferent to both insult and honor; and for the Brahman, they have no existence. The Brahman remains unaffected by the heat, cold, and drought. He has no attachment for anything.

तुल्यनिन्दास्तुतिमौनी संतुष्टो येन केनचित्।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः॥ (१९)

*Tulyanindaastutirmaunee santushto ye`na ke`nachit,  
Anike`ta sthiramatirbhaktimaanme` priyo narah. (19)*

The Lord says, ‘The mental state of My Bhakta is such that he sees Me seated on the tongue of those who criticize and those who praise him.’ The people who praise are like those who encourage children, and the people who criticize are those who stop you from doing something. Both are good for us. The object of both praise and criticism is always the body. The Atma is not praised or criticized. There is a book called ‘Jeevanmukti Vivek’, which says, ‘If a person feels happy when he criticizes me, he is doing me a favor without my having made the slightest effort to please him.’

Why is that?

‘Oh, people spend money to please others, they press their legs and offer them food and drinks. Our critics, however, feel happy when they see our flaws and criticize us. How marvelous! I have become the cause of someone’s happiness. If he criticizes my body, well, so do I criticize my body.’

मौनी *Maunee* – the Lord says that a Bhakta should remain silent as far as possible. People go around expressing their opinions. Those who listen have no

need for it, and those who give their unsolicited opinion are often compelled to change their stand.

An elderly gentleman lived near our village. He explained to me, सराहो मत, सराहो मत 'Saraaho mat, saraaho mat (do not praise)', because, निन्दना पड़ेगा 'nindanaa pade'gaa (you will have to criticize in future). And, निन्दो मत, निन्दो मत, सराहना पड़ेगा 'nindo mat, nindo mat, saraahanaa pade'gaa (do not criticize, you will have to praise in future).' The good and bad qualities are not dependent on the person who has them; they keep changing their host. So, it is best to remain silent.

येन केनचित् संतुष्टः *Ye'na ke'nachit santushtah* – be satisfied with what you get. Play with it; and – if you get a Gnan – then talk about Gnan.

अनिकेतः *Anike'tah* – do not feel proud of your house. Don't build a house. The Lord is our house. He is our actual abode.

स्थिरमतिः *Sthiramaih* – let your intellect be steady and unwavering.

'Such a Bhakta is dear to Me.'

At the end, the Lord says –

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ (२०)

*Ye' tu dharmyaamritamidam yathoktam paryupaasate',*

*Shraddadhaanaa matparamaa bhaktaaste'teeva me' priyaah. (20)*

ये तु धर्म्यामृतम् *Ye tu dharmyaamritamidam* – this is धर्म्यामृत *dharmyaamrita* – the elixir of Dharma. Nobody else – no religious leader has coined this. This is the speech of the Lord Himself. It is the Lord who has named these eight shlokas 'Dharmaamrita'. This elixir is in keeping with Dharma. That means, that the elixir of Heaven – which is obtained by rituals – is gradually diminished. The indication in धर्म्यं च अमृतं चैव 'dharmyam cha amritam chaive' is, 'go on drinking this amrit. Your Dharma will not diminish. Your buddhi will increase. Continue to be अद्वेष्टा सर्वभूतानाम् *adve'shtaa sarvabhootaanaam* – have no hatred for any. This is पर्युपासना *paryupaasanaa* (My worship). This is Bhakti.'

If you say that the Lord can't be seen – then, my brother – those who do Bhakti after seeing the Lord are not praised at all. It is commendable to have Bhakti without having seen the Lord, and having a deep love for Him. When the Lord hears about this, He will feel overwhelmed that a person, who has not even seen Him or known Him, has so much love for Him! The Lord is less pleased with those who see Him before they love Him, than He is with those who love Him before they see Him. He says, 'That man loves Me because he has tasted the elixir of My beauty.'

श्रद्धधानाः 'Shraddadhaanaah – the one who has faith in Me; मत्परमाः *matparamaah* – is inclined towards Me.'

भक्तास्तेऽतीव मे प्रियाः 'Bhaktaaste'teeva me' priyaah' – on the earlier occasions, the Lord said, यो मद्भक्तः स मे प्रियाः 'Yo madbhaktah sa me' priyah – this Bhakta is dear to Me.' Here, however, He adds अतीव 'ateeva' (extremely). That means, 'the Bhakta who does My Bhakti after seeing Me, is dear to Me; but the person

who does My Bhakti only because of his staunch faith in Me, is extremely dear to Me.’ The love of a blind man is more admirable than the love of a man who sees a woman’s beauty and falls in love with her. The Lord says, ‘I do not want the love of a Gnani.’

Why is that?

Because, प्रियोहि ज्ञानिनोऽत्यर्थमहं स च मम प्रिया: ‘*Priyo hi gnaaninotyarthamaham sa cha mam priyah* – our mutual love is natural. However, the person who loves Me only because of his faith, is extremely dear to Me.’

Thus, this twelfth chapter called ‘Bhakti Yoga’ is completed



### Chapter XIII

We now start the thirteenth chapter. The twelfth chapter described Bhakti, because the Lord is द्वादशात्मा *Dvaadashaatmaa* (a name of the Lord).

त्रयोदशी *Trayodashi* – the thirteenth day of the lunar month is सर्वसिद्धा *sarvasiddhaa* – it gives success in every field. According to our Indian astrology, the thirteenth day is considered very holy. The number thirteen is a holy number. That is why people say, सर्वसिद्धा त्रयोदशी ‘*Sarvasiddhaa trayodashi*.’

In the thirteenth chapter, the Lord begins a discussion on the क्षेत्र-क्षेत्रज्ञ *Kshe`tra-Kshe`tragya* (the field – which is the body; and the knower of the field – which is the Atma in all), the ज्ञान-ज्ञेय *Gnana-gye`ya* (Knowledge, and that which is known), and the प्रकृति-पुरुष *Prakriti-purusha* (the Lord’s power of Creation and illusion, and the one who gives power to Prakriti). These, however, are not six – they are one. It is one basic principle. I will give you an example first.

This शरीर *shareer* (body) is the Kshetra – the विषय *vishaya* (object which is experienced); and the Kshetrageya abides in it, as the विषयी *vishayee* (the one who has the experiences), and एतद्यो वेत्ति *e`tad ve`tti* – is aware of it.

The विषय *vishaya* is अनित्य *anitya* (transient) and the विषयी *vishayee* is नित्य *nitya* (eternal). Consider this at another level. Anitya means that, which is subject to change. The vishaya is the आश्रित *aashrita* (dependent) and the vishayee is the आश्रय *ashraya* (refuge). The vishays (objects of enjoyment) keep changing, but the शरीरी *shareeri* (owner of the body) is unchanging. The Kshetra glimmers as something real, in the substratum of the Atma which shelters it. It is मिथ्या *mithyaa* (a relative truth); it has no permanent reality.

So, one is a vishay, and the other is a vishayee. One is changeable and impermanent, and the other is unchanging and eternal. One is perceived in the अधिष्ठान *adhishtaana* (substratum) of its अत्यन्ताभाव *atyantaabhaava* (absolute non-presence). One is mithyaa and the other is Satya (that which can never be negated). Only that, which is Satya, exists; the mithyaa has no existence. Hence, Satya is one, not two. This is an example I have given you.

श्री भगवानुवाच

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ (१)

*Shreebhagavaanuvaacha*

*Idam shareeram kaunte`ya kshetramityabhidheeyate` ,*

*E`tadyo ve`tti tam praahuh kshe`tragya iti tadvidah. (1)*

‘Oh, Kaunteya! Now see the intelligent people. You have inherited a high intellect. What is your mother, Kunti? Very fine hair is called ‘Kuntal’; and the dagger at the tip of a rifle is called a ‘kunta’. Similarly, a sharp intellect is called, ‘kunti’ – दृश्यते त्वग्रया बुद्धया सूक्ष्मा सूक्ष्मदर्शिभिः *drishyate` tvagrayaa sookshmayaa sookshmadarshibhih*. You are so intelligent, because you are Kunti’s son, and you have the capacity to discriminate and understand this

subject.’ Only a विवेकी *vive`ki* (a person with discrimination) is eligible for this Knowledge. So, we will now use discrimination regarding the body.

इदं शरीरम् *‘Idam shareeram’* – what is the absolute characteristic of the body? इदं इदन्ताक्रान्तं, इदन्तास्पन्दितम्, इदंत्वेन प्रतीयमानम् *‘Idam idantaakraantam, idantaaspanditam, idamtve`na prateeyamaanam.’* That, which glimmers in the forms of ‘this’ and ‘this’, is called the shareer (body). What is the difference between ‘this, this’, and ‘I, I’? This shareer is continuously being worn out. It keeps aging. When Sadhus become Mahanta-Mandaleshwara (Heads of their Centers), even their body begins to tear – their limbs ache, and they need people to massage their aching limbs. That, which continues to tear, is called the shareer; and this is referred to as the Kshetra (the area, or the field). The place where Sadhus go to beg for their food is also called the Kshetra. भोगायतनं शरीरम् *Bhogaayatanam shareeram* – they go to the Kshetra only to eat, not to do bhajan. It is not where they dwell. This body is also an area for having experiences. Just give it a roti to eat, and nothing more! If it so happens that there is no wood in the Kshetra, no Sadhu will go and deliver some; if there is no fire, no Sadhu will go to light one; and if there is no cook, no Sadhu will go to do the cooking.

What will they do?

They will go only to get a roti for the sake of their body, which is the bhogayatan (the house for getting experiences).

The body, however, is not only a bhogayatan; it is also a Dharmayatan (a house for doing Dharma).

How?

The word ‘Dharma’ in धर्मक्षेत्रे कुरुक्षेत्रे (गीता० १,१) *‘Dharmakshe`tre` kurukshe`tre’* (*Gita, I. 1*), establishes that this body can be used for doing Dharma. This is another reason why it is called the ‘Kshetra’.

Once, some of us had gone to Brahmapuram, in Andhra Pradesh. We got off at the Station, and started to make enquiries for a suitable Dharamshala (free guest house for monks and pilgrims). Nobody seemed to be able to guide us. We got into a tonga (horse cart), and went into the city in search of a Dharamshala. Finally, we met a man who could speak Hindi, and he told us that a Dharamshala was called a ‘Kshetram’ in those parts. As soon as the driver heard the word ‘Kshetram’, he turned the cart and took us towards the Station again. He stopped in front of a building that had ‘Kshetram’ written on the Signboard. So, this body is also a Kshetra. It is a Dharamshala. It is a place for getting experiences, for doing karma; and it is meant to be used as a Guest House. Dirt and impurities may gain permanent possession of it, but we will never have permanent possession of it. Constipation may have a permanent hold over it, but we certainly can’t. That is why it is called a Kshetra.

Because, क्षत-त्रणात् *‘kshata-traanaat’* – it gets worn out. क्षरणं *‘Ksharanam’* – it passes away. क्षेत्रवत् वा अस्मिन् कर्मफल-निर्वृत्ते: *‘Kshe`travat vaa asmin karma-fala-nirvritte`h’* – just as we sow seeds in a field and reap the harvest, in the same

way we do पाप-पुण्य *paapa-punya* (sin and meritorious deeds), and obtain the fruit. These are the reasons for the body being called the 'Kshetra'.

अभिधीयते '*Abhidheeyate*'. Like everything else, the body is also the Brahman. However, just as we need to imagine a figure in algebra, to calculate the root of a figure, in the same way we need to give this shareer a name, to obtain the knowledge of the Brahman. Now, see who the Kshetrageya is:

एतद्यो वेत्ति तं प्राहुः '*E'tadyo ve'tti tam praahuh*' – having Gnan is the special characteristic of the Kshetrageya, and to be known is the special characteristic of the ज्ञेय *gye'ya* (that, which is known). The special characteristic of the Kshetra is ज्ञेयत्वं *gye'yattva* (being known), ज्ञान-विषयत्वं *gyaana-vishayatva* (to be the subject of the knowledge), दृश्यत्वं *drishyatva* (to be that, which is seen), and ज्ञातृत्वं *gyaatritva* (the subtle ego of having knowledge). That is why the one who knows the Kshetra – क्षेत्रज्ञ इति प्राहुः *kshe'tragya iti praahuh* – is called the Kshetrageya.

Who calls that person the Kshetrageya?

तद्विदः '*Tadvidvah*' – those who know both the Kshetra and the Kshetrageya are तद्विदः '*tadvidah*'. Tadvidah does not mean the one who knows the Kshetra. Nor does it mean the one who knows the Kshetrageya. It means the one who knows both.

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम॥ (२)

*Kshe'tragyam chaapi maam viddhi sarvakshe'treshu bhaarata,*

*Kshe'trakshe'tragyayorgnaanam yattajgnaanam matam mama. (2)*

The Lord says, 'I am that Kshetrageya. There are many Kshetras, but I am the only Kshetrageya. Kshetras appear to be separate and different, but I am the only Kshetrageya in them all. It is the different उपाधि *upaadhis* (conditionings) which make it seem as though the Kshetrageyas are separate, but the fact is that – सर्वक्षेत्रेषु *sarvakshe'tre'shu* – I am the Kshetrageya in all the Kshetras.

You see, there is an अपरा प्रकृति *apara prakriti* (the visible manifestation of Prakriti) which is the same in all beings. You know about the अष्टधा प्रकृति (गीता ७.४) *ashtadhaa prakriti* (Gita 7. 4). There is a जीवभूता परा प्रकृति *jeevabhootaa paraa Prakriti* (the unseen nature of different Jeevas), which is also the same in all beings – ययेदं धर्यते जगत्, एक सर्वाणि भूतानि *yaye'dam dhaaryate' jagat, e'kah sarvaani bhootaani*. And, there is one – कूटस्थोऽक्षरः *kootasthoksharah* – which is also common in all beings. Here, even the Kshetrageya appears to be separate (and multiple), because of individual conditioning. The Sankhya philosophy, however, believes the Purusha to be separate and many – पुरुष-बहुत्वं-सिद्धम् *Purusha-bahutvam-siddham*. It says that the birth (of every individual) is separate, the death is separate, and they have separate organs of action, separate

activities, and separate fluctuations of the three Gunas. This is how the Sankhya philosophy establishes a separate Purusha in different beings.

Ask the believers of the Sankhya philosophy about the nature of the Purusha. Is the birth the nature?

No, the birth is the nature of Prakriti.

Is death the nature of the Purusha?

No, death is not His nature; it is also the nature of Prakriti.

Are the organs of action the Prakriti's nature?

No. They, too, are Prakriti's nature.

So, then, are you doing justice when you accept multiple Purushas because of a false understanding? Those who accept the Sankhya philosophy, and material objects – who accept many Purushas on the basis of the conditionings of birth, death, organs of action, etc., and the fluctuating Gunas – can never stand in a debate against the philosophy of Vedanta. If they state that the different Purushas (in different forms) will have different Guna-Dharmas (different tendencies and their different effects); then the Purushas will be different, and the Guna-Dharma of Prakriti will be different in different people, creating different Purushas. That is not logical. Sankhya is not a logically sound philosophy.

सर्वक्षेत्रेषु *Sarvakshetre'shu* – the Lord says, 'There are many Kshetras, but one Paramatma in the form of the Kshetragya. The परा प्रकृति *paraa prakriti* (the unseen power of creation) is another form of the Ishwara, because it is not inanimate; it is a combination of the animate and the inanimate. The Akshara Purusha, also, is not just a Jeeva (Atma attached to a body), and the Kshetragya here, is not inanimate either; it is चेतन *che'tan* (conscious). However, it is called the Kshetragya because it is attached to the Kshetra; otherwise, it is the Paramatma. The Paramatma is called the Kshetragya when it is attached to the Kshetra. Hence, the क्षेत्रज्ञता *kshe'tragyataa* (the Paramatma's being the knower of the field) is a conditioning – it is औपाधिक *aupaadhika* (superimposed) – whereas He is the Paramatma when He is निरुपाधिक *nirupaadhika* – in a state free from conditioning.

एतज्ज्ञानं मतं मम '*E'tajgyaanam matam mama*' – discriminate between the Kshetra and the Kshetragya. Then, if you wish to know them fully, use the methods of क्षेत्र-बाध-सामान्याधिकरण *kshe'tra-baadha-saamaanyaadhikaran* (this field is God, when you remove the conditioning referred to as baadha) and the ज्ञान-मुख्य-सामान्याधिकरण्य *gnaana-mukhya-saamaanyaadhikaran* (the knowledge of the substratum and the superimposition) – and you will see that it is a form of the Paramatma. This is the proper meaning here.

तत्क्षेत्रं यच्च यादृक्च यद्विकारि यतश्च यत्।

स च यो यत्प्रभावश्च तत्समासेन मे शृणु॥ (३)

*Tatkshe'tram yachcha yaadrikcha yadvikaari yatashcha yat,*

*Sa cha yo yatprabhaavashcha tatsameese'na me'shrunu. (3)*

तत्क्षेत्रं यच्च यादृक्च ‘*Tatkshe`tram yachacha yadrikcha*’ – the Lord says, ‘Hear, in brief, about the nature of the Kshetra – यादृक्च *yadrikcha*, and the way it changes – याद्विकार *yadvikaara*, and the existence of that, which makes it appear to be subject to change – यतश्च यत् *yatasha yat*, and स च योत्प्रभावश्च *sa cha yo yatsamaase`na me`shrunu*. I cannot talk at length, and therefore, I am telling you in brief.’

Then, as though Arjuna wanted to know why the Lord describes the Kshetra in brief, the Lord says –

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ (४)

*Rishibhirbahudhaa geetam cchandobhirvividhaih prithak,  
Brahmasootrapadaishchaiva he`tumadbhirvinishchitaih. (4)*

Rishi means मन्त्रद्रष्टा ‘*mantradrashtaa*’ – an enlightened Sage who is able to actually see a mantra. The word Rishi is not attached to just anyone’s name. These days, if someone gives a good discourse – or is very learned – people call him a Rishi. There are some people who add Rishi to their own name, to publicize that they are enlightened people even though they are householders. Rishis lived in the Vanaprastha Ashram – the third and detached stage of life – and their wives lived with them. However, it is not that a person’s wife stays with him, and he calls himself a Sadhu! ऋषयः मन्त्र-द्रष्टारः ‘*Rishayah mantradrashtaarah*’ – those who have the direct experience of the mantras of the Vedas are called Rishis. You know, of course, who was the first to see the Gayatri Mantra? The name of that Rishi was Vishwamitra. Vishwamitra is the first person to see the Gayatri Mantra, and therefore he is a Rishi. Similarly, there are many other mantra-drashta Rishis.

So, the Lord said, ऋषिभिर्बहुधा गीतम् ‘*Rishibhirbahudhaa geetam* – the Rishis have used many styles, and – छन्दोभिर्विविधैः *cchandobhirvividhaih*, many kinds of meters like त्रिष्टुप, अनुष्टुप, बृहती, जगती, अतिजगती, *tritup, anushtup, brihatee, jagatee, atijagatee*, etc., to sing the mantras.

What is a छन्द *cchanda* (meter)?

छान्दनात् छन्दः ‘*Cchandanaat cchanda*’ – that, which covers the Paramatma with words, is called a ‘chanda’. It is a coverlet of the Bhagwan. He covers Himself with the chanda, and sleeps. For example, what is in Tulsidasji’s Ramayana? Ramayana means the palace of Shri Rama. In the चौपाई *chowpai* (a meter used in Tulsidasji’s Ramayana) is the चारपाई *chaarpai* - the four legged bed for Shri Rama to sleep on. The दोहा *dohaa* (another meter) is where milk is kept, for Shri Rama to drink. Sita-Rama sleep on the सोरठा *sorathaa* (another meter), and use the coverlet of the chanda. This is why it is called the Ramayana. Similarly, the Lord covers Himself with the छन्द *cchand* of the Vedas and sleeps.

ब्रह्मसूत्रपदैश्चैव *Brahmasootrapadaishchaiva* – this Brahmasutra clearly reveals the one who sleeps under these coverings. The words of the Brahmasutra explain

whether He has a dark complexion or a fair one, whether He is निराकार *niraakaara* (without form) or साकार *saakaara* (with form). All the words of the Brahmasutra give us knowledge about the Brahman. It is not that we are obliged to believe what the author tells us. The Brahmasutra is not that kind of a book. In it, हेतुमद्भिः *he`tumadbhih*, each point is established. The Brahman is not subject to जन्म *janma* (birth), स्थिति *sthit*i (physical existence), or प्रलय *pralay* (death). It is free from इदंता *idamtaa* (being ‘this’), because जन्माद्यस्य यतः जन्मादि ‘*Janmaadasya yatah janmaadi*’ – the idam (this; an object) is born from the Brahman, exists in it, and ends in it. The idam is proved by the Brahman. Hence, the Brahman is not idam; it is अनिदम् *anidam* (that, which is ‘not this’, meaning, it is Aham – I – the Atma).

Is the Brahman ज्ञान-स्वरूप *Gnan-svaroopa* (the essence of Gnan), or is it merely सत्तामात्र *sattaamaatra* (a permanent reality)?

The Brahman is शास्त्रयोनि *shaastrayoni* (the birthplace of the Shastras), and therefore, the source of all the Gnan in the world. Hence, it is the essence of Gnan. जन्माद्यस्य यतः ‘*Janmaadasya yatah*’ establishes the सत्ता *sattaa* (existence) of the Brahman (as the matter the material world is made of); and शास्त्रयोनित्वात् ‘*shaastrayonitvaat*’ establishes its चित्त *chittaa* (being conscious).

आह च तन्मात्रम्; कृत्स्नस्तु प्रज्ञानघन एव।

*Aaha cha tanmaatram; kritsnastu pragnanaaghaan e`va.*

Now, see – विनिश्चितैः ‘*vinishitaih*’ – there is no doubt in it; it is fixed in its resolve. If you wish to say something, speak in brief after you have decided what you want to say, and express the conclusion you have reached.

‘Come,’ said the Lord, ‘I will first tell you the essence of the Kshetra. Just have a glimpse of it. Banish the thought that this body – measuring three and a half arm-lengths – is called the Kshetra. The Shastra gives no importance whatsoever to the body.

महाभूतान्यहंकारी बुद्धिरव्यक्तमेव च।

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः॥ (५)

*Mahaabhootaanyahankaaro buddhiravyaktame`va cha,*

*Indriyaani dashaikam cha pancha che`ndriyagocharaah. (5)*

Here, the word महाभूत ‘*mahaabhoota*’ does not mean the gross matter of the five elements. It means the subtle elements, then the अहंकार *ahankaara* (subtle universal ego), and the Rajas-Tamas tendencies which fluctuate. Beyond these is the buddhi – meaning महत् तत्त्व *mahat tattva* (the unmanifest). Beyond that come the अध्यस्त *adhyasta* (superimposed) कारण शरीर *kaarana shareera* (causal body), Maya, Prakriti, *agnana* (ignorance) and *avidyaa* (nescience). Adhyasta means predominantly deluded. Now, you see, the Lord started from the mahabhoota and went up to कारण अव्यक्त *kaarana avyakta* (the unseen cause) –

*kaaranashareeramavidyaa* – the avidyaa, which is present before the effect of the form of the mahat tattva, is called avyakta.

इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ‘*Indriyaani dashaikam cha pancha che`ndriyagocharaah`*’ – after the mahabhoota come the ten इन्द्रिय *indriya* (senses), one mind, and the objects of the five senses. Now, the Lord speaks of the emotions that stay in the antahkaran.

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ (६)

*Ichhaa dve`sha sukham dukham sanghaataashche`tanaa dhritih,*

*E`tatkshe`tram samaase`na savikaaramudaahritam. (6)*

इच्छा-द्वेष *Ichhaa-dve`sha* (desire and hatred), राग-द्वेष *raga-dve`sha* (attachment and aversion), सुख-दुःख *sukha-dukha* (joy and sorrow), and their संघात *sanghaata* (conglomeration) – the world created by them. The धृति *dhriti* (steadiness) in this is the चेतना *che`tanaa* (consciousness).

एतत्क्षेत्रेन समासेन ‘*E`tatkshe`ram samaase`na*’ – in brief, this is the essence of the Kshetra.

The Lord said, ‘I have told you about the essence of the Kshetra in brief. The Kshetra and the विकार *vikaara* (deterioration) of the Kshetra are both included.

Some people say from महाभूतान्यहंकारः ‘*mahaabhootaanyahankaaro`*’ up to पञ्च चेन्द्रियगोचराः ‘*pancha che`ndriyagocharaah`*’, it is the Kshara which is referred to; and इच्छा द्वेषं सुखं दुःखं संघातश्चेतना धृतिः ‘*icchaa dve`sha sukham dukham sanghaataashche`tanaa dhritih`*’ is the vikara. सविकार क्षेत्र *Savikaara kshe`tra* (the Kshetra which deteriorates) means that the Kshetra is one topic, and the vikara is another topic. When a person becomes a Gnani, the Kshetra remains, but the vikara does not.

Let these intelligent people give a bit of thought about whether the sanghaata will remain after a person obtains Gnan. Those who are opposed to Tattvagnan have created this confusion, by saying that a person cannot be a Gnani if he has a physical body! ‘If people accept someone to be a Gnani, they will become his disciples. Then a disciple will also become a Gnani. So, let us spread such a rumor that nobody accepts any living person to be a Gnani.’ This is like spoiling the votes of an Opposition candidate.

Very well, even if we accept – by दुर्जन-संतोष-न्याय *durjana-santosh-nyaya* (the justification of appeasing wicked people) – that there is a vikara, then: Is the vikara the nature of the Kshetra, or does it come from some place else? The deterioration does not come from anywhere else; it is the nature of the Kshetra. So, as long as the Kshetra exists, there will be the wish to eat food. The person will also be averse to a snake that comes to bite him. He will feel happy when he has a bath in the Ganga. And, the day he is made to sit on a throne – as the head of some Organization – he will feel unhappy. ‘Oh, what a bad fortune I have today.’ For a Gnani, it is a misfortune to receive honor. Good fortune is when he gets detached from the world, and bad fortune is when he gets worldly

honor, wealth and fame. This is the viewpoint of प्रारब्ध *praarabdha* (fruit of past actions).

So, in this सविकारमुदाहृतम् *savikaaramudaahritam*, and सुखं दुखं संघात *'sukham dukham sanghaata'* – the vikara which was the cause of the shareer – will continue as long as the shareer lives; and the sanghaata (the factors which combine to make the shareer) will also be aware of external factors. चेतना *'Che'tanaa'* – he does not lose his consciousness when he remembers the world! He does not stop talking, or lose his ability to retain his convictions. धृत्या यथा धारयते मनः- प्राणेन्द्रिय - क्रिया *'Dhrityaa yayaa dhaarayate' manah-praane`ndriya-kriyaah'*. The natural body continues to have natural reactions, but these are limited to the sanghaata of Prakriti.

Now, it depends upon the intelligence of the individual, whether he believes himself to be bound by this Kshetra. Shri Udiya Babaji Maharaj told me long back, 'My child, you are not a body of three and a half arm-lengths. You are neither clay, nor water, nor fire. If you wish to attach yourself to a body, then attach yourself first to Space. Think, 'I am Space. I am *che'tan* (consciousness), and Space is vast.' Superimpose the vastness of Space into yourself, and superimpose your own consciousness on to Space. Practicing this is the method for removing the false impression that you are attached to this body of yours. It is an अध्यास *adhyasa* (super-imposition), but it is a साधन *saadhan* (method for spiritual progress).'

The body of a Mahatma is not his physical body; the entire Space is his body. Actually, a Mahatma does not have a shareer at all. His body has no चित्त *chitta* (mental fluctuations), nor is he the one to whom the chitta or चित्ती *chittee* (awareness) belongs. That is the essence of a Mahatma.

The Lord promised to explain two things – the Kshetra and the Kshetrageya. He described them, saying, इदं शरीरम् *'Idam shareeram'* and, एतद् यो वेत्ति *'E'tad yo ve'tti'*. Then, He elaborated upon the Kshetra by saying महाभूतान्यहंकारः *'Mahaabhootaanyahankaarah'*, but the Gnan of the Kshetra is possible only by the *vignaana* (applied science). यत् इदं तत् अहं न भवामि *'Yat idam tat aham na bhavaami'* – 'this' (an object) can never be 'I' (consciousness). However, the Gnan of the Kshetrageya can not rise up in an अशुद्ध अंतःकरण *ashuddha antahkaran* (an impure antahkaran). An ashuddha antahkaran can have the Gnan of the Kshetra, but not of the Kshetrageya. Hence, the actual essence of the Kshetrageya is the Brahman; and the Brahman is the Kshetrageya.

Sadhan (effort for spiritual progress) is required for obtaining this Gnan, and the Lord recommends twenty sadhans.

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम्।

आचार्योपासनं शोचं स्थैर्यमात्मविनिग्रहः॥ (७)

*Amaanitvamadamambhitvamahinsaa kshaantiraajavam,  
Aacharyopaasanam shaucham sthairyamataavinigrah. (7)*



I had a friend who was considered mentally unsound by his family. He accepted only three things from his family – paper, pen, and ink. He would sit on his bed and keep writing. He wrote meanings for each number, from one to ten thousand. For example, one means the Parameshwara, two means the Parameshwara and Maya. Three means त्रिभुवन *tribhuvana* (the three worlds), and four means the four-fold antahkaran. Five means the five प्राण *praana* (life spirits). Thus, he wrote the meanings of all the numbers. The Mahabharata also contains a chapter which gives the meanings of numbers, but my friend's interpretations were quite different. He wrote the Hindi numbers, saying, पनरह *'panraha* (pandrah or fifteen) means रक्षा *rakshaa* (guard) your प्राण *praana*. सोरह *Sorah* (solah or sixteen) means सो *so* (he) रहेगा *rahe'gaa* (will endure), जो *jo* (who) प्राण की रक्षा करेगा *praana ki rakshaa kare'gaa* (guards his life). सतरह *Satrah* (seventeen) means सत्य होकर रहो *satya hokar raho* (always hold on to the Satya), and अठारह *athaarah* (eighteen) means यहीं रह *yaheen raha* (stay here).

Twenty sadhans are given here. You need intelligence and wisdom to understand these methods for spiritual progress. अमानित्वं *'Amaanitvam* (absence of pride) does not mean standing with folded hands. Such a false understanding will result in vanity, because you will think, 'I am so good that I fold my hands to everybody.' You must first understand the meaning of मान *'maana* (pride). Maan is the combination of three factors – the size of your body, its weight and age. That, by which you measure the body – the weight in kilograms – is maan. When you measure length – one meter, two meters – that is the maan of देश *de'sha* (land, or area); and when you measure one year, two years – that is the measure of काल *kaala* (time). Those who superimpose these maan on themselves, saying, 'This is my weight, this is my age, I am so tall and fat,' are called मानी *'maanee* (the one who has maan). The feeling of being a maanee is called मानितव-मानिनो भावः मानित्वम् *'maanitva* – *maanino bhaavah maanitvam*. What is agnan? It is maanitva. Discard maanitva. Don't consider yourself to be a person who has a body which has a limited life, height, breadth, and weight.

Don't get the false impression that the feeling of not having maan (pride) is अमानित्व *amaanitva*. If you get this mistaken understanding, then the purport of what I am saying will be lost, and all my efforts to explain will be wasted. अमानित्वं *Amaanitvam* does not mean having a feeling that there is no maan in you. It is a lack of maanitva (being attached to a measurable body) which is meant by अमानित्वं *amaanitvam*. अमानोस्यातीति अमानी तस्य भावः अमानित्वम् *'Amaano asyaateeti amaanee tasya bhaavah amanitvam*.

अदम्भित्व *'Adambhitvam* (absence of hypocrisy) has a similar kind of interpretation. दम्भ *Dambha* is to pretend to have qualities you lack, for the purpose of getting respect or fame. The ज्ञान-चोर *Gnan-chor* (thieves of Gnan) do not give due credit to their Gurus, from whom they obtained Gnan. They go around as स्वतः-सिद्ध *svatah-siddha* (self made Gnanis), saying, 'Oh, we have had

this Gnan since birth. We did not find any Guru.’ They are all दम्भी *dambhi* (hypocrites). Sometimes, they say this because they are hypnotized by the things they have heard from other people, and they delude themselves that this is their original thinking. Such people are frauds who lack knowledge. They are pitiable, and should be forgiven. However, the Lord alone can protect the wicked people who are absolute frauds.

अहिंसा ‘*Ahinsaa* (non-violence) – we should not inflict any injury – mental, verbal, or physical – on anyone. And, what if someone inflicts pain on you? शान्ति ‘*Shaanti*’ (peace) – forgive them. आर्जवम् ‘*Aarjavam*’ (simplicity and straightforwardness) – we should always be straightforward and uncomplicated. आचार्योपासनम् ‘*Aachaaryopaasanam*’ (worship of the Master). Sant Gnaneshwara has written ten pages on this, which are so moving that tears overflow when a person reads them. What is the उपासना *upaasanaa* (worship) of the Acharya (Master)? The fact is, दम्भं महदुपासनात् ‘*dambham mahadupaasanaat*’ – a person who does not stay with his Guru will never be able to get rid of dambha. What is the reason for his staying amongst his inferiors? So that he is in a position of superiority. If he stays with his superiors, he will have to bend his head with humility. He will have to sit at a lower level. How can he hide his true self from them? So, see what happens when you worship your Guru.

Disciples tend to imitate the way their Guru applies chandan (sandal paste) and keeps his hair. They say, ‘We will also keep our hair and apply chandan the same way.’ However, unless they stay with their Guru, they are unable to learn how liberated their Guru is, due to his integrated knowledge and self-mastery. The Guruji is no कर्म-पशु *karma-pashu* (bound to work, like an animal), देव-पशु *de’va-pashu* (bound to the worship of a Devta, for getting boons), or इन्द्रिय-पशु *indriyas-pashu* (bound by the pull of his senses). Nor is he an ईश्वर-पशु *Ishwara-pashu* (he is not bound to the Ishwara, because he has realized that he is the Brahman). The Guru is free from any kind of animal instinct. He is liberated from the sins caused by animality. These matters are known and understood only when a person lives with his Guru. I know many people who don’t live with their Guru. They can never become पाप-मुक्त *paapa-mukta* (liberated from sin). Their lives can never have complete freedom. These poor people have both fists clenched, and fear in their hearts, incase some undesirable trait creeps into their body or mind. Oh, my good man, so many such as you have come and gone! निगुरा *Niguraa* (Guru-less) people can never have बोध *bodha* (realization). So, we should stay with our Acharya, and learn – not only the आचार *aachaara* (proper behavior), but also their स्वच्छन्दता *svacchandataa* (total lack of constraint). When person does something which the world considers wrong, how will he learn – unless he stays with his Guru – how a misdeed can be annihilated by just a look?

शौचं स्थैर्यमात्मविनिग्रहः ‘*Shaucham sthairyamaatmavinigrahaḥ*’ – along with आचार्योपासना *aacharyaopasanaa*, the other essential thing to learn is to carry out self-imposed disciplines with sincerity, to remain steady, and to control our senses, body, and mind.

इन्द्रियार्थेषु वैराग्यमनहंकार एव च।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम्॥ (८)

*Indriyaarthe `shu vairaagyamanahankaara e `va cha,  
Janmamrityujaraavyaadhidukhadoshaanudarshanam. (8)*

वैराग्य *Vairaagya* (detachment) for the objects of the senses, is required. So is the giving up of अहंकार *ahankaara* (ego). We must understand that जन्म *janma* (birth), मृत्यु *mrityu* (death), व्याधि *vyaadhi* (pain), दुःख *dukha* (sorrow) are all दोष *doshas* (faults). You will see the cycle of birth and death as long as you live. You hear some talk, that no true Mahatma is subject to disease; so you refuse to accept him as a Mahatma, when you see that he has some disease! Oh, if your Guruji has no disease at present – but gets one later on – will you say that he is not a Mahatma?!

दुःखदोषानुदर्शनम् ‘*Dukhadoshaanudarshanam*’ – अनुदर्शन *anudarshan* (seeing properly) comes by looking. It won’t come, unless you look carefully. Janma, mrityu, जरा *jaraa* (old age), vyaadhi, and dukha are all doshas, and are attached to everything in this world. There is no brave young man born, who has escaped these faults. So, that, which is unborn, is our essence. Look at your essence.

असक्तिरनभिष्वङ्ग पुत्रदारगृहादिषु।

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥ (९)

*Asaktiranabhishvangah putradaaragrahaadishu,  
Nityam cha samachittatvamishtanishtopapattishu. (9)*

असक्तिः- पुत्रदारगृहादिषु असक्तिः ‘*Asaktih – putradaaragrihaadishu asaktih*’ – you should have no आसक्ति *aasakti* (attachment) for your पुत्र *putra* (son), दार *daara* (wife), or गृह *griha* (home), and you should be अभिष्वङ्ग *abhishvanga* – free from partiality. ‘I am happy, if they are happy; when they are unhappy, I become unhappy, too.’ ‘Oh, I’m dead! I’m ruined!’

How are you dead, my brother? You were talking just now.’

‘Oh, my friend has passed away. Now, I’m a dead man!’

You would have given some thought about where प्रारब्ध *praarabdha* (fruit of past actions) abides. Prarabdha stays in our antahkaran, and in our body. For example, if someone we love dies, he dies because of his prarabdha, and we weep because of our prarabdha. A separate factor was the cause of his death, and our weeping was in our antahkaran, which is the source of experiences that are favorable or unfavorable. We weep because we experience something that causes distress in our antahkaran, and which is connected to our prarabdha.

However, people say, 'My prarabdha will affect my body; it will not affect anybody else. And, that prarabdha which affects another body does not affect my body.' Suppose someone sets fire to a house, and the fire spreads to the neighbor's house, which gets burnt down. It is not the house which is the cause of the owner's sorrow. Nor is fire the cause, or even the man who set fire to the first house. The real cause of the man's unhappiness is his own prarabdha. This is the way prarabdha works.

नित्यं च समचित्तत्वं 'Nityam cha samachittatvam' – my brother, circumstances will be favorable at times, and unfavorable at times. At times, you will get what you like and at times you will get what you dislike.

Then, what should we do?

Retain your peace of mind under all circumstances.

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी।

विविक्तदेशसेवित्व - मरतिर्जनसंसादि ।। (१०)

*Mayi chaananyayoge`na bhaktiravyabhicaarinee,  
Viviktade`shase`vitvamaratirjanasansadi. (10)*

The Lord says, 'In Bhakti, there should be no अन्य योग *anya yoga* (attachment to any other). You must have अनन्ययोग *ananyayoga* – Bhakti only for Me, not for any other.' The Lord has used the word अव्यभिचारिणी '*avyabhicaarinee*' (unadulterated) here. What will happen if Bhakti is व्यभिचारिणी *vyabhicaarinee* (like a woman who practices adultery)?

The person will worship Bhairav for a few days, Bhoota (spirits) for a few days, Chandra (the Moon) for a few days, and Indra for a few days. This is not शुद्ध *shuddha* (pure) Bhakti. So – there should be no व्यभिचार *vyabhicaara* (unfaithfulness) in Bhakti. Bhakti should be such that there is no अन्य योग *anya yoga* – no attachment to any other.

विविक्तदेशसेवित्वम् '*Viviktade`shase`vitvam*' – this characteristic of Gnan has scope for two types of indications. One – विविक्तदेशसेवित्वम् अरतिर्जनसंसादि *viviktade`shase`vitvam aratirjanasansadi*', and अमानित्वम् अदम्भित्वं क्षान्तिः आर्जवम् आचार्योपासनम् '*amaanitvam adambhitvam kshaantih aarjavam aacharyaopaasanaam*' – all these indicate that Sanyas is essential for this sadhana. However, आसक्तिरनभिष्वङ्ग पुत्रदारगृहादिषु '*Asaktiranabhishvangahputradaaragrihaadishu*' gives the indication that all these factors (son, wife, home) are with the Sadhak (seeker of God), but he has no attachment or partiality for any of them.

Sometimes, Sanyasis feel nostalgic about people they loved before they became monks, and they feel an attachment for them. However, this is also to be avoided. Therefore, विविक्तदेशसेवित्वम् '*viviktade`shase`vitvam*' – you should stay alone, in a place which is pure; and not seek pleasure in society. You aspire to Brahmagnan, and want to be a Member of the Legislative Assembly! How many untruths you will be obliged to tell, to fight an election! And, how many people you will have to trick! So, this election is not what we want!

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम्।

एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ (११)

*Adhyaatmagnaananityatvam tattvagnaanaarthadarshanam,*

*E`tadjgnaanamiti proktamagnaanam yadatonyathaa. (11)*

There should be नित्यता *nityatataa* (continuity) in the अध्यात्म ज्ञान *aadhyaatma gnaana* (knowledge of metaphysical matters). Someone may say, ‘This is very difficult. I don’t think I can do it.’

Well, who is asking you to do it? Come only if you long for Tattvagnan. Come onto this path – abandoning everything – only if it appeals to you!

अध्यात्मज्ञान ‘*Adhyaatmagnan*’ means the knowledge of the Atma and the subjects connected to it. It tells us how the internal machinery of the body works. स्वभावोऽध्यात्मविद्या ‘*Svabhaavoddhyaatmavidyaa*’ – our own temperament is called ‘adhyatma’. You have studied other people very thoroughly! I am convinced that there are people who imitate the way I speak and laugh, to perfection. Oh, people even imitate a dog’s bark, and a monkey’s chatter! I had once gone to a village called Dhaunsa, which is in the forests of Madhya Pradesh. The villagers would gather together at night for some entertainment. Some of them began to bark like dogs. The village dogs heard them, and came to investigate! When they howled like jackals, the jackals in the jungle howled back. Some people are excellent mimics.

So, people know a great deal about others, and can imitate them beautifully, but they know very little about themselves. People drive a car, but know nothing about the working of the engine that makes it move. Adhyatma is the science of how the eye sees, the ear hears, and the mind thinks. It is the knowledge of the अखण्ड आत्मा *akhanda aatmaa* (the unbroken, indivisible Atma), which gives the power to the senses and sense organs – or heats the plate on which the roti is cooked.

तत्त्वज्ञानार्थदर्शनम् ‘*Tattvagnaanaarthadarshanam*’ – what is the aim of Tattvagnan? Tattvagnan has no aim. The meaning – knowledge of the essence (of the Brahman) – is written, but तत्त्वज्ञानमेव अर्थः तस्य दर्शनम् ‘*tattvagnaaname`va arthah tasya darshanam*’. Tattvagnan is the aim of our life.

Many people have the desire to be happy. Many people want to see Bhagwan. However – how long will you continue to blunder in total darkness? Do you want to be happy in the darkness (of ignorance)? The Sadhus and householders who live in the jungles may not know that there are night clubs in Mumbai. They are called ‘Night Clubs’, which means ‘darkness clubs’. The rooms are kept dark even during the day, so it is not surprising that they are dark at night. People go and spend a couple of hours there, in a naked state. Similarly, those who are living without any knowledge of the Paramatma, are actually living in a state of utter darkness. And, their lives as human beings are wasted if they do not aspire to be free of this darkness. The best thing is that when we obtain the illumination of Tattvagnan, we will be eating in it, drinking in it, and walking in

it. It is the प्रकाश *prakaasha* (brightness) we want. We do not want a life of agnan. Our not wanting a life of ignorance is our only प्रयोजन *prayojana* (aim). एतज्ज्ञानं प्रोक्तम् ‘*E’tadjgnaanam proktam* – this is called Gnan. Gnan here, means the sadhan for getting ज्ञान-ज्ञायते अनेन इति ज्ञानम् *Gnan-gyaayate` ane`na iti gnaanam`* The word Gnan means करण *karan* (organs of action) here, because they are the means for obtaining knowledge. And, what is the opposite – अज्ञानं यदतोन्मथा ‘*agnaanam yadatonyathaa`*? That is called ‘agnan’ – ignorance. यत असत् ज्ञानम् अन्यथा तत अज्ञानम् ‘*Yat asat gnaanam anyathaa tat agnaanam`* – when you become मानी *maani* (identify with your gross and subtle body), you become a हिंसक *hinsak* (one who perpetrates violence) – then, does your life have any goal? So, be a Gnani.

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते।

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते॥ (१२)

*Gye`yam yattatpravakshyaami yajgyaatvaamritamashnute`,  
Anaadimatparam brahma na sattannaasaduchyate`.* (12)

Now, agnan has been described, and the Kshetra-Kshetragya have been described. The Lord describes ज्ञान-ज्ञेय *Gnan-gye`ya* (Knowledge, and that which is worth knowing) next.

The method of प्रमाण *pramaana* (proof), and प्रमेय *prame`ya* (that which is proved) is special. I have no hesitation in saying that the path of those who desire Dharma, and the fruit given by Dharma; who want to worship the Lord and have a vision of Him; want to practice Yoga and attain Samadhi; or wish to establish the द्रष्टा *drashtaa* (the inner observer) in its essence, is quite different. The path of प्रमाण-प्रमेय *pramaana-prame`ya* is not the path of the साध्य-साधन *saadhya-saadhan* (that which can be achieved through effort, and the method used). तत्त्वज्ञान *Tattvagnaana* (the knowledge of the essence) is not a sadhan; it is effulgence. What is obtained by Tattvagnan can not be obtained by any sadhan. It is सिद्ध *siddha* (established), and already exists. Only the veil of ignorance – the अज्ञानवरण *agnaanavarana* – is destroyed. A साध्य-वस्तु *saadhya-vastu* (something obtained through effort) is destructible, and sadhan (effort) is कर्तृत्वपूर्वक *kartrivapoorvaka* (done with the subtle ego of being responsible for the action). Sadhan comes under the aegis of ‘doing’, and is dependent of the कर्ता ‘*kartaa`* (doer). It is the karta who decides whether he will do, or not do any sadhan, chant Rama-Rama, or Shyama-Shyama. कर्तुम् अकर्तुम् अन्यथाकर्तुम् ‘*Kartum akartum anyathaakartum`* (will do, won’t do, will do something else), is the decision of the doer. Sadhan is something you can stop doing. The result of the sadhan is something that is cultivated. It is temporary, because it is the fruit of the sadhan – यजजन्यं तद् अनित्यम् *yajjanyaam tad anityam* (whatever is born will die). Whatever it may be, the fruit of a sadhan is inevitably temporary. Dharma will give Swarga (Heaven), but you will have to leave it again. Upasana will get you your Ishtadev (chosen form of worship), by His Grace, but when He wants

to descend in an Avatar, He will say, 'Come along. Become a monkey, become a bear,' and bring you to the Earth with Him. Yogabhyasa will result in a Samadhi. As long as you concentrate, you will remain in deep meditation, but as soon as you slacken, your mind will rear up again.

Tattvagnan, however, is independent of the Karta. Its fruit is not derived through effort.

Then, does Vedanta consider sadhan to be useless?

No. Sadhan is never useless.

What is the use of sadhan, then?

Sadhan is done to remove the faults of the antahkaran. Impurities will be removed by doing Dharma and Dharmik rituals. The faults of the mind will be removed by doing upasana, and the rituals of upasana. The veil of ignorance, however, is shattered only by Tattvagnan.

मल विक्षेप जाके नहीं, किन्तु एक अज्ञान।

होय साधन सहित नर सो अविकृत मतिमान॥

*Mala vikshe`pa jaake`naheen, kintu e`ka agnaana,*

*Hoya saadhanana sahita nara so avikrita matimaan.*

What I now describe is not about साध्य-साधना *saadhya-saadhana*. If you ask, 'Isn't it good to be the Brahman?' The answer is, 'No.' You have not yet learnt even the alphabet of Vedanta. Nor have you studied Horoscopy. A study of the Laghukaumudi, Tarkasangraha, Meemansa Paribhasha, etc, is necessary to understand Vedanta. You have not read any of these till now, then how will you have the knowledge of Vedanta?

The essence of the अकार्य-अकारण *akaarya-akaarana* (that, which is not done, and which has no cause) is called ज्ञेय 'Gye`ya'. It is a condition where you are free of साधन, साध्य *saadhan, saadhya*, and साध्य-फल *saadhya-fala* (the method used, the goal, and the consequence of obtaining the goal), and also of the साध्य-कारण *saadhya-kaarana* (the cause behind the effort).

The Lord says that He will now give a discourse upon the Gyeya. प्रवक्ष्यामि 'Pravakshyaami'. By adding the prefix 'pra' to 'vaksyami', it becomes, प्रवचनं करिष्यामि 'Pravachanam karishyaami' – I will give you a sermon.'

What is Gyeya? Don't get the false impression that the Gyeya is साध्य *saadhya* (obtained through sadhana). It is not so. The Gyeya already exists, and is known; whereas that which is obtained through effort does not exist earlier; it is created by sadhan. This is the difference between the Gyeya and the साध्य *saadhya* (that which can be obtained by sadhana).

Those who read books on Vedanta on their own fail to grasp the subtle points. यज्ज्ञात्वामृतमश्नुते 'Yajgyaatvaamritamashnute' – Oh, अमृत *amrita* (elixir) fills the person who obtains the Gnan of Vedanta. That means, he becomes the essence of elixir. अमृतमश्नुते 'Amritamashnute' means अमृतम् भवति *amrita bhavati* – he becomes amrita (amrita means elixir and it also means immortal). It does not mean अमृतम् अश्नाति 'amritam ashnaati' (he drinks elixir). This is not the elixir

which is drunk by the cupful! He becomes amrita – as sweet as elixir – and, immortal.

Very well, but please tell me – what is that Gyeya?

अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ‘*Anaadimatparam brahma na sattannasaduchyate*’. It is आदिमत् *aadimat* – it has a beginning and an end. So, आद्यन्तवत् कौन्तेय न तेषु रमते बुधः ‘*aadyantavat kaunte`ya na te`shu ramate` budhah.*’

The fact that a घट *ghata* (pot or vessel) has a beginning and an end, is proved by the senses. The same is proved about the earth, by logic and surmise. The Shastras prove the same about Space. Prakriti is proved to be मिथ्या *mithyaa* (a relative truth) by a direct emotional experience. It is *mithyaa* through experience, through ब्रह्मानुभूति *brahmaanubhooti* – the experience of the Brahman. Prakriti cannot be negated if one continues to prove and accept matter as that, which is proved. Prakriti is the interaction of प्रमाण-प्रमेय *pramaana-prame`ya* (the proof, and that which is proved). Prakriti is negated only by स्वानुभूति *svaanubhooti* (experience of the Self). The spoken word negates space; logic negates the earth; and physical experience negates the pot. Hence, यज्ज्ञात्वामृतमश्नुते अनादि मत् ‘*Yajgyaatvaamritamashnute` anaadi mat.*’ आदिमत् *Aadimat* means that none of the things that have an *aadi* (beginning) are the Gyeya. They are all created., and are destructible. They start, and change. They are not established.

Then, who is the Gyeya?

We call Him ‘Parabrahma’.

Isn’t it enough to just say, ‘Brahm’?

No. The सगुण ब्रह्म *saguna brahma* (the Brahman with attributes) is the अपर ब्रह्म *apara brahma* (the visible Brahman). I am describing the पर ब्रह्म *para brahma* (the invisible Brahman). ‘Param’ is an adjective used to separate the invisible Brahman from the visible Brahman.

All right, but is it ‘Sat’ (the truth which can never be negated), or is it *asat* (unreal)?

What you consider to be *Sat-asat* in daily interaction has no connection to the Brahman. What you believe to be अस्ति *asti* (existing) is what you call ‘Sat’. And, what you consider to be नास्ति *naasti* (non-existent) is what you call ‘*asat*’. अस्ति सत्, नास्तीति असत् ‘*Asteeti sat, naasteeti asat*’. घटाभावः अस्ति ‘*Ghataabhaavah asti*’ – there is an absence of the *ghata* (a pot, indicating the body) – is also a common phrase. So, the existence (of the Brahman, the Kshetragya, the Gyeya) pervades everything. A pot is created in space, and it exists in space. Space exists even when the pot is placed in it, and when the pot is removed. Hence, the existence of the घट-घटाभाव *ghata-ghataabhaava* (the pot, and its absence) is not related to that ‘Sat’. (The *Sat* is the reality which exists regardless of the presence or absence of the gross and subtle matter which come under the aegis of Prakriti.) *Sat* is existence. It pervades everything, from the subtle to the gross; and, it exists as space, independent of the presence or absence of objects. It is



the substratum on which everything – seen and unseen – is superimposed. Sat is connected to Chit (consciousness), and thus, the Kshetra is known by the Chit aspect of the Brahman whose essence is Sat, Chit and Ananda.

न सत्तन्नासदुच्यते ‘*Na sattannaasaduchyate*’ – then, should we call the ghata ‘Sat’, or ‘asat’?

The Lord says that He has no objection to either. ‘Call it Sat, if you want, or asat, if you prefer.’ The Shruti (Vedic verses) uses both terms for the Brahman – सदेव सोम्य इदम् अग्रे असीत् *sade’va somya idam agre’ aaseet*. The Lord insists neither on Sat, nor on asat, but He does insist on न सदुच्यते ‘*Na saduchyate*’ न *Na* means ‘not’, and उच्यते *uchyate* means ‘rises up’ – तत् सत् न उच्यते, तत् असत् न उच्यते, सदसत् न उच्यते *tat sat na uchyate*. Don’t talk! Don’t explain it verbally. This is the witness of silence, the substratum of silence, it is where the Paramatma is.

Didn’t agnan become sullied by being separated from Sat?

No, it did not.

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति॥ (१३)

*Sarvatah paanipaadam tatsarvatokshishhiromukham,  
Sarvatah shrutimalloke’ sarvamaavritya tishthati. (13)*

It is He, who gives सत्ता-स्फूर्ति *sattaa-sfoorti* (existence and energy) to all the पाणिपाद *paani-paada* (hands and feet). It is He who activates all the eyes, heads and mouths. It is He who lets our ears hear. And, there is no veil or covering which hides Him – it is He who has covered everything! सर्वमावृत्य तिष्ठति ‘*Sarvamaavrittya tishthati*’ – everything is covered – and hidden – by the Brahman. ईशावास्यमिदं सर्वम् ‘*Eeshaavaasyamidam sarvam*’ (everything is pervaded by the Brahman) means the same thing. The Brahman is seated in all, and He is a factor which is अपरिच्छिन्न *aparicchinaa* (inseparable, indivisible), so everything about everybody is negated (only the Brahman actually exists).

सर्वेन्द्रिय-गुणाभासं सर्वेन्द्रियविवर्जितम्।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तु च ॥ (१४)

*Sarve’ndriya gunaabhaasam sarve’ndriyavivarjitam,  
Asaktam sarvabrichaiva nirgunam gunabhoktri cha. (14)*

All the indriyas (senses) and their gunas (tendencies) are seen in Him. They are all superimposed on the substratum of the Brahman. And, सर्वेन्द्रिय-विवर्जितम् ‘*sarve’ndriyavivarjitam*’ – none of the senses exist in Him. They are all superimposed on the substratum of the Brahman. And, सर्वेन्द्रिय-विवर्जितम् ‘*sarve’ndriya-vivartjitam*’ – none of the senses exist in Him.

असक्तम् ‘*Asaktam*’ – the Kshetragya does not get attached to anyone. सर्वभृच्चैव ‘*Sarvabhrinchaiva*’ – He is the substratum of all there is. निर्गुणं गुणभोक्तु च ‘*Nirgunam gunabhoktri cha*’ – there is no bondage in Him; no Satva, Raja, Tama (the three fluctuating tendencies). Nor does He have the infinite qualities

which bestow good fortune. He is such a निर्गुण *nirguna* (free of attributes) that He is absolutely free from attributes and tendencies.

Then, who is it that experiences the tendencies? गुणभोक्तृ च। भोक्तृत्वं नाम? उपलब्धत्वम् ‘*Gunabhoktri cha. Bhoktrivam naama? Upalabdharitvam*’ – it is He, who perceives all the Gunas.

Very well, but please give us some indication about whether He is within us, or whether He is outside. If He is within, we will close our eyes and see Him; and if He is outside, we will look at him with our eyes open.

My brother, the feelings of ‘I’ and ‘mine’ remain with the body and the eyes. This is why people have such an urge to see the Brahman. ‘I am determined to see the Brahman,’ they say.

Oh, how will you see the Brahman? This microscope made of skin (which we call the eyes) is not the right instrument for this. He is neither within us, nor without.

I was quite young, when I read a book called, ‘Sundar Vilas’. It said, ‘He is neither one, nor two. He is neither here, nor there. He is equally present within and without.’

अन्तः शून्यो बहिः शून्यः शून्यः कुम्भ इवाम्बरे।

अन्तः पूर्णो बहिष्पूर्णः पूर्णकुम्भ इवाम्बरे।

*Antah shoonya bahih shoonyah shoonyah kumbha ivaambare`,*

*Antah poorno bahishpoornah poornakumbha ivaambare`.*

Don’t see the hollow outside and the hollow inside, and the empty space. See what fills the outside and the inside.

बहिरन्तश्च भूतानामचरं चरमेव च।

सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्॥ (१५)

*Bahirantashcha bhootaanaamacharam charame`va cha,*

*Sookshmatvaattadavigye`yam doorastham chaantike` cha tat. (15)*

Maharaj, You spoke emphatically about discriminating between the Kshetra and the Kshetragya, and now You say, अचरण चरमेव च ‘*Acharam charame`va cha* – only He exists, within us, and outside.’ How is that?

Yes, the चर उपाधि *chara upaadhi* (the superimposed objects which move) are none other than Him. Rocks, mountains, etc are the अचल *achala* – or अचर उपाधि *achara upaadhi* (the superimposed objects which are stationary); and people, animals, birds, etc., are the चल *chala* – or चर *chara* – उपाधि *upaadhi* (the superimposed objects which move). It is the Paramatma who is in them all. The चर-अचर *chara-achara* depends on the senses. It is difficult to grasp, because it is extremely subtle.

All right, is the Kshetragya far away, or is He close to us?

दूरस्थं चान्तिके च तत् ‘*Doorastham chaantike` cha tat*’ – for agnanis (people who lack Gnan), He is very far, but for the Gnanis, He is very near.

The different elements, like the earth, water, air, etc. appear to be different, but actually they are not different at all. We all breathe separately, our lungs function separately, but the air is one. In the same way, the warmth in all our bodies is one. Water is one, and the space is one. Pardon my pointing it out, but even the mind is one. Those who have faith feel that their minds are different from the minds of those who lack faith, but the level of the mind is one in all. The only difference is that one group thinks that his mind is his, when he weeps or smiles; whereas the other group knows that the mind is मिथ्या *mithyaa* (a relative truth), and feels neither grief nor elation. The knowledge of its being *mithyaa* is absolutely one and the same.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ (१६)

*Avibhaktam cha bhoote'shu vibhaktamiva cha sthitam,*

*Bhootabhartri cha tajgye'yam grasishnu prabhavishnu cha. (16)*

The Lord is present in all beings, as an integral part of them. He cannot be separated from them because He is अविभक्त *avibhakta* (incapable of being divided, separated or broken up); and yet He is also detached from them. He is भूत-भर्ता *bhoota-bhartaa* – He sustains all beings and gives them their existence and energy. And – ग्रसिष्णु *grasishnu* – He swallows everything. He is प्रभविष्णु *prabhavishnu*, meaning, He detaches them from Himself. His behavior is like the spider, which spews out a web, plays in it, and swallows it up. To tell the truth, He is not the ज्ञानस्वरूप रज्जु *gnaanasvaroopa rajju* (the rope which appears to be a coiled snake, before the person gets the Gnan that it is actually a rope); He is the consciousness imposed on the rope. Any student of Vedanta knows this. The consciousness imposed on the rope swallows the (apparent) snake. Actually, the consciousness imposed on the antahkaran is not separate from the consciousness imposed on the rope.

All right. Now, whether you see with open eyes, or closed eyes, you are conscious of the man in front of you. No third place is possible, you will agree. You will be aware of the person in front of you, whether your eyes are open or closed. Where is the awareness situated? It is an inclination of your antahkaran that identifies with him, and gives you this information. Even with open eyes, the awareness is in the antahkaran. Well, now, the Akhandanand you are aware of (in your antahkaran) – is the consciousness in him separate from the consciousness in you? Has his consciousness come from a previous lifetime? Will it go into his next lifetime? Oh, the inseparable consciousness in your antahkaran is what appears as Akhandanand in your mind, and he is also the same consciousness. This is why it is said that it is not possible for a person to get Gnan about the object, until the inseparable consciousness in the individual antahkaran becomes one with the consciousness which is inseparable from the sense object, through a mental inclination which becomes a conduit for the consciousness. You will not be able to have the Gnan of the presence of

Akhandanand unless and until the inseparable consciousness of your antahkaran merges with the inseparable, indivisible consciousness of the Akhandanand who glimmers in your mind.

A learned Mahatma one told Swami Mangal Nathji Maharaj, 'Nathji, you have become a प्रपंची *prapanchee* (a worldly person).' Nathji started smiling. 'My brother,' he said, 'How can you have the Gnan of a prapancha, unless the consciousness in you merges with the consciousness of a prapancha? Oh, you and I are one! If I am a prapanchi, you are also a prapanchi; and if you are a prapanchi, then I am a prapanchi, too. We two are one.'

This is a true incident; it is not a cooked up story. After this incident, people started to call that Mahatma, 'Prapanchi'. It became his second name, though nobody called Nathji by that name! Nathji was absolutely the Brahman! If you study the 'Vicharbindu' he wrote, the secret of the प्रमाण-प्रमेय *pramaana-prame`ya* (proof, and that which is proved) will be revealed clearly. If you read his 'Veer Vijay', you will have the bliss of experiencing liberation.

Hence, the भूत भर्तृ *bhoota bhartri* is actually the inseparable consciousness in your antahkaran. It is the one who gives सत्ता-स्फूर्ति *satta-sfoorti* (existence and energy) to Akhandanand. It is the one who makes the antahkaran disappear; and gives birth to अखण्डानन्द *akhandaananda* (unbroken bliss).

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सत्रस्य विष्ठितम्॥ (१७)

*Jyotishaamapi tajjyotistamasah paramuchyate`*

*Gnannam gye`yam gnaanagamyam hridi sarvasya vishthitam. (17)*

ज्योतिषामपि तज्ज्योतिः 'Jyotishaamapi tajjyotih' – He is the brightness in all that is bright. The Sun, moon, etc. are external sources of illumination; while the eyes, skin, etc. are the metaphysical factors which illuminate. The illumination of the antahkaran is self-effulgent, and तमसः परमुच्यते 'tamasah paramuchyate`' – the veil of nescience can never touch it.

The Lord next said, ज्ञानम् 'Gnaanam'. Gnan is obtained by Gnan. One is the Gnan that is the method for obtaining Gnan, ज्ञायते अनेन इति ज्ञानम् *gyaayate` ane`na iti gnaanam*. And the Gnan here does not originate from the sense organs. It originates from emotion – ज्ञप्तिर्ज्ञानम् *gnaptirgnaanam*. He is the essence of Gnan, and He is the only worthwhile object of Gnan. The Shruti says –

इह चेदवेदीदथ सतयमस्ति न चेदिहावेदीन्महती विनष्टिः।

भूतेषु भूतेषु विचितय धीराः प्रेत्यास्माल्लोकादमृता भवन्ति॥ (केनो० ५.१)

*Iha che`dave`deedatha satyamasti na che`dihaave`deenmahatee vinashtih,  
Bhoote`shu bhoote`shu vichitya dheeraah pre`tyasmaallokaadamritaa  
bhavanti.*

(Kena Upanishad 5. 1)

If you get to know Him in this life time, you will have gained everything. And, if you don't obtain the Gyeya in this lifetime, then – महती विनष्टिः *mahatee vinashtih* – everything is ruined. So, भूतेषु भूतेषु विचित्य धीराः *bhoote`shu bhoote`shu*

*vichitya dheeraah* – choose Him at every step, in all matters. Your identification with your body will vanish, and you will become amrita – प्रेतयास्माल्लोकादमृता भवन्ति *pre`tyaasmaallokaadamrita bhavanti*.

तदपश्यत् तदभवत् ‘*Tadapashyat tadabhavat*’, is a Shruti from the Yajur Veda. It means, ‘He became what he saw, because he was that, from the very beginning.’ It is not that he became the Gyeya, because he was already the Gyeya. He saw what he was, and realized the truth about himself. Nothing new was seen, and nothing new was created.

ज्ञानं ज्ञेयं ज्ञानगम्यम् ‘*Gnaanam gye`yam gnaanagamyam*’ – you can attain Gnan about the Gyeya through sadhans like अमानित्वं *amaanitvam*.

Where does the Gyeya stay?

हृदि सर्वस्य विष्ठितम् ‘*Hridi sarvasya vishthitam*’ – He abides in all hearts. He is not far. विष्ठितम् *Vishthitam* means प्रतिष्ठितम् *pravishthitam* – He is established there.

The Lord said, ‘I have described in brief, the facts about the Kshetra, Gnan, and the Gyeya.’

Maharaj, why did You describe only these three? You should have described all four – Kshetra, Kshetrageya, Gnan, and Gyeya.

No, because the Gnan and the Gyeya are the Kshetrageya, and nothing else. There is no separate Kshetrageya.

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ (१८)

*Iti kshe`tram tathaa gnaanam gye`yam choktam samaasatah,*

*Madbhakta e`tadvigyaaya madbhaavaayopapadyate`.* (18)

मद्भक्त एतद्विज्ञाय ‘*Madbhakta e`tadvigyaaya*’ – so, you see, you must first be a Bhakta of the Lord. When you become a Bhakta, you become eligible for obtaining Gnan. This was also stated in the ज्ञान साधना *gnaana sadhana* (method for obtaining Gnan) described earlier. मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ‘*Mayichaananyayoge`na bhaktiravyabhicharinee.*’ The अनन्ययोगेन ‘*ananya yoge`na*’ (attached continuously to Me), with अव्यभिचारिणी भक्ति ‘*avyabhicharinee bhakti*’ (unadulterated Bhakti) indicate the method for obtaining complete knowledge. And एतद्विज्ञाय ‘*e`tadvigyaaya*’ – having obtained the science for this, मद्भावायोपपद्यते *madbhaavayoprapadyate*’ – the Bhakta becomes My essence. The Bhakta becomes My essence on the ज्ञान-मार्ग *gnaana-maarga* – the path of Gnan. This means, he is actually My essence, but is constrained by agnana – which is removed by vignana (applied science).’

प्रकृति पुरुषं चैव विद्धयादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ (१९)

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ (२०)

*Prakritim purusham chaiva viddhyanaadee ubhavapi,*

*Vikaaraanshcha gunaanshchaiva viddhi prakritisambhavaan.*

*Kaaryakaranakartritve` he`tuh prakritiruchyate`,*

*Purusham sukhadukhanaam bhokritve` he`turuchyate`. (19, 20)*

Now, what the Lord earlier explained as the Kshetra and Kshetrageya, He now uses the method of Sankhya, using discrimination, and calls them the Prakriti-Purusha. Neither Prakriti nor the Purusha have a beginning in time. Both are अनादि *anaadi*.

Does this statement adhere to the principle of Vedanta, or does it dismiss it?

No, the principle of Vedanta stands. Vedanta is not a bird that flies off in fear if someone claps their hands! It is true that the Prakriti and Purusha are anaadi; but if something is without a beginning, it does not always mean that it is also अनन्त *ananta* (endless). For example, take your अज्ञान *agnaana* (ignorance). Is it not anaadi? Ignorance has no beginning, but it does have an end. That is the nature of agnan. Similarly, Prakriti and Purusha are anaadi. How could the Ishwara be the Master of all, unless both Prakriti and the Purusha were anaadi? Shankaracharyaaji has written, ईशितव्यभावे ईश्वराभावप्रसङ्ग 'Eeshitvyaabhaave' *eesvaraabhaavaprasangah* – how can the Ishwara be the अन्तर्यामी *antaryami* (the one who abides in the heart) unless Prakriti exists? Who could the Ishwara control, if there was no Purusha? Hence, the Ishwara controls the Prakriti and the Purusha since the beginning of time.

Now, what is the विवेक *vive`ka* (discrimination) between Prakriti and the Purusha? विकार *Vikaara* (distortions) and गुण *guna* (tendencies) are born from Prakriti. The world created by actions, the organs of action, and the Karta are all created by Prakriti. And, the Purusha is the consciousness which experiences the different emotions. However, don't make the mistake of considering this consciousness to be an ordinary Purusha (man).

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान्।

कारणं गुणसङ्गोऽस्य सदाद्योनिजन्मसु॥ (२१)

*Purushah prakritistho hi bhunkte` prakritijaangunaan,*

*Kaaranam gunasangosya sadasadyonijanmasu. (21)*

This Purusha abides in the Prakriti, in the work, and in the body. He abides in the indriyas and in the subtle ego of being the doer of the action. He gets attached to the body, senses, and ego, and establishes himself as being one with them. Then, Prakriti becomes the wife of the Purusha, and he weeps when she weeps. He is gloomy when she is displeased. He is sad when she is depressed. The Puranjanopakhyana in the Bhagwat gives an excellent description of this. Now, the Lord explains why this happens.

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु 'Karanam gunasangosya sadasadyonijanmasu' – due to the Purusha's association with the gunas of Prakriti, he gets attached to her and identifies with her. This results in changes in the Prakriti, in which the Purusha is dragged along. If the Purusha did not identify with Prakriti and the

प्राकृत *praakrita* (her effect), He would declare that he was separate from them. Don't you know how different the Purusha Devta is?

You must not make the mistake of any gender bias here. The Atma is called the Purusha here; it does not refer to a man or a woman. The Atma in both is one, and is called the Purusha. पुरु *Puru* means the शरीर *shareera* (body). It also means 'many', but here, it refers to the body. Many bodies die, and pass away, but the Purusha remains the same. That is why He is called the Purusha. The Purusha has seen the end, and the last rites of many bodies, without being affected in any way. However, Maharaj, He is no ordinary person. See His greatness –

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।  
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ (२२)

*Upadrashtaanumantaa cha bhartaa bhoktaa maheshvarah,*  
*Paramaatme`ti chaapyukto de`he`sminpurushah parah. (22)*

उपद्रष्टानुमन्ता च 'Upadrashtaa cha' – an उपद्रष्टा *upadrashtaa* (one who sits close to the witness) is one who watches the play without buying a ticket. If there is a race, or a cinema, and a person buys a ticket, he will be one of the audience, sit on a chair, and watch. An उपद्रष्टा *upadrashtaa*, however, is one who does not buy an entry ticket, but goes and watches the play. He is not a द्रष्टा *drashtaa* (witness); he is an उपद्रष्टा *upadrashtaa*. He goes close and watches everything, but does not meet anyone. He stays aloof from everything. It is this Purusha who is called the उपद्रष्टा *upadrashtaa* and अनुमन्ता *anumantaa*. An anumanta is one who affirms all you do.

A gentleman went to meet a Mahatma. 'Maharaj,' he asked, 'I do the जप *japa* (ritual chanting) of the Gayatri Mantra. Is that all right?'

'Certainly,' said the Mahatma. 'The Gayatri is the Veda Mata (the Mother of the Vedas). It is very good to do this japa.'

Then the man said, 'Maharaj, the Gayatri Mantra seems very long. How would it be if I only did the japa of Aum?'

'The Aum is the essence of the Gayatri Mantra,' said the Mahatma. 'By all means do the japa of Aum.'

'Maharaj,' said the man, 'the japa of Aum entails many rigid restrictions. Why shouldn't I do the japa of the name of Rama?'

'Rama-Rama is the essence of everything,' replied the Mahatma. 'It is an excellent japa to do.'

'It is hard to chant Rama-Rama so many times,' said the man. 'Can I say it just a couple of times?'

'It is excellent if you chant the name of Rama even once!' replied the Mahatma.

'Suppose I can't chant Rama every day, and I forget to say it some days?'

'That is all right, my brother,' said the mahatma. 'It does not matter if you forget to chant it on some days.'

The condition of the Mahatma in this story is called अनुमन्ता *anumantaa*. The Marwaris say, जो थारी राय सो म्हारी राय ‘*Jo thaari raay so mhaari raay* – I agree with all you say.’

So, the Atmadev goes on giving His consent to whatever you do. He stays aloof from everything. सबमें रहें सबसे न्यारा ‘*Sabmein rahe` sabse` nyaaraa*’ – He abides in all but is aloof from everything. He is everybody’s भर्ता *bhartaa* (provider), He fulfills our needs, and is everybody’s Maheshwara (great Ishwara). This Purusha is the Paramatma.

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ (२३)

*Ya e`vam ve`tti purusham prakritim cha gunaih saha,  
Sarvathaa vatrtamaanopi na sa bhooyobhijaayate`.* (23)

सर्वथा वर्तमानोऽपि ‘*Sarvathaa vartamaanopi*’ – has come twice. The Lord repeats the things He likes very much. He loves to say, मया ततम् ‘*Mayaa tatam*’, which means, ‘I am the thread of the fabric of the world.’ Similarly, He loves to say सर्वमिदं तम् ‘*sarvamidam tatam*’. मयि अर्पित मनो बुद्धिः ‘*mayi arpitamanobuddhi*’ has also been repeated a number of times. It means, ‘Give your mind and intellect to Me.’

The Lord says, ‘I had told you earlier, य एवं ‘*Ya e`vam*’, as the essence of the Purusha, as अस्मिन् देहे *asmin de`he`*’ in this body. Suppose the Purusha stays at Vaikuntha (the land of Lord Vishnu) in this body, and परिच्छिन्न सम्बद्ध ‘*paricchinna sambaddha*’ – who is the Purusha? He is the one who is tied to that, which is परिच्छिन्न *paricchinnaa* – fragmented – and, परः पुरुषः ‘*parah purushah*’; meaning, the पर पुरुष *para purusha* is the one who is not connected to the परिच्छिन्न *paricchinnaa*. What is that? His name is ‘Paramatma’.

So know, that as soon as your connection with the paricchinna is severed – as soon as you stop identifying with your body and mind – you are the Paramatma. The gunas – Sattva, Raja, and Tama – are what make people do good and bad deeds. Prakriti stays with the gunas. सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ‘*sarvathaa vartamaanopi na sa bhooyobhijaayate`*’. Now you are no longer connected with your actions or birth. Your karmas will not be the cause of your birth. Neither will you go to Naraka (Hell), or Swarga (Heaven). You will not be reborn, and you will not remain in an unconscious condition. What is सर्वथा वर्तमानत्व ‘*sarvathaa vartamaanatva*’? You can continue with routine activities like sleeping, staying awake, standing, walking, tilling the field, doing daily worship, reciting the scriptures, undertake rituals, go into a Samadhi like Vasishtha or wander carefree like Dattatreya. You no longer have any connection with rebirth. It is not that you will be liberated when you obtain Gnan and sit in a Samadhi. The Gnan of Vedanta is not the Gnan that needs a Samadhi.



See what the Lord says next! His statement is as explosive as a bomb! You will have to pay attention to grasp it. The Lord says, ‘I have described Gnan and the Gyeya, but you do not become liberated by merely knowing this.’

In the eighteenth shloka, the Lord has said, मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ‘*Madbhakta e`tadvigyaaya madbhaavayopapadyate`*’ (My Bhakta becomes eligible for My state by merely knowing this)’ and the matter ends there. However, there are some people who are not satisfied with the knowledge of Gnan and the Gyeya, and their discrimination. I will give you an example of what happens in such cases.

A जिज्ञासु *jigyaasu* (one who wants to know the Brahman) went to a Mahatma, and placed his question. The Mahatma was generous, and told him the truth. तत्त्वमसि ‘*Tattvamasi*’, he said. ‘You are the essence of the Paramatma.’

‘I am a sinner, with so many relatives,’ said the man, ‘I am just a puny fellow – how can I be the Brahman?’

The seeker was caught up in a false notion about his real self. He thought, ‘This Mahatma is not a true Mahatma – he says that I am the Brahman! Let me go to another Mahatma and see what he has to say.’

The man went to another Mahatma, and narrated all that had transpired. The Mahatma said, ‘Yes, yes, he told you the wrong thing. What he said was not right. You cannot get the Ishwara so easily! You must first spend twelve years getting firewood and making dung cakes for cooking. Then, spend twelve years washing utensils, and twelve years after that, in cooking food. You must work hard.’

The man was satisfied with his Guruji’s instructions. When thirty six years of labor were over, he said, ‘Maharaj, thirty six years are over now.’

‘Yes, my child,’ said the Mahatma. ‘Thirty six years are over. तत्त्वमसि *Tattvamasi* – you are the Paramatma.’

‘Oh,’ said the man, ‘The other Mahatma told me this on the first day! You made me work for thirty six years and now you tell me the same thing!’

‘You did not believe the Mahatma,’ explained the Guru. ‘So, you had to pay the penalty. Go and do your work.’

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मा।

अन्ये सांख्येन योगेन कर्मयोगेन चापरे॥ (२४)

त्वेवमजानन्त श्रुत्वान्येभ्य उपासते।

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः॥ (२५)

*Dhyaane`naatmani pashyanti ke`chidaatmaanamaatmanaa,*

*Anye`saankhye`na yoge`na karmayoge`na chaapare`.*

*Anye`tve`vamajaanantah shrutvaanye`bhya upaasate`,*

*Te`pi chaatitarantye`va mrityum shrutiparaaranah. (24, 25)*

The Lord says, केचिद् ‘*Ke`chid*’ – those who are not fulfilled when they hear about My Gnan and the Gyeya – and fail to be liberated – need to do निदिध्यासन *nididhyaasana* (remember Me repeatedly). ‘Kechid’ means अन्ये ‘*anye*’ -

another. 'My disciples, who have heard My sermon, do not need to do nididhyasana. Only others need to do it.'

Now, अन्ये 'anye' - what should we do, if we can't even do nididhyasana?

सांख्येन योगेन 'Saankhye`na yoge`na' - discriminate between Prakriti and the Purusha. Then gather up your mind to a single pointed focus based on the reflection of the subtle illusionary world. Focusing the mind on the basis of gross matter is वितर्क *vitarka* (discussion). Focusing it on the basis of the subtle is विचार *vichara* (reflection). Focus your mind on the basis of *ananda* (bliss), with all your senses at ease. Open your mind to bliss. Concentrate on the basis of identifying with your body, and then use discrimination to separate your Self from it. सांख्येन योगेन 'Saankhye`n yoge`na.'

We return to the same point. What will discrimination achieve? Dry discrimination won't provide us with delicious sweets to eat! To get laddos, we need grams, sugar, a vessel for cooking, fire, and rarified butter. Oh, bring everything – कर्मयोगेन चापरे 'karmayoge`na chaapare'.' The अपरे 'apare' here, means अन्ये 'anye'.

So, first is the discrimination of remembering again and again. If this does not fulfill you, then there is the discrimination of Sankhya. If even that does not achieve liberation, there is Karmayoga – कर्मयोगेन चापरे *Karmayoge`na chaapare`*.' But, Maharaj, I am unable to do even Karmayoga (attach myself to You through my actions).

All right, My child, do what I tell you.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते 'Anye` tve`vamajaanantah shrutvaanye`bhya upaasate' - अन्ये 'anya' is given here as well. This is not the description of someone who has the same philosophy. केचिद् अन्ये अपरे 'Ke`chid anye`apare' - all these are portions. Use the method of Gnan-Gyeya to negate all the proofs offered. Then, the प्रत्यक् चैतन्य ब्रह्म *pratyak chaitanya brahma* (the Brahman experienced as the consciousness within) is obtained through a process of discrimination of Gnan and the Gyeya. This conclusion is reached by the indication of the feeling, 'I am that, which is proved' - प्रमातृत्व *pramaatritva*; and the absence of this feeling – प्रमातृत्वाभाव *pramaatritvaabhaava*. Now, come, listen. Do उपासना *upaasanaa*, become involved in knowing the Shruti, and go beyond the reach of death.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजङ्गमम्।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ॥ (२६)

*Yaavatsanjaayate` kinchitsttvam sthaavarajangamam,*  
*Kshe`trakshe`tragyasanyogaattviddhi bharatarshabha. (26)*

स्थावर-जङ्गमम् 'Sthaavara-jangam' – the Lord says that the rocks, trees, shrubs, people – all these are स्थावर-जङ्गमम् *sthaavara-jangam* (immobile and mobile). They are created, and they are destroyed. They appear to die. In them, there is no pure Kshetra or Kshetrageya. There is a superimposition of one on the other.

संयोग 'Sanyoga (mixing) means each is imposed on the other. What is the consciousness of the Kshetrageya, or the bliss of the Kshetrageya? What is the sweetness apparent in the grape? The existence (Sat), consciousness (Chit) and bliss (Anand) of the Kshetrageya has been superimposed on the grape; and its characteristic of being destructible, its inanimate condition, and its sorrow (of rotting) has come onto ourselves. This is परस्परआध्यास *parasparaadhyasa* (a mutual superimposition). This is what has caused the world to be created.

'Oh, Bharatarshabha! You have forgotten your Self in this.'

Then what should I do, Maharaj?

Come, look at that One.

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति॥ (२७)

*Samam sarve'shu bhoote'shu tishthantam parameshvaram,*

*Vinashyatsvavinashyantam yah pashyati sa pashyati. (27)*

यः पश्यति स पश्यति 'Yah pashyati sa pashyati' – the person who sees the world from this viewpoint is the one who truly sees. The rest are all blind.

What should I see, Maharaj?

See that everything is false. Only the one Parameshwara is seated in all forms. All the false images are विषम *visham* (disproportionate or disbalanced), and the Paramatma is सम *sama* (balanced equally). समता *Samataa* (a balanced attitude) is the foundation of the absolute absence of imbalance. Hence, the imbalance seen in the absolute absence of imbalance is only a relative truth.

विनश्यत्स्वविनश्यन्तम् 'Vinashyatsvavinashyantam' – all that is false in the world is destructible.

What is the substratum of destruction?

The destructible glimmers in its own absence (since it is only an illusion, not a reality) on the substratum of that, which is indestructible. Therefore, all that is destructible is a relative truth. The indestructible exists, and the one who sees that indestructible is the one who truly sees.

समं पश्यन्ति सर्वत्र समवस्थितमीश्वरम्।

न हिनस्त्यात्ममात्मानं ततो याति परां गतिम्॥ (२८)

*Samam pashyanhi sarvatra samavasthitameeshvaram,*

*Na hinasyaatmanaatmaanam tato yaati paraam gatim. (28)*

The Ishwara is equipoised and established everywhere. The Parameshwara is seated equally everywhere – this is the तत् पदार्थ 'Tat padaartha' (Tattvamasi means Tat = that [the Brahman], Tvam = you, Asi = is), the factor which indicates the Brahman, isn't it?

Who is this Paramatma?

आत्मानम् 'Aatmaanam' – He is the Atma, and He is the *Tvam padaartha* – the 'you' factor.

Hence, पश्यन् 'pashyan'. The one who sees that the Atma is the Ishwara, and the Ishwara is the Atma. That person is न हिनस्त्यात्मनात्मानम् *na*

*hinastyaatmanaatamaanam*’. न हिनस्ति ‘*Na hinasti*’ – does not separate himself from the Parameshwara. Then, since he does not separate himself from the Parameshwara, he ततो याति परं गतिम् ‘*tato yaati paraam gatim*’ – obtains the highest state.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।

यः पश्यति तथात्मानमकर्तारं स पश्यति। (२९)

*Prakrityaiva cha karmaani kriyamaanaani sarvashah,*

*Yah pashyati tathaatmaanamakartaaram sa pashyati. (29)*

‘Arjuna, all that is done, is done by Prakriti. All actions are done totally by her. They are done by अविद्या *avidyaa* (nescience) and अज्ञान *agnana* (ignorance). That, which cannot be changed, appears distorted. The person who sees this sees himself as the अकर्ता *akartaa* (the non-doer, a mere instrument).

भूतपृथग्भावमेकस्थमनुपश्यति।

तव एव च विस्तारं ब्रह्म संपद्यते तदा।। (३०)

*Yadaa bhootaprithagbhaavame`kasthanamanupashyati,*

*Tava e`va cha vistaaram brahma sampadyate` tadaa. (30)*

The one who sees all the पृथग्भावा *prithagbhaavaa* (seemingly different objects) and knows that actually there is an absence of any difference in the substratum – which is one – and sees that everything in this world is seen in that, in which nothing else exists, that person – ब्रह्म संपद्यते *brahma sampadyate`* - is himself the Brahman. There is no other Brahman.

अनादित्वात्रिगुणत्वात्परमात्मायमव्ययः।

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते।। (३१)

*Anaaditvannirgunatvaatparamaatmaayamavyayah,*

*Shareerasthopi kaunte`ya na karoti na lipyate`. (31)*

Who is this आत्मदेव *Atmade`va*? What is He like? He – शरीरस्थोऽपि न करोति न लिप्यते *shareerasthopi na karoti na lipyate`* - stays in the shareer, but is not the karta of the karma.

You see, everyone says that the Atma is the कर्ता-भोक्ता *kartaa-bhoktaa* (the one who does the karma and experiences its fruit) but Vedanta says that the Atma is not the Karta-Bhokta. Sankhya established the अकर्ता *akartaa* (non-doer) by using force, but became shaky when it came to establishing the अभोक्ता *abhoktaa* (the one who does not actually experience all that happens to him). How could the Purusha be established, unless the Bhokta (the one who experiences) is established? In Sankhya, Prakriti works for the liberation and pleasure of the Purusha. If discrimination is applied, the person obtains अपवर्ग *apavarga* (liberation). If not, he will get भोग *bhoga* (pleasant or unpleasant experiences, depending on his karma). So, my brother, this Atmadev is one who is anaadi (without a beginning) and nirguna (not subject to the influence of the gunas); and the Paramatma is अव्यय *avyaya* (endless and inexhaustible). This is the same avyaya Paramatma.

Oh, He may be the Paramatma, but where does He live?

शरीरस्थोऽपि 'Shareerasthopi' – His abode is the body. Don't think that He lives in any other land like Vaikuntha or some other divine land.

I accept that He lives in the body, but what does He do?

Oh, न करोति, न लिप्यते 'Na karoti na lipyate' – neither does He do any Karma, nor is He subject to getting attached with the work and reaping its fruit. He is untouched by Karma. This Atma is not the Karta-Bhokta, even though it abides in the body. All the bodies have a beginning and an end; while the Atma is timeless – it has no beginning and no end. All the bodies are created by the gunas (the three fluctuating tendencies of Sattva, Raja and Tama) and get dissolved in the gunas, while the Atma is not created by the gunas, is not a guna, and it does not dissolve in the gunas. It has no connection with the gunas at all. It is nirguna. So, the Paramatma is anaadi and अविनाशी *avinaashi* (indestructible). It stays in the body, but has no relationship with the subtle ego of being the Karta or Bhokta.

'And, listen, Arjuna! The Paramatma seated in your heart is not आदिमान् *aadimaana* (one who has a beginning). The Adimana has a beginning, and deteriorates, and gets worn out. The saguna (with gunas) gets worn out as its gunas weaken. However, being anaadi, the Atma's essence does not deteriorate, and since it is nirguna, the gunas do not affect it in any way. No matter where a man is, one can know which object his eyes turn towards. We can see what the object of his focus is. His hands move, his legs move, he breathes, and his mind is restless. His intellect fluctuates. At times he is alert, and at times it is dull. Apart from this, there are the gross and subtle bodies which are conscious at times and unconscious at times. However, the Atmadev seated in the body is the substratum of the throne (of the body in which the Atma is seated), and न करोति, न लिप्यते 'na karoti na lipyate' – neither does anything, nor gets attached to any action. उपाधिषु क्रियमाणेषु कुर्वत्सु 'Upaadhishu kriyamaane'shu kurvatsu' – whether He works, or whether the work is done through Him, भुञ्जानुषु भोजयमानेषु वा 'bhunjaane'shu bhojyamaane'shu vaa', whether He has bhoga, or someone forces the experience on Him, the Atmadev does nothing on His own. Our Gaudapada Dada has said something very nice –

वेदैमदुभयं यस्तु स भुञ्जानो न लिप्यते। (१.५)

*Ve`daitadubhayam yastu sa bhunjaano na lipyate`. (1.5)*

What is the condition of the भोग्य *bhogy* (that, which is experienced) and भोक्ता *bhoktaa* (the one who experiences) in the three states (waking, dreaming and sleeping)? The bhogy is the जाग्रत् *jaagrita* (waking state), स्वप्न *svapna* (dream state) and सुषुप्ति *sushupti* (deep sleep state); and the Bhokta is the Vishva (material world), and Taijas (subtle world), and Pragya (spiritual world). The person who knows both these, and illuminates them – स भुञ्जानो न लिप्यते *sa bhunjaano na lipyate`* - is not attached to the experiences he has, even while having the experiences.

One man looks at a घट *ghata* (pot) and another looks at a पट *pata* (picture). The Gnan, however, is neither घटाकार *ghataakaara* (the form of the pot), nor पटाकार *pataakaara* (the form of the picture). One man is dying, and another is living – but Gnan neither lives nor dies. One man feels unhappy, and another feels happy; Gnan is neither happy nor sad. One man sleeps, and another is awake, but Gnan neither sleeps nor stays awake. In the same way, this Atma is seated in the shareer, but does nothing.

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते । (३१)

*Shareerasthopi kaunte`ya na karoti na lipyate`*. (31)

What is this shareer? शीर्यते यत् तत् शरीरम् ‘*Sheeryate` yat tat shareeram`* – that, which becomes जीर्ण-शीर्ण *jeerna-sheerna* (worn out) is the shareer. The Atma stays in this shareer which changes and deteriorates, but आत्मा न करोति ‘*aatmaa na karoti`* – it does nothing. It कुर्वाणो न भवति, कुर्वन् न भवति ‘*kurvaano na bhavati, kurvan na bhavati, na tvasmai na parasmai`* – doesn’t do anything for itself or for any other. And, न लिप्यते ‘*na lipyate`*’ – has no connection with the कर्मफल *karmafala* (the fruit of the action).

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ।। (३२)

*Yathaa sarvagatam saukshmyaadaakaasham nopalipyate`*,

*Sarvatraavasthito de`he` tathaatmaa nopalipyate`*. (32)

Maharaj, this Atma is everywhere, in every body, at all times. It is the substratum of time, space, and the body. Then why doesn’t it get attached to all the things it supports?

The Lord said, यथा सर्वगतं सौक्ष्म्यात् ‘*Yathaa sarvagatam suksmyaat`* – space is present in a bottle of wine and also in a cask of Gangajal. However, space is not attached neither to the wine, nor the pure water of the Ganga.

Why?

सौक्ष्म्यात् ‘*Sauksmyaat`* – because it is a subtle form of matter. Even though it pervades everything, space is not affected by anything because it is a subtle form of matter. It is not that it vomits out the venom from within a snake’s fangs, or poison from a scorpion’s sting. It does not connect to the milk in the cow, or the physical indulgence of a Devta, or the ability to think, in a human being. Some people practice Yoga for twelve years, to cultivate the सिद्धि *siddhi* (supernatural power) of flying in the air. They may or may not succeed, but birds possess this ability naturally, and space pervades all beings. Space is not the one who has venom, or the sting, or milk, or the one who has experiences. Nor is space the one who thinks. It is detached from everything. The Atma is as detached as space.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ।। (३३)

*Yathaa prakaashayatye`kah kritsnam lokamimam ravih,*

*Kshe`tram kshe`tree tathaa kritsnam prakaashayati bhaarata.* (33)

The example of space is given mainly for the substratum, and the example of the Sun is given mainly to indicate effulgence and consciousness. It is the same Sun which illumines the whole world, and enters all eyes as light, it is the eyes which are separate. Most people have two eyes, some have just one eye, while Shankar Bhagwan has three, Brahmaji has eight, Swami Kartikeya has twelve, and Indra has a thousand eyes! However, there is only one Sun, and he is the Adhidevta (presiding deity) in all eyes, giving them awareness, and – as the Sun – is the Adhibhoota (the main element) that gives the external illumination. It is the same Sun, who – as the अध्यात्म *aadhyaatma* (spiritual) form – सवितुर्भर्गोदेवस्य धीमहि ‘*saviturbhargo de`vasya dheemahi*’ – gives intelligence and moral strength. Thus, the क्षेत्रिय *Kshe`triya* (owner of the Kshetra) is one, and everything else is the Kshetra. This was the introduction of the thirteenth chapter of the Gita: there is only one Khetra and only one Kshetree, and it is the Paramatma who appears as the Adhidaiva, Adhibhoota, and Adhyatma.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा।

भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम्॥ (३४)

*Kshe`trakshe`tragyayore`vamantaram gnaanachakshushaa,  
Bhootaprakritimoksham cha ye` viduryaanti te` param. (34)*

The Lord is discriminating between the Kshetra and the Kshetragya through the viewpoint of Gnan.

What is the Prakriti (nature) of the भूतों *bhootas* (elements, or the beings made of the five elements)?

The भूतों *bhootas* don't have any existence. Nor does Prakriti. Both are negated if you let go of कार्य-कारण *kaarya-kaarana* (the effect and the cause). The effect may or may not be seen, and the cause may or may not be seen either. Shankaracharya has given the meaning of भूत-प्रकृति *bhoota-prakriti* as अव्यक्त *avyakta* (unseen).

Moksha (liberation) from Prakriti is माया-प्रधान अज्ञान *maayaa-pradhaana agnana* (the ignorance caused mainly by Maya). Moksha means to be free, to get a divorce – don't take her name! Prakriti is not mine, nor do I belong to Prakriti. If Prakriti is left without a support, she will die a natural death. Those who know how to be liberated from her, how to recognize that she has no real existence, and how she can be negated – become the essence of the Paramatma. भूतप्रकृति मोक्ष *Bhootaprakriti moksha* – being liberated from all the items that come under Prakriti. The meaning of the word ‘moksha’ here, is यस्मिन् ब्रह्मणि अधिष्ठाने न सन्ति इति ज्ञानमेव भूतप्रकृतिमोक्षः ‘*yasmin brahmani adhishthaane` bhootaprakritayah prateeyante` tasmin adhishthaane` na santi iti gnaaname`va bhootaprakritimokshah*’ – the impression of effect and cause appear as real in the substratum, but they are not actually present in it. इति ये विदुः ते परम् यान्ति ‘*Iti ye` viduh te` param yaanti*’. The word ‘yaanti’ means that they obtain the direct experience of the Brahman. They obtain the Brahman.

Thus, this thirteenth chapter called the क्षेत्रक्षेत्रज्ञविभागयोग '*Kshetrakshetrasya vibhaagayoga*' is completed.



## CHAPTER XIV

Having concluded the thirteenth chapter, the Lord said, ‘Come, Arjuna, let Me clarify this once more.’ The main point is one, but it is explained in different ways. The day you fail to find a new way to present your point, you can take it that your intellect is dull that day. The principle is one, but new angles and examples are needed to establish it. This is the characteristic of a person with a bright intellect. Otherwise, the example given in ‘Vichar Chandroday’ – that the person who sees the pot is separate from the pot – will be the only one used all life long!

My brother, how long will you continue to be a separate entity? You are separate from the body, but – when you are the (all pervading) Brahman – how can the body be separate from your essence? See it from this angle, also! You memorized the व्यतिरेक *vyatireka* (distinction), but do not know the अन्वय *anvaya* (connection). You have not achieved सर्वात्मभाव *sarvaatmabhaava* (the feeling that everything is the Atma). You lack सर्वात्मबोध *sarvaatmabodha* (the knowledge that everything is the Atma).

So, it is only the eternal principle that we ascertain. Nothing else exists, apart from the प्रत्यक्-चैतन्याभिन्न ब्रह्म तत्त्व *pratyak-chaitanyaabhinna brahma tattva* (the essence of the Brahman, which is the consciousness in every being). This is the eternal subject and the eternal object. It is this that Babaji (a preacher) speaks of, when he says, ‘The Atma is the Brahman, and nothing exists, except the Brahman.’ However, in the practical application of the principle, it is necessary to use different methods, ways, and styles for explaining the same thing. Styles and methods change, but the principle is never outdated.

श्री भगवानुवाच

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम्।

यज्ज्ञात्वा मुनयः सर्वे परं सिद्धिमितो गताः॥ (१)

*Shreebhagavanuvaacha*

*Param bhooyah pravakshyaami gnaanaanaam gnaanamuttamam,*

*Yajgyaatvaa munayah sarve`param siddhimito gataah. (1)*

So, the Lord says, ‘Whatever is created because of the अध्यास *adhyaasa* (false impression) caused by the Kshetra and Kshetragya – so, भूयः *bhooyah* – let us ascertain the पर तत्त्व *para tattva* (unseen essence) once again.’ It is true that the Kshetra and Kshetragya are controlled by the Ishwara. In the Sankhya philosophy, neither is Prakriti controlled by the Ishwara, nor is the Jeeva controlled by Him. They are two – the purusha and Prakriti; the Kshetra and the Kshetragya; but, none of them are controlled by the Lord. Since both are independent, there is bound to be a conflict sooner or later, because individual factors always clash. If two independent Monks stay in the same hut, you will find them having a dispute after a couple of days. The surprising factor is that birth and death belong to Prakriti, but she tells the purusha, ‘Purushaji, you must go through these experiences.’ The purusha is detached, but until he gets the

realization of this fact, he is helpless before Prakriti and her dictates. So he says, 'Yes, Ma'am, I have been born, and I will die, and I possess the organs of action.' However, when the Ishwara appears, He tells Prakriti, 'Keep quiet!' He tells the purusha, 'You are of My kind. Merge into Me.' And, Prakriti dies when the purusha merges into the Ishwara.

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् 'Param bhooyah pravakshyaami gnaanaanaam gnaanamuttamam' – the Lord says that this Gnan is the most superior among all Gnan. Gnan means that it is the highest, among the Gnan of Sattvaguna, Rajoguna and Tamoguna. The Gnan which was mentioned earlier is not the actual Gnan. That is not what is indicated by the use of the word 'Gnan' here.

Then what is the Gnan indicated here?

ज्ञानानाम् उत्तमं ज्ञानम् 'Gnaanaanaam uttamam gnaanam' – this is the best among all kinds of Gnan.

What is achieved by obtaining this Gnan?

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः - मुनयः 'Yajgyaatvaa munayah sarve' param siddhimito gatah' – munayah means those who do manan, who contemplate upon the Lord. These Munis (who do manan) are of two types. One is the totally false kind. They are like the sheep that follow the leading sheep blindly, even jumping into a well after him! The other kind is the मननशील mananasheela – those who contemplate deeply. They separate themselves from the blind followers. They obtain परां सिद्धिमितो गताः param siddhimito gatah – the supreme achievement, because of Gnan. Their antahkaran is purified completely.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च॥ (२)

*Idam gnaanamupaashritya mama saadharmyamaagataah,*

*Sarge`pi nopajaayante`pralaye` na vyathanti cha. (2)*

The Lord explains what happens when a person takes refuge with this Gnan. Just as we get relief from the cold – or fear – when we sit by a fire, or in the Sun, in the same way, when we are close to this Gnan, we obtain a position similar to the Paramatma. You would have seen villagers sitting round a fire in winter, warming their hands. Whether it is a rich man, a lowly man, the village Chief, or the village barber, they all sit together round the fire and warm themselves. The Lord indicates that by taking refuge with the ज्ञानाग्नि gnaanaagni (the fire of Knowledge), every person becomes His equal मम साधर्म्यमागताः – mama saadharmyamaagataah. And then, सर्गेऽपि नोपजायन्ते 'sarge`pinopajaayate`' – these people are never reborn in this world. Nor do they face the व्यथा vyathaa (anguish) of प्रलय pralay (dissolution). They are completely freed of birth and death.

मम योनिर्महद्ब्रह्म तस्मिन्नार्थं दधाम्यहम्।

संभवः सर्वभूतानां ततो भवति भारत॥ (३)

*Mama yonirmahadbrahma tasmingarbham dadhaamyaham,*

*Sambhavah sarvabhootaanaam tato bhavati bhaarata. (3)*

What can the supporters of Sankhya say now? Like the Charvaks, Jains and Buddhists, they don't have an Ishwara at all. According to them, the world is not controlled by the Ishwara. There are two types of Nyaya philosophy – one is that of the Buddhists, and one is the one we believe in. As per our Nyaya, the Ishwara creates the world, which is made of atoms; but this is not accepted by the Buddhists. The Vaisheshika school of thought accepts the Ishwara, but calls it the Atma, which is one of the nine द्रव्य *dravyas* (fluid matters). They believe that six or seven kinds of matter exist, but there is a difference of opinion as to the exact number. Dravya is one matter. Dravyas are of nine types – the earth, water, brightness, wind, space, land, time, mind, and Atma. One of these is the Ishwara. Dravya is one of the six (or seven) kinds of matter; and of Dravyas, one is the Atma. But, even the Atma is not ज्ञानस्वरूप *gnaanasvaroop* (the essence of Gnan). It is ज्ञानाधिकरण *gnaanaadhikaran* – the support of Gnan. The Vedantis ridicule the Naiyayiks (supporters of the Nyaya philosophy) about whether this Gnan is the real Gnan. Philosophers do not fear to speak out! They do not hesitate to express their opinion. People should have decorum when talking about their seniors, but this does not apply to philosophical discussions. Nobody can use his seniority as an excuse to impose his ideas on a younger person. Ideas are discussed on their own merit. If there is any gap in the logic, it must be rectified.

ममयोनिर्महद् ब्रह्म '*Mamayonirmahad brahma*' – the Lord ruled out the principle of Sankhya by saying this. He says, 'The महद् ब्रह्म *mahad brahma* (Prakriti) is My wife, and I am the one who sows the seed in her.' The word 'brahm' used here refers to Prakriti. That means, the महद् तत्त्वाकार *mahad tattvaakaara* (form of the essence) परिणत प्रकृति *parinat prakriti* (in the form of Prakriti) is the wife, and – तस्मिन्नार्भं दधाम्यहम् '*Tasmingarbham dadhaamyaham* – I place the seed in her womb.' The Lord said, 'Brahm', because in the principle of 'Self', nothing exists except the Brahman. In principle, everything is the Brahman; but from the viewpoint of worldly interaction, Prakriti is the cause of all creation. She is the womb of Creation. The Lord combined both viewpoints and said, महद्ब्रह्म '*Mahadbrahma*'. This is also an adhyaasa. Mahad Brahm is the name of the superimposition of the महद् तत्त्व *mahad tattva* (the essence which glimmers as the 'I' of all beings) on the Brahman. Garbha (womb) is the reflection of the consciousness in beings. The चिदाभास *chidaabhaasa* (illusion of knowledge) is called the garbha, and the चेतन *che'tan* (consciousness) is called the पिता *pitaa* (Father). The consciousness connected to Prakriti is the पिता *pitaa*, and the Prakriti is the माता *maataa* (Mother). From the viewpoint of the essence, she is the Brahman, but from the viewpoint of those who lack Gnan, she is the कारण उपाधि *kaaran upaadhi* (the cause of the conditioning). संभवः स्रवभूतानां ततो भवति भारत '*Sambhavah sarvabhootaanaam tato bhavati bhaarata*.' All beings are born from her.

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।  
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ (४)

*Sarvayonishu kaunte`ya moortayah sambhavanti yaah,  
Taasaam brahma mahadyoniraham beejapradah pitaah. (4)*

There are different मूर्ति *moorti* (forms) in all योनि *yonis* (species). Some dance on two feet, and some walk on four legs. A peacock dances on two feet and uses his wings to fly. An elephant walks on four feet. If a lady wears a sari with the colors of a peacock, she is considered to be very stylish. A person, who walks with the dignified grace of an elephant, is praised for the way he walks. Similarly, if someone has large eyes like a deer, people will praise her eyes; and if a person is as courageous as a lion, people will praise his valor. All these are forms. That, which was unseen, was manifested, and took on the forms of different species.

तासां ब्रह्म महद्योनिः ‘*Taasaam brahma mahadyonih*’ – science has made great progress in recent times. A man brought two phials to a scientist, and said, ‘Mr. Scientist, here are two phials. One contains a caw-caw, and one contains a coo-coo. Please analyze the liquid in them, and tell me which fluid comes from the egg of a crow, and which is from the egg of a cuckoo.’ The scientist failed to discern which species the fluids belong to. This is the science which is unable to analyze the caw-caw, and the coo-coo! The crow is a form, and so is the cuckoo मूर्तयः संभवन्ति याः – *moortayah sambhavanti yaah*. However, the Mother of all is one तासां ब्रह्म महद्योनिः – ‘*taasaam brahma mahadyonih*’. Mahadbrahm is a slightly puffed-up Brahman! The Brahman in the universal form of Knowledge is the Mother; and अहं बीजप्रदः पिताः – ‘*Aham beejapradah pitaah* – I am the Father who plants the seeds.’

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।  
निबध्नन्ति महाबाहो देहे देनिमव्ययम् ॥ (५)

*Sattvam rajastama iti gunaah prakritisambhavaah,  
Nibadhnaanti mahaabaaho de`he` de`hinamavyayam. (5)*

The Lord says that there are three gunas (tendencies) – one is the Sattva (lofty), the other is Raja (mixed), and the third is Tama (lowly). The body – composed of bones, flesh and skin – is believed to be caused by tamoguna. This is a surmise – it is not an observation. What is evident is the body’s ability to do things like talking, doing some work, moving the hands, dancing, jumping, and other actions. The assumed cause of actions is Rajoguna. Rajas is the main cause of activity, and Sattvaguna is the assumed cause of mental tendencies like happiness, sorrow, identifying with the body or situation, etc. These three factors are परोक्ष *paroksha* – seen and experienced by the senses. Deep sleep can be considered to be Prakriti. When you wake up, there is a brief moment when you do not immediately remember who you are. That is the महत्तत्त्व *mahatattva* (the unmanifest). When you remember your worldly identity, it is the अहंकार

*ahankaara* (subtle ego). When you start seeing the world, it is the five subtle forms of matter.

You see, my brother, the fact is that anything that is contrary to the Shastras or to our experience – even if it is said by Brahmaji, and even if it glimmers from the beginning of time – it is negated; unless it is in accordance with this Gnan, and it is the Paramartha (ultimate truth). Nothing is authentic merely because it is old. Gnan cannot be true, unless the object is real. So, the Gnan of the Atma – which can never be negated, because it is the essence of Paramartha – is the real Gnan. Only the Gnan which is inseparable from the Atma is real. All other Gnan is false.

The three gunas – Sattva, Raja, and Tama – arise from Prakriti's dormant state. In that state, they are evenly balanced, having equal results, and are indistinguishable. At the time of Creation, this balance becomes uneven, and then we know whether Gnan is increasing, and what actions are being done. Then, the combination of Sattva, Raja, and Tama is observed, and the द्रष्टा-साक्षी *drashtaa-saakshi* (observer-witness) Paramatma – who is the consciousness within – identifies with these gunas, and binds Himself. It is said that the gunas are that, which bind the गुणी *gunee* (the one who has the gunas). Guna means a rope. The gunas of Prakriti bind the drashtaa and also liberate him. अपवर्ग *Apavarga* (liberation) and Moksha (freedom from rebirth) are not the Dharma (natural virtue) of the drashtaa; they are the Dharma of Prakriti. According to the Sankhya school of thought, the Purusha accepts the बन्धन *bandhana* (bondage) and Moksha of Prakriti, and considers himself to be bound – or liberated – as per her dictate. This is the identification with the mental tendencies in all states. He identifies with bondage and liberation.

Come, let us consider Sattvaguna first. Amongst the worldly people, there are many who are Sattvaguni (have a predominance of Sattvaguna), and many who are Rajoguni – to make such statements is to insult the enlightened sages who are beyond the influence of the gunas. It leaves no scope for acknowledging those who have risen above the three gunas. Those who love Sattvaguna do not recognize the गुणातीत *gunaateeta* (those who are beyond the influence of the gunas) at all. Such people are guilty of a grave offence, and this offence is the cause of their continued worldly bondage. Therefore, Sattvaguna is a बाधक *baadhaka* (obstacle) as well as a Sadhak (one who strives for spiritual progress). If you ask how Sattvaguna can be a Sadhak, then –

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥ (६)

*Tatra sattvam nirmalatvaatprakaashakamanaamayam,*

*Sukhasange`na badhnaati gnaanasange`na chaanagha. (6)*

Sattvaguna is limpid. It does not have the tendencies of Rajoguna – like embarking on new activities, yearning for material objects, and lack of peace. It has no lethargy, indolence, or dullness of mind. Thus, it is a pure state of mind.

Because it is limpid, it can be seen clearly, and it is अनामयम् *anaamayam* – free of sorrow. Sattvaguna does not result in the mind being inclined towards gloom or sloth. It has no Tamas, and no sorrow.

Maharaj, in that case, Sattvaguna is most desirable. It is worth holding on to.

No. If you hold on to it, you will get tied down. It is a very alluring factor, so beware!

The Lord says, ‘Arjuna, you are free of sin. I tell you the truth.’ It becomes a deceit if the truth is withheld from a man of truth. The fact is that the Sattvaguni people get trapped into bondage. They feel very happy for some time, and there is a glow all around them. Later on, they begin to weep, lamenting that the pure tendencies do not remain with them.

My brother, you have borrowed a watch from someone else – how long can you go on using it? सुखसङ्गेन चानघ ‘*Sukhasange`na chaanagha*’ – as long as all goes well, there is great happiness. Then people grieve that the good times have gone. Rajoguna enters their lives. Tamoguna creeps in.

ज्ञानसङ्गेन चानघ ‘*Gnaanasange`na chaanagha*’ – there was such a clear brightness of the mind that it seemed as though all three worlds could be seen. The person felt that he could know the past, present, and future. He felt that he could experience his नित्य-शुद्ध-बुद्ध-मुक्त आत्मा *nitya-shuddha-buddha-mukta aatmaa* (his Atma, which is eternal, pure, and enlightened). Where did that feeling go? Now – weep! That was a feeling of Sattvaguna that came to you, flashing briefly in your house. If you want that the prostitute who flashes before you, should come and brighten your house permanently, is it likely to happen? She will flash in your house and leave. How long will a pleasurable dream last? So, those who consider Sattvaguna to be the Gnan and source of happiness, feel happy while the Sattvaguna lingers, and weep when it leaves. However, there is no sorrow for those who recognize that their essence is pure consciousness, free of gunas, and free of attributes. Moreover, it has no restrictions of religious sects. They realize that their essence is परमानन्दस्वरूप *paramaanandasvaroopa* – the essence of bliss. The world and worldly consideration do not affect them. Thus, this Sattvaguna also gives sorrow, because people get attached to it. सङ्गेन ‘*Sange`na*’ is the word used for the attachment to Sattvaguna. Sangena means attachment, getting joined, coming close, and getting stuck.

A gentleman who had once attained many सिद्धि *siddhi* (supernatural powers), complained that these siddhis no longer came to him. ‘Earlier, I could know about events that were happening far away, but now I have lost this ability. Earlier, I experienced continuous bursts of joy, but that joy has disappeared.’

My brother, these are all borrowed goods. They come and go. They do not change you in any way.

रजो रागत्मकं विद्धि तृष्णासङ्गसमुद्भवम्।  
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम्॥ (७)

*Rajo raagaatmakam viddhi trishnaasangamudbhavam,  
Tannibadhnaati kaunte`ya karmasange`na de`hinam. (7)*

रजो रागात्मकं विद्धि 'Rajo raagaatmakam viddhi' – what is Rajoguna? It gives color. People sing, 'Oh, color me in your hue!' but that it is washable color that fades away. It is not a fast color that retains its original brightness. This cloth had no color when it was created; there was no color later on; nor will any color endure. It only appears for a little while in-between, and is very pale. It will get no deeper.

You see, rajoguni colors the antahkaran for a short while. Where does it come from? It comes from तृष्णा *trishnaa* (craving) and आसंग *aasanga* (attachment). You become so attached to it that you begin to identify with it, and you yearn to get it in future, too. Trishna means thirst. You have an insatiable thirst for things. There is no end to your desires. When people grow old, their hair turns white, their teeth fall off – but तृष्णैका तरुणायते *trishnaika tarunaayate`* - desires remain young. As the husband (body) ages, the wife (desire) grows younger. She is not satisfied with the old man. This is where the color (of desire) comes from.

तन्निबध्नाति कौन्तेय 'Tannibadhnaati kaunte`ya' – the Lord says, 'Oh, son of Kunti, Rajoguna binds.'

How does it bind, Maharaj?

For example, someone will say, 'Take this medicine and obtain eternal youth.' Or, 'Do this ritual and you will always be wealthy'. 'Invest your money in this company and you will get a higher rate of interest.' Etc., etc. This is trishna, and it binds people. कर्मसङ्गेन देहिनाम् 'Karmasange`na de`hinaam' – the sanga to the karma binds you. Do this. Do that. It compels you and you become helpless before it.

**तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम्।  
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत॥ (८)**

*Tamastvagnaanaajam viddhi mohanam sarvade`hinaam,  
Pramaadaalasyanidraabhistannibadhnaati bhaarata. (8)*

अज्ञान *Aagnaana* (lack of Gnan) is the father of Tamoguna. The असंग *asanga* (unattached) Atma merges with the visible Prakriti, unaware of the fact that they are completely different and separate. This is agnan. It binds everybody. What are the three tendencies of forgetfulness, indolence and sleep? Sanatsujata asked, 'Have you seen death? Is it red, black, yellow or blue?' Oh, death has neither length nor breadth. It has no form, no color, no weight, age, face or form. There is nothing in death. न वै मृत्युर्नव्याघ्रवदवाप्तिम् जन्तून् 'Na vair mrityurnavyaaghravadavaaptim jantoon' – death does not come like a hunter, to eat anyone.

Then, what is death?

प्रमादं वै मृत्युमहं ब्रवीमि 'Pramaadam vai mrityumamahambraveemi' – the forgetfulness in our lives is death.

The प्रमाता *pramaataa* (the one who proves) and the प्रमेय *prame`ya* (that which is proved) pulsates everywhere, but some people are deluded, and believe it to be an object; and some are aware that it is only a स्फुरण *sfuran* (pulsating) and derive enjoyment from it. From the viewpoint of the Charvak, Jain, Buddhist, Nyaya, Vaisheshik, Sankhya, Yoga, Purvamimansa, Uttarmimansa, Dvaita, Advaita, and Vishishtadvaita philosophies, the world is a स्फुरण *sfuran*. It is visible. There is no dispute about the world being experienced, but those who believe it to be real get bound to it. Those who know it to be a relative truth do not get bound by the different objects in the world. This is the simple truth.

Similarly, what is आलस्य *aalas* (indolence)? It is when we remember what we should do, but lack the inclination to do what should be done. We find no रस *rasa* (juice, pleasure) in it, so we become अरस *arasa*. अरस *Arasa* has turned into अलस *alas*. We do not disperse our ananda – our inner joyfulness – as we walk. Oh – do you know where the fragrance of the Jasmine came from? It is we who have placed the fragrance in the flower, you know! Who taught the peacock to dance so gracefully? It was us! Whose is the brightness that shines in the Sun? It is our brightness! From where did the moon get its soothing luminosity? It was we who gave luminosity to the moon! The origin of the showers of *rasa* is our Atma. Joy rises up in us and spreads all around. Whoever we touch is called Anand; whoever we see is called Beauty; the one on whom we bestow our love, is called Sweetness; and whatever we hear is called Music! Oh, what else is there, apart from us, in this world?

This lack of *rasa* – which has entered our lives – is the cause of our lethargy. And, what is निद्रा *nidraa* (sleep, or lack of awareness)? You say that you were overcome by निद्रा *nidraa*; that it drives you into a stupor. This is bondage of Tamoguna. Tamoguna binds us when we sleep, when we feel lethargic, and when we fail to remember in time, what we ought to do. It is useless to say that we are tired out because we worked so hard. There is no fatigue.

सत्त्वं सुखे संजयति रजः कर्माणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ।। (९)

*Sattvam sukhe` sanjayati rajah karmani bhaarata,*

*Gnaanamaavritya tu tamah pramaade` sanjayatyuta. (9)*

सत्त्वं सुखे संजयति ‘*Sattvam sukhe` sanjayati*’ – the Lord says that Sattva binds us when we are happy. ‘Sanjayati’ means, ‘to come close’. Just as two things are stuck together with glue, Sattvaguna results in the Purusha getting attached to happiness. He wants circumstances to continue to be conducive. Oh, good times come, and bad times come; day comes and night comes. Let them come.

रजः कर्माणि भारत ‘*Rajah karmani bhaarata*’ – Rajoguna gets people stuck to activity, and Tamoguna covers Gnan and makes you attached to forgetfulness.

रजस्तमश्चसभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ।। (१०)

*Rajastamashchaabhibhooya sattvam bhavati bhaarata,*



*Rajah sattvam tamashchaiva tamah sattvam rajastathaa. (10)*

The Lord says that Sattvaguna rises up by suppressing both Rajoguna and Tamoguna. These three are never equal in this world. If they were to become equal, it would result in Dissolution. So, when Sattvaguna is predominant, it suppresses Rajoguna and Tamoguna. When Rajoguna is predominant it suppresses Sattvaguna and Tamoguna. And, when Tamoguna becomes predominant, it suppresses Sattvaguna and Rajoguna.

Vidyaranya Swami said, 'Know first, who the thief is. Then, invite him into your house and offer him food and drink. This will result in his becoming your friend. But, if you recognize the thief and start screaming, he will want to kill you.'

Manuji has said –

हीनाङ्गानतिरिक्ताङ्गान्विद्याहीनान्वयोऽधिकान्।

रूपद्रव्यविहीनांश्च जातिहीनांश्च नाक्षिपेत्॥

*Heenaagaanatiriktaanvidyaa-heenaanvayodhikaan,*

*Roopadravyaviheenaashcha jaatiheenaashcha naakshipe`tat.*

Never called a काना *kaanaa* (one eyed man), 'Oh, Kaanaa!' Do not call a man who has six fingers, 'Oh, chaangul!' When you meet a blind man, address him as 'Surdas' (a famous Bhakta who was blind), or 'Pragyachakshu' (a person who has the vision of wisdom). If you want to call a cobbler, call him 'Raidasji' (an enlightened devotee and poet, who was from the community of cobblers). Say, 'Come, Bhaktaji, please come in,' and welcome him with respect.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते।

ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युष॥ (११)

*Sarvadvaare`shu de`he`sminprakaasha upajaayate`,*

*Gnaanam yadaa tadaa vidyaadvivridvam sattvamityuta. (11)*

Gnan increases when Sattvaguna increases. An effulgence is emitted from all the openings of the body. All the senses are sharpened. Everything that comes seems to be good. This is because the brightness within reveals the goodness hidden in others. We are unable to glimpse this goodness when our eyes are cold or weak. In the same way, the person whose Gnan is acute is able to penetrate, and see the hidden goodness in people. He is able to see the Paramatma hidden in all hearts; but when the Gnan is weak, it lacks the capacity to reach deep inside and see the Paramatma hidden there. It sees only the faults and the flaws. However, do not consider the person to be an offender; think that your eyes are weak.

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा।

रजस्येतानि जायन्ते विवृद्धे भरतर्षभ॥ (१२)

*Lobhah pravrittiraarambhah karmanaamashamah sprihaa,*

*Rajasye`taani jaayante`vivriddhe`bharatarshabha. (12)*

The Lord addressed Arjuna as 'Bharatarshabha'. Rishabhdev was the most venerated person in Raja Bharata's dynasty. Rishabhdev was King Bharata's

father. However, according to this address, Rishabhdev is of Raja Bharata's lineage. Isn't this topsy-turvy? Earlier, Rishabhdev's eldest son was called Bharata; and here, Bharata's son is called Rishabha. The indication is that Rishabha is Arjuna, born in the lineage of Bharata. This is an increase in Rajoguna. You must recognize it.

What happens when लोभ *lobha* (greed) enters the mind? A man had estimated making a profit of two rupees. He had come with the hope of earning two rupees, but earned three instead. Yet he said, 'Oh, I made a blunder. I should have taken a profit of ten rupees.' Thus, his greed increased – लाभात् लोभः प्रवृद्धते *laabhaat lobhah pravardhate*.'

प्रवृत्तिः '*Pravrittih*' – what will happen if you go on talking about pravritti (activity)? One businessman told me, 'Maharaj, I have neither a son nor a daughter. I used to earn twenty thousand rupees. Then I began to earn two hundred thousand rupees. That reached fifty million! I began to worry about what to do with the money, where should I keep it.'

I suggested that he should donate it for a good cause.

'No, Maharaj,' he said, 'I can't just give it away like that!'

Ultimately, he was trapped badly. His books of accounts, cheque books and papers were all confiscated. He had placed money in different accounts, in the names of his servants, without their knowledge. He would sign in their name. He was beaten up by the men of the Tax Department, and lost everything. So, there is no end to the desire to find ways to make more money.

What is स्पृहा '*sprihaa*? It is the desire to retain what we have. It is a sign of Rajoguna increasing, so beware!

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।

तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ।। (१३)

*Aprakaashopravrittishcha pramaado moha e`va cha,*

*Tamasye`taani jaayante`vivridhe`kurunandana. (13)*

The Lord says, 'Arjuna, when Tamoguna rises, it destroys the person's capacity to discriminate between the good and the bad. It makes him indolent and lethargic. He is unable to remember things in time, and is overcome by the darkness of delusion.' Now, listen to what happens when Sattvaguna is predominant.

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।

तदोत्तमविदां लोकानमलान्प्रतिपद्यते ।। (१४)

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।

तथा प्रलोनस्तमसि मूढयोनिषु जायते ।। (१५)

*Yadaa sattve`pravridhe`tu pralayam yaati de`habhrit,*

*Tadottamavidaam lokaanamalaanpratipadyate`.*

*Rajasi pralayam gatvaa karmasangishu jaayate`,*

*Tathaa praleenastamasi moodhayonishu jaayate`. (14, 15)*

If death comes when Sattvaguna is predominant, you will go to the superior lands, because Sattvaguna is lighter. It is weightless. A person rises higher when seated on a weightless object. So, when the soul leaves the body while the person is filled with Sattvaguna, he goes to the unsullied land of the Devtas.

However, what happens if he dies when Rajoguna is predominant?

Raja (dust) is attached to Rajoguna. Now, if you put a magnet into a pile of iron dust, the iron dust will attach itself to the magnet, and take on its shape. Similarly, a person gets attached to Karma, when Rajoguna rises.

If the person is immersed in Tamoguna when he dies, मूढयोनिषु जायते 'moodhayonishu jaayate' – he goes to lower forms of life.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम्।

रजसस्तु फलं दुःखमज्ञानं तमसः फलम्॥ (१६)

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च।

प्रमादमोहौ तमसो भवतोऽज्ञानमेव च॥ (१७)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः॥ (१८)

*Karmanah sukritasyaahuh saattvikam nirmalam falam,*

*Rajasastu falam dukhamagnaanam tamasah falam.*

*Sattvatsanjaayate` gnaanam rajaso lobha e`va cha,*

*Pramaadamohau tamaso bhavatognaaname`va cha.*

*Urdhvam gacchanti sattvasthaa madhye` tishthanti raajasaah,*

*Jaghanyagunavrittisthaa adho gacchanti taamasaah. (16, 17, 18)*

The meaning of सुकृत कर्म 'sukrit karma' is – be alert in the work you do. सुकृतस्य 'Sukritasya = पुण्यस्य punyasya'. (Sukrit means a work which brings spiritual merit.) When a person's work is motivated by personal desire, it is not sukrit; it becomes दुष्कृत dushkrit (a bad action). So, consider carefully before doing anything, and do the right thing in the right way. You sweep the floor so carelessly that dust is left in patches. Would that be sukrit? No, it is not sukrit, because you were not careful in carrying out your task. It became dushkrit because of your lack of attentiveness. If particles of food are still stuck to the vessel after you have finished washing it, it means that your work was slipshod. Such work is dushkrit.

So, whatever you do, do it with care, and be thorough. Then, there is no scope for regret later on. There should be no occasion for you to say, 'Oh, I made a big mistake! If only I had done this during my lifetime.' When close to death, these people regret bitterly that they neglected to do things while they had the ability. They are all Tamoguni – filled with Tamoguna. So, do sukrit. The fruit of sukrit is pure. The fruit of Rajoguna is sorrow; and the fruit of Tamoguna is agnan, lack of awareness, to become a rock. Sattva gives Gnan, Rajas gives greed, and Tamas gives forgetfulness, delusion, and nescience. ऊर्ध्वं गच्छन्ति सत्त्वस्थाः 'Urdhvam gacchanti sattvasthaah' – you will rise higher, and progress, if you remain steady in Sattva. You will remain at the middle level, if you

remain steady in Rajoguna – मध्ये तिष्ठन्ति राजसाः ‘*madhye tishthanti raajasaah*’. And, if you enter into the tendency of Tamoguna at the time of death, you will descend to the lower levels of existence – अधो गच्छन्ति तामसाः *adho gacchanti taamasaah*.’

These gunas are ropes that bind you. Recognize this rope, and avoid turning it into a noose for yourself. These three gunas are for committing suicide. A man said, ‘I will use an iron chain to hang myself.’ Another man said, ‘No, Sir! If I wanted to commit suicide, why would I choose an iron chain? I would get one made of copper or brass, for my use.’ The third man said, ‘My brother, don’t use iron, copper or brass chains for committing suicide. Get one made of gold! If you are determined to die, why die by an overdose of opium? Eat diamonds instead!’ Oh, when it is death you want, how does it matter whether it is by opium or by diamonds?

Listen to a story on this subject. Duryodhan wanted to tie up Shri Krishna, during the conference in Dhritarashtra’s Court. He sent for some coir rope. Dhritarashtra said, ‘My son, I have heard that Shri Krishna’s body is very soft and delicate. A coir rope will hurt His delicate skin. If you want to tie Him up, send for a silken rope.’ He was not averse to Shri Krishna being tied up – all he wanted was that a silk rope should be used instead of a coir rope!

Oh, God! This is the people’s thinking ability! Oh, when we are being tied – whether it is Tamoguna, Rajoguna, or Sattvaguna – all three are causes of our bondage, and bring us sorrow. The Karmis (who believe Karma to be of paramount importance), उपासक *upaasakas* (who believe उपासना *upaasanaa* to be of the utmost importance), and the Yogis, have given so much importance to Sattvaguna that the desire to be free of gunas has deserted us. These people have shut out मुमुक्षा *mumukshaa* (the urge to be liberated from worldly bondage) entirely. This is the result of associating with alien philosophies. The association with the Karmis is alien to us. So is the association with upasakas and Yogis. What they have done is to arouse a love for bondage. ‘This tendency should be retained, and this work must go on.’ This is the feeling they have created.

Come, brother, pick up your staff and beggar’s bowl, and let us go from here.

Why?

Because, we do योगाभ्यास *yogaabhyasa* (practice Yoga). We need milk and curd, which we don’t get here. We will go and stay at a place where we get Sattvik (pure and holy) food. We will stay with these – milk, cream, and other milk products – where they are given with both our daily meals.

Why?

At least we will get Sattvik food!

My brother, food is food. It is also bondage when you say, ‘The water here is pure. So is the air.’ Do you wish to be a गुणातीत *gunaateeta* (beyond the influence of the gunas), or do you want to be tied to water and air?

If you consider this to be a छीटा *ccheentaa* (droplet of water; metaphorically, a little sarcasm), then छीटा *ccheentaa* are all round! When you want to sprinkle water on someone, why should you feel shy on the day of Holi (when people spray colors on each other)? So, a jet of water should also be aimed at those who love pure water, and air, and a Sattvik atmosphere, isn't it?

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति।  
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति॥ (१९)

*Naanyam gune`bhyah karttaaram yadaa drashtaanupashyati,  
Gune`bhyashcha param ve`tti madbhaavam sodhigacchati. (19)*

The Lord says, 'You are the द्रष्टा *drashtaa* (uninvolved witness); the three gunas of Sattva, Raja, and Tama are the Kartas (doers). The द्रष्टा पुरुष *drashtaa purusha* (inner witness) lets go of the feeling of being associated with the tendencies of Sattva, the activity of Rajas, and the gross body etc., which is Tamas. Then he sees that the gunas are actually the Karta – गुणेभ्यः अन्यम् आत्मानं कर्ता नानुपश्यति *gune`bhyah anyam aatmaanam kartaa naanupashyati* – the Atma, which is separate from the gunas that come and go, is not the Karta.'

Now, let the gunas come! The time you spend on the bank of the Ganga is Sattvik. The time spent in applying soap and washing your clothes, is Rajasik. When you fall asleep, it is Tamoguna. All this is the play of the gunas.

Who are you? गुणेभ्यश्च परं वेत्ति '*Gune`bhyashcha param ve`tti*' – whatever you do, you remain yourself. You are present in the deep sleep, in indolence, and in forgetfulness. And, it is you, who stands in the cooling flow of the Ganga. You remain yourself, because – मद्भावं सोऽधिगच्छति '*madbhaavam sodhigacchati*' – you are now the Paramatma, not the Jeevatma (Atma attached to the body). Paramatma is the name of the one who remains unchanged (and unaffected) at the time of Creation, Sustenance, and Dissolution.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान्।  
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते॥ (२०)

*Gunaane`taanateetya treenede`hee de`hasamubhavaan,  
Janmamrityujaraadukhairvimuktomritamashnute`. (20)*

'Arjuna, let the three gunas that enter and leave this body, come and go. There is no need to try to block their path.'

You cannot enforce that only good people are allowed to walk on the road, and stop gangsters from walking on it. If you sit on the road with a stick in your hand to prevent any gangster from coming on to the road, people will start calling you a gangster! So, let whatever comes, come; and let whatever goes, go. You stay aloof from it all. You have no birth, and you have no death. You have no old age, and you have no sorrow. You are free from all these. You have tasted the अमृत *amrita* (elixir) of immortality. You are the essence of that amrita.

अर्जुन उवाच  
कैर्लिङ्गैस्त्रीन्गुणानेतानती भवति प्रभो।

किमाचारः कथं चेतांस्त्रीन्गुणानतिवर्तते ॥ (२१)

*Arjuna uvaacha*

*Kairlingaistreengunaanetanateeto bhavati prabho,*

*Kimaachaarah katham chaitaanstreengunaanativartate`.* (21)

Now, Arjuna asked, ‘Maharaj, what are the indications that show us the man who has gone beyond the three gunas? कथं चैतांस्त्रीन्गुणानतिवर्तते *Katham chaitaanstreengunaanativartate`* - by which methods can we go beyond the control of the gunas? What is the behavior of those who have achieved this – किमाचारः *kimaachaarah*? How can we recognize their characteristics?’

The Lord replied –

श्रीभगवानु उवाच

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।

न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ (२२)

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ (२३)

*Shribhagavanuvaacha*

*Prakaasham cha pravrittim cha mohame`va cha paandava,*

*Na dve`shti sampravrittani na nivrittaani kaankshati.*

*Udaaseenavadaaseeno gunairyo na vichaalyate`,*

*Gunaa vartanta itye`va yovatatishthati ne`ngate`.* (22, 23)

‘You see, Arjuna, प्रकाश *prakaasha* (brightness) comes with Sattvaguna; प्रवृत्ति *pravritti* (activity) comes with Rajoguna; and मोह *moha* (delusion) comes with Tamoguna. And – च-च-च *cha-cha-cha* (and-and-and) – meaning the friends and relatives of the gunas accompany them’.

The Lord does not name all the tendencies attached to the three gunas. For example, प्रकाश च ‘*prakaasham cha*’ – happiness comes along with brightness. प्रवृत्ति च ‘*Pravrittim cha*’ – good and bad consequences are attached to activity. If you plan a Yagya, won’t you have servants to do the work and run errands? Won’t businessmen come to give funds? Similarly, various factors accompany prakash and pravritti; and cobwebs and dust will accompany moha. All these will come. However, it is not a Sanyasi’s job to tell them to go away.

Then, what is to be done?

Just get up and leave. Our Acharyas (Masters) have told us about the right behavior for a monk.

आगच्छ गच्छ तिष्ठेति स्वागतं सुहृदोऽपि वा ।

सम्मानं च न वै ब्रूयात् यतिर्मोक्ष-परायणः ॥

*Aagaccha gaccha tishthe`ti svaagatam suhridopi vaa,*

*Sammanam cha na vai brooyaat yatirmoksha-paraayanah.*

‘There is no need for you to welcome those who come to you, or to ask them to leave. You need not suggest that they extend their stay, pampering and flattering them to enhance your Ashram with their presence.’

So, the Lord says, ‘Arjuna, न द्वेष्टि संप्रवृत्तानि *na dve`shti sampravrittaani* – do not sow the seed of hatred in your heart. Whatever is, let is be. न निवृत्तानि काङ्क्षति *Na nivrittaani kaankshati* – there is no need to bring back what is gone. And, don’t be averse to what the future brings.’

उदासीनवदासीनो गुणैर्यो न विचाल्यते।

गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते।। (२३)

*Udaaseenavadaaseeno gunairyo na vichaalyate`*,

*Gunaa vartanta itye`va yovatishtathi ne`ngate`*. (23)

‘Sit like an उदासीन *udaaseena* (totally unconcerned observer).’ There is a difference between a मध्यस्थ *madhyastha* and उदासीन *udaaseena*. A madhyastha is one who intercedes, and resolves the dispute between two people. An udaseena, however, is unconcerned with what people do. Unhappiness results when people get involved in the disputes of others. If there is a quarrel between a husband and wife – or between two brothers – and you try to intervene, they will gang up against you. They will accuse you of wanting to make mischief between them. You will thus have to withdraw, with a slur on your reputation. So, intervention is not always welcome. We should sit like an udaseena, and गुणैर्यो न विचाल्यते ‘*gunairyo na vichaalyate`*’ – do not get agitated if some tendency surges up forcefully. गुणा वर्तन्त इत्येव ‘*Gunaa vartanta itye`va`*’. You see, गुणा गुणेषु वर्तन्ते इति मत्वा न सज्जते ‘*gunaa gune`shu vartante` iti matvaa na sajjate`*’ – meaning, the senses move around among the sense objects, but we should not get attached to them.

Now the Lord says, गुणा वर्तन्त इत्येव ‘*Gunaa vartanta itye`va`*’ – meaning, Sattvaguna, Rajoguna and Tamoguna are occupied in their respective activities.’ Come, let us sit quietly. They are like children playing their games. Let them play, let them dance – योऽवतिष्ठति नेङ्गते ‘*yovatishtathi ne`ngate`*’.

Let us ponder upon this a little. In the eyes of the Bhakta, the Bhagwan is always सगुण *saguna* (with gunas, tendencies and attributes); and from the viewpoint of स्वदृष्टि *svadrishti* (the Atma, or the Self) the Lord is always निर्गुण *nirguna* (free of gunas, tendencies and attributes). If the Lord considers Himself to be गुणातीत *gunaateeta*, He will be forced to accept the difference between the गुण *guna* and the गुणी *gunee* (the one with the gunas). So, the Lord is never saguna from the viewpoint of the Atma, and He is never nirguna in the eyes of a Bhakta – because then there would be an absence of the very qualities they worship. This contradiction has always existed. So, those who see the Bhagwan from the viewpoint of a Bhakta, always see the saguna. They see themselves as nirguna, and say, ‘I am totally lacking in good qualities (guna also means good qualities).’ When the Bhakta is nirguna, the Bhagwan is saguna; and when the Bhakta is saguna, then the Bhagwan becomes nirguna! The ones who are beyond the influence of gunas become the link between them. If you see the world the way the Lord sees it, then you are गुणातीत *gunaateeta*. Connect your vision to His. There is no such thing as guna in पूर्णता *poornataa* (the totality),

because the gunas exist only for those who feel that they are गुणी *guni*. When the subject of गुणातीत *gunaateeta* came up, the Lord said, ‘There is not much connection with the gunas in this world. There is no superimposition of the influence of their association. At times, when we see good qualities in others, we feel envious. We also feel disgust when we see people who lack good qualities. Therefore, our main concern is with the gunas that come into our lives.

The Sadhak weeps, ‘Why did sleep overcome me when I should have been praying? How shameful that I became indolent, and forgot to do my duty.’ At times, he laments that he became disturbed and agitated, and sometimes he worries because he no longer feel the same joy he felt the previous day. At times, he even feels proud of himself because his mind is tranquil and he enters a Samadhi.

Note the description given by the Lord, about the गुणातीत *gunaateeta*. He says, उदासीनवत् ‘*Udaaseenavat*’. Just as we become indifferent to others, we should also become indifferent to the body, senses, and antahkaran we call our own. If we feel sleepy, we should take a nap. If we feel like going for a walk, we should do so. We should talk aloud, when we feel like talking. It is not right to suppress the cough that rises, because that can cause a disease. So, cough when you want to, but remember that our essence is unaffected by the gunas that come and go. Retain equanimity. गुणैर्यो न विचाल्यते ‘*Gunairyo na vichaalyate*’ – don’t let the gunas disturb your equanimity. The good gunas should not make you proud, and nor should you feel shame when bad gunas come. The Jeevanmukta (liberated person) remains free of vanity and shame. This is the characteristic of a गुणातीत *gunaateeta*.

I will tell you about a little incident. I was serving a Mahatma. He had walked along the bank of the Ganga, and come to our place. Whenever he was annoyed, he used such foul language and gave such abuses that decorum prevents me from repeating them. One day, he got angry with me, and abused me soundly. I bore his abuses in silence, because – to me – he was akin to God. When he calmed down and his mood improved, he came to the kitchen where I was cooking some khichri for him. He put his finger into the simmering pot of rice, and it got burnt. ‘Look, Guru,’ he said, ‘I got angry with you, and burnt my finger.’

Later on, I asked him, ‘Maharaj, why do you get so angry?’

The Mahatma was displeased with my question. ‘Do I come to call you?’ he demanded. ‘Then why do you come to me?’

‘I come because of my श्रद्धा *shraddhaa* (faith), Maharaj,’ I answered.

‘All right do I tell you to stay?’

‘No, Maharaj, you don’t tell me to stay.’

‘Do I tell you to go away?’

‘No, Maharaj, you don’t tell me to go away.’



‘So, just as you come and go at your own sweet will, my anger also comes, stays awhile, and leaves when it wants to. Why worry about it?’

गुणा वर्तन्त इत्येव ‘*Gunaa vartanta itye`va*’ – Oh, the gunas are always busy doing something or the other. The gunas that glimmer in others, and those that glimmer in us – both do their work. So, let them do their work, and let us do our work.

योऽवतिष्ठते नेङ्गते ‘*Yovatishthate`ne`ngate*’ - here, अवतिष्ठति ‘*avatishtathi*’ is used, because it seems to me that Shri Krishna had not studied Panini’s treatise on grammar! He did, certainly go to study at Guru Sandipani’s Ashram, but that was before Panini wrote his definition of grammar. If you question the justification for my opinion, then I will point out that in his works, Panini has described ‘Vasudev’. This proves that Panini was born after the birth of the Lord Shri Krishna, who was also called Vasudev. Panini has named Vasudev and Arjuna together in his treatise. So, Panini and his grammar came much after the birth of Shri Krishna. Then, too, who could have stopped Shri Krishna, saying, ‘Don’t say अवतिष्ठति *avatishtathi*. Say अवतिष्ठते *avatishtate*?’ The diehard followers of Panini believe that the authentic word is योऽनुतिष्ठते *yovatishthate*’.

समदुःख सुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ (२४)

*Samadukhasukhahsvasthah samalotaashmakaaanchanah,*

*Tulyapriyaapriyo dheerastulyaninadaatmasanstutih. (24)*

The Lord now describes the attitude of a गुणातीत *gunaateeta*. समदुःख सुखः ‘*Samadukha sukhah*’ – the one who considers दुःख *dukha* (sorrow) and सुख *sukha* (happiness) to be सम *sama* (equal). Actually, sorrow and joy are equal. If life were to be weighed, then just as day and night are equally balanced, in the same way in the ultimate reckoning, so do joy and sorrow come turn by turn. Sukha is when the हृदयाकाश *hridayakaasha* (the inner sky) is clear and pure; and dukha is when the हृदयाकाश *hridayakaasha* is murky, with a dust storm raging inside.

In fact, the हृदयाकाश *hridayakaasha* – called ‘kha’ – has neither su (good) nor du (bad). Su and du are visitors. They are artificial; they are hindrances. This is why a Mahatma is equally indifferent to both sukha and dukha. It may be hot; it may be cold!

Someone served a Mahatma an excellent meal. The Mahatma asked, ‘Today’s meal is excellent. What is the reason?’

“Maharaj, a person has died in the village. Today is his *shraaddha* (a feast offered for the departed soul).’

‘Oh, is that so?’ said the Mahatma. ‘If such good food is prepared for a shraddha, Oh, Lord! let there be a shraddha every day.’

After this, there would be a death every day in the village. The village elders held a conference. It was decided that an outstanding meal should be served to the Mahatma the day a baby boy was born.

‘Today’s feast is outstanding,’ said the Mahatma. ‘What is the reason?’

‘Maharaj,’ said the villagers, ‘A son has been born.’

‘Oh, is that so?’ said the Mahatma. ‘If such good food is prepared to celebrate the birth of a son, Oh Lord! Let a son be born every day in this village.’

The Mahatma was equally willing to accept joy and sorrow.

स्वस्थः ‘*Svastha*’ (established in the Self) – remain established in your essence, with a sense of total well-being, so that you don’t need to take a ride and go anywhere else. *Svastha* means, lead a life of self-reliance. Be healthy. Be seated in your inner Self. Don’t get attached to anything that is not your Atma. Be established in your Atma.

This was about being established in the Self from the viewpoint of the Tattva (essence; the ‘That’ factor in ‘Thou Art That’), and about having an attitude of equanimity towards both sorrow and joy.

Now, how is the Sadhak (spiritual aspirant) to be *svastha* from the viewpoint of matter? सपलोष्टाश्मकाञ्चनः ‘*Samaloshtaashmakaanchanah*’ – in the outside world, there may be a clod of earth, a stone, and a nugget of gold. The enlightened person is equally indifferent to all three. The person who remains equally unaffected by joy and sorrow is *svastha*.

तुल्यप्रियाप्रियः ‘*Tulyapriyaapriyoh*’ – the Lord says that in life, there are good times which are pleasant and bad times which are unpleasant. Let them come, and let them go. They are आगमापायिनः *aagamaapaayinah* (things the come and leave). They are *anitya* (impermanent). Consider the desirable and undesirable to be equal. Don’t spoil the balance of the scales of your perception. Just as you give your friend a warm welcome, and extend hospitality, do the same for your enemy. Look at him with the same affection. Speak to both with equal sweetness. The one who has come in that garb is your own essence. He is your Lord.

धीरः ‘*Dheerah*’ (having fortitude) – you shouldn’t lose your fortitude. Keep your intellect under control; don’t let it waver.

One day, I told my people to talk about राग-वैराग्य *raga-vairaagya* (attachment and detachment). One person spoke on the evils inherent in attachment, concluding that we should have *vairagya*. I told him that detachment has no solid base, because our essence is unattached. Hence, there is nothing that can get stuck to us, or that we can get stuck to. The *vairagya* which comes from our unattached essence is firm. The *vairagya* which comes from seeing the evils of attachment is shaky. Detachment is a विवर्त *vivarta* (accumulation) of our non-attachment. It is a *vivarta* of our innate aloofness. *Vairagya* is a ripple, a little whirlpool. *Vivarta* means whirlpool.

तुल्यानिन्दात्मसंस्तुतिः ‘*Tulyanindaatmasanstutih*’ – people may criticize or eulogize you, but these comments are limited to your body. People who love the body, or want to make use of it, begin to eulogize it. In the Neetishastra (the code of ethical conduct) it is written that if someone comes to you and begins to praise

you lavishly, it means that he is planning to ask you for a favor. People praise lavishly when they have a vested interest. The fact is, शरीरं यदि निन्दन्ति सहायास्ते जनाः ‘shareeram yadi nindanti sahaayaaste`janaah’ – if somebody speaks ill of our body, he is our benefactor. We also speak ill of our body. And, आत्मानं यदि निन्दन्ति सहायास्ते जनाः ‘aatmaanam yadi nindanti atmaanah svayame`va te`’ – if somebody speaks ill of the Atma, well – his Atma and our Atma is one, so he criticizes himself.

So, one should not pay much attention to निन्दा *nindaa* (criticism) and स्तुति *stuti* (praise). Just as particles of dust float in the air, and so does rain, the wind may be hot at times, and cold at times. Don’t give it any importance.

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।

सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ (२५)

*Maanaapamaanayostulyastulyo mitraaripakshayoh,*

*Sarvaarambhaparityaagee gunaateetah sa uchyate`.* (25)

A worldly person feels pleased when he receives respect, but a Sadhak feels unhappy. A worldly person feels unhappy when he is insulted, but a Sadhak feels pleased. Respect and disrespect are equal for a Siddha (one who has achieved enlightenment). The word मानापमान *maanaapamaana* (respect and disrespect) applies only to a person who identifies with his body, and considers it to be everything. However, respect and disrespect are meaningless for the person who knows that he is not the body. In his eyes, there is neither मान *maan* (respect), nor अपमान *apamaan* (insult). Both are equal. Oh, people place so many garlands on a dead body, and cover it with flowers – does it honor the corpse? No, it does not honor the dead body.

तुल्यो मित्रारिपक्षयोः ‘*Tulyo mitraaripakshayoh*’ – one is the मित्र-पक्ष *mitra-paksha* (the group of friends) and the other is the अरि-पक्ष *ari-paksha* (the group of enemies). People feel that the ones who give us nothing are our enemies. ‘Oh, he never gives us anything,’ they say. At our place, many families would send us two rupees every year. Some would send a sackful of grain, some several sacks of grain, and some would send a ton of grain. What is given depends on the whim of the one who gives. However, if nothing is sent on an occasion, people start saying, ‘Just see! He ought to have sent something! Why didn’t he give anything?’ The giver gives at his whim, but we tend to consider it our rightful due!

Similarly, when somebody gives a दक्षिणा *dakshinaa* (monetary gift given to a Brahmin), the receiver begins to consider it his due.

However, the मित्र-पक्ष *mitra-paksha* is absolutely imaginary. We should be impartial towards both groups – those who give, and those who don’t give us things. The body needs to be kept dry at times, and at times it needs an oil massage. Both are beneficial in their own way.

सर्वारम्भपरित्यागी ‘*Sarvaarambhaaparityaagee*’ – give up starting fresh schemes. People make a ritualistic resolve to collect donations to hold a great Yagya. ‘We

will have a great festival,' they say. Such people are bound to have some personal gain in mind; or else, who would want to work so hard for nothing? People do not embark on large undertakings unless there is some benefit they hope to gain. So, if you wish to become a गुणातीत *gunaateeta*, you should refrain from embarking on any such new projects.

सर्वारम्भ हि दोषण धूमेनाग्निरिवावृताः 'Sarvaarambhaah hi doshe'na dhoomenaagnirivaavritaah' – Bhagwan Shri Krishna says that just as a fire contains smoke, and the smoke hides the fire – in the same way, the new schemes you take up, or the expansion you undertake, are bound to have some faults.

Actually, in this world, to say 'Yes', is the root of sorrow, and to say 'No', is the way to be free of sorrow. This is why नेति-नेति 'Ne'ti-Ne'ti' (not this, not this; negating the existence of the material world) is even greater than the Mahavakyas (the great statements, 'You are That = Brahman). The meaning of 'iti' (this) in नेति *ne'ti* (Na = not + iti = this), is the same as तत्त्वमसि 'Tattvamasi' (You are That), and अहं ब्रह्मस्मि 'Aham Brahmasmi' (Aham = I + asmi = am + Brahm = the Brahman), and other statements from the Upanishads. So, it is beneficial to say no, and bondage in saying yes. You are trapped as soon as you accept anything in this world. If anyone asks you if you have money, and you say no, he will go away at once. However, if you say yes, he will ask you to lend him two rupees. Then, you will have to chase him to recover the loan. So, there are more advantages in saying no, than in saying yes.

गुणातीतः स उच्यते 'Gunaateetah sa uchyate' - there is no harm done, if you say yes later on, having said no earlier; but if you say no after having said yes, you will be at fault. People will become your enemies. This is the way to make enemies – say yes at first, when they ask for something, and then go back on your commitment. However, nothing will go wrong if you first say no, and then turn it into a yes!

मां च योऽव्यभिचारेण भक्तियोगेन सेवते।

स गुणान्समतीत्यैनान्ब्रह्मभूयाय कल्पते॥ (२६)

*Maam cha yovyabhichaare'na bhaktiyoge'na se'vate',*

*Sa gunaansamateetyaitaanbrahmabhooayaaya kalpate'. (26)*

The Lord first spoke of the way to be a गुणातीत *gunaateeta*, by pointing out that the Atma is not the Karta; the gunas are responsible for people's actions. This is the त्वंपदार्थ-प्रधान *Tvampadaartha-pradhaana* (where the त्वं *tvam* = you factor is predominant) method for becoming a गुणातीत *gunaateeta*. The Lord says, नान्यं गुणेभ्यः कर्तारं यदा द्रष्टानुपश्यति 'Naanyam gune'bhyah kartaaram yadaa drashtaanupashyatei' – you are the drashtaa, and the gunas are the Karta. गुणेभ्यश्च परमवेत्ति आत्मानं *Gune'bhyashcha param ve'tti aatmaanam* – I am beyond both. However, you must not get too fond of the Tattva, because too much Tattva also becomes a cause of sorrow.' The person who loves the Tattva intensely ultimately develops a tendency for hypocrisy, since the Tattva will not be

constant (in your focus) and when it is absent, you will have to show that it is still retained.

Now, the तत्पदार्थ-प्रधान उपाय *tatpadaartha-pradhaana upaaya* (the method where the तत् *tat* = That + the Brahman factor is predominant) is that the Paramatma is गुणातीत *gunaateeta*, and so is the Atma. So, if your tendency is inclined towards the Paramatma you will become गुणातीत *gunaateeta*, and if you are established in the गुणातीत *gunaateeta* Atma, you will become गुणातीत *gunaateeta*, too. The truth of the matter is that both these – the Atma and the Paramatma – are गुणातीत *gunaateeta*.

If somebody says, ‘I will serve the Bhagwan through Bhakti Yoga, and become गुणातीत *gunaateeta*,’ I will say it can’t be done.

Why can’t it be done?

It is impossible because Bhakti Yoga will not remain consistent. Even when you are not yukta (yoked to the Lord) with Bhakti, you will be deluded into thinking that you are. People go to the Church once a week, and believe themselves to be Bhaktas! They present themselves before the Lord for a while, and say that they have great Bhakti. No, that is not the way.

Then how can someone become a गुणातीत *gunaateeta*?

अव्यभिचारेण भक्तियोगेन ‘*Avyabhichaare`na bhaktiyoge`na*’ – there should be no adultery in Bhakti, no lack of faithfulness in Bhakti Yoga. When is there no adultery? There is no adultery when the wife sleeps in her husband’s embrace; but there is adultery when she leaves her husband to sleep in someone else’s arms. Similarly, if we want our Bhakti Yoga towards the Lord to be pure, it is not possible if we consider the Paramatma to be separate from our Atma. The Bhakti Yoga will repeatedly bounce away from the object of your Bhakti, unless the Paramatma is your Atma. Bhakti can be अव्यभिचारी *avyabhichaari* (like a faithful wife) only when the consciousness in you is the Paramatma. And, then you will become गुणातीत *gunaateeta*.

स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते

‘*Sa gunaansamateetyaitaanbrahmabhooyaaya kalpate`*’ – after going beyond the influence of the gunas, ब्रह्मभूयाय कल्पते ‘*brahmabhooyaaya kalpate`*’ – he will become the Brahman. The question now rises, ‘He will do Your unadulterated Bhakti, and become the Self? This is illogical. He should become that, which he has Bhakti for.’ If we do Bhagwan’s Bhakti, we become the Brahman!

The meaning of this is that the Brahman and Bhagwan are one and the same. If the oneness of the Brahman and Bhagwan is established, then a Bhakta of Bhagwan will become the Brahman; he will merge into the Brahman. ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते। सर्वत्र गमचिन्त्यं च कूटस्थमचलं ध्रुवम्। ते प्राप्नुवन्ति मामेव - भगवन्तमेव ‘*Ye` tvaksharamanirde`shyamavyaktam paryupaasate`*. *Sarvatragamachintyan cha kootasthamachalam dhruvam. Te` praapnuvanti maame`va` – bhagavantame`va.*’ Actually, this माम् ‘*maam*’ (Mine) of Shri Krishna causes a great deal of confusion. Sometimes, He says ‘*maam*’ as a Yaduvanshi – of the

clan of Yadu; sometimes He uses ‘Aham’ (I) as a relative of the Pandavas, or even as just a human being. Sometimes His Aham refers to His Cosmic form, or to the Brahman. At times He means the Atma. It seems as though Shri Krishna has no hesitation in calling anything his ‘I’! Nothing exists, except the Aham.

‘What are you saying?’ asked Shri Krishna. ‘The one who does My Bhakti will become the Brahman? Yes, say this, because what we refer to as the Brahman is established in Me. ब्रह्मणो हि प्रतिष्ठाहम् *Brahmano hi pratishthaaham*.’

Where does the Brahman stay, Maharaj?

ब्रह्मणो हि प्रतिष्ठाहम् ‘*Brahmano hi pratishthaaham* – I am the consciousness in all, from the ant to the Hiranyagarbha (the golden egg of Creation). The inner consciousness, which is Me, is the seat of the Brahman.’

Now I will tell you of some talk of the fakkads (the carefree mystics). All types of people are present in the audience here, but it is the carefree mystics who will appreciate it fully. The others may not understand.

Once, someone told Shri Udiyababaji Maharaj, ‘This individual Jeevatma (the soul who identifies with the individual body) who has a body, is the संकल्प *sankalpa* (resolve) of the Ishwara who accepts an उपाधि *upaadhi* (conditioning). The Ishwara carries the individual Jeeva within Himself.’

Hearing this, Shri Udiyababaji said, ‘No, it is not so.’

Then what is the truth?

‘The fact is that something called the समष्टि *samashthi* (the aggregate) exists only in the imagination of the antahkaran of an individual. The imagination of the individual consciousness glimmers in the form of the conscious world, and as the Ishwara. The consciousness in the universe is the imagination of the consciousness of the individual. The individual consciousness is not caused by the aggregate of the total consciousness.’

Now I have told you about the talk of the fakkads! This is not called ‘Abhasavada’ or ‘Pratibimbavada (terms used in Vedanta).

We knew a Babuji at Ramghat. One day he told Shri Udiyababaji Maharaj, ‘This whole world exists in the dream of the Ishwara. The Ishwara is dreaming, and we are walking around like the people in the dream world. We will be liberated when the dream ends. So – will we have to wait for that day?’

Baba said, ‘All right, we all exist in the Ishwara’s dream; but tell me – whose dream is the Ishwara in?’

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च।

शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च॥ (२७)

*Brahmano hi pratishthaahamamritasyaavyayasya cha,*

*Shaashvatasya cha dharmasya sukhasyaikaantikasya cha. (27)*

So, who is the foundation upon which the Brahman is established?

It is the Aham.

No, the consciousness of Shri Krishna is also the प्रतिष्ठा *pratishthaa* (foundation) of अमृत *amrita* (immortality), of the अव्यय *avyaya* (inexhaustible), of the शाश्वत धर्म

*shaashvat dharma* (eternal righteousness), and of the ऐकान्तिक सुख *e'kaantika sukha* (singular happiness). All these are established in the consciousness of Shri Krishna.

All right. I will tell you one more thing.

What is that?

By the Grace of God, I had once taken up Madhusudan Saraswati's commentary on the Gita, and studied the fourteenth chapter in great depth. I found a new point. The modern scholars have to find something new when they write a thesis upon any subject. They cannot complete their thesis and get their Doctorate unless they present a new point. So, the new point I found was that the word ब्रह्म '*brahma*' is never used for describing the पूर्ण तत्त्व *poorna tattva* (the whole of the essence). In मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् '*mama yonirmahad brahma tasmin garbha dadaamyaham*', the Brahman is the महद् ब्रह्म *mahad brahma* (Prakriti). In तासां ब्रह्म महद्योनिरहं बीजप्रद पिता '*tasmin brahma mahadyoniraham beejapradah pitaa*', it is also the Prakriti which is meant. ब्रह्मभूयाय कल्पते '*Brahmabhooyaaya kalpate*' also means the महद् ब्रह्म *mahad brahma*, which was the starting point of this topic. In that case, ब्रह्मणो हि प्रतिष्ठाहम् '*brahmana hi pratishthaaham*' should also indicate the same thing – that the Prakriti – which is subject to fluctuations – sometimes spreads out like a peacock's tail, and sometimes it is gathered up. The peacock is called बर्ह '*barha*', and it has the same root – बृहं *briham* - as the word Brahman. So, this Prakriti, which you can spread out or gather up, is supported by the Brahman. This means, 'I am the निर्विकार *nirvikaara* (unchanging), निर्विशेष *nirvishe'sha* (Almighty), निर्धर्मक *nirdharmak* (unrestrained by Nature) चैतन्य *chaitanya* (consciousness).' This is what the meaning of ब्रह्मणो हि प्रतिष्ठाहम् '*brahmano hi pratishthaaham*', should be.

Then I noticed that other commentators had also observed the plausibility of this interpretation. One commentator opines that the meaning of this phrase is that Brahman means the Vedas, and, 'I am the support of the Vedas, and the purport of the Vedas, and the Vedas conclude in Me.'

Don't think that the परिसमाप्ति *parisamaapti* (final conclusion) of the Vedas occurs every day!

When does it occur?

When all differences disappear, and everything is seen as being only the Paramatma, who is the substratum of all that exists. Then the Vedas rise, when the world is created, and dissolve into Dissolution; existing, all the while, in the substratum of the Paramatma.

Thus this fourteenth chapter, called the 'Gunatraya-vibhaga Yoga' is concluded.

## Chapter XV

We now start the fifteenth chapter. The Lord said, ‘Come, let the Vedas be given some importance. I have been praising the other साधन *saadhans* (methods for spiritual progress) only with the intention of revealing the importance of what the Vedas say. I elaborated on तत्त्वशक्ति *tattvaasakti* (attachment to the Tattva) in the fourteenth chapter – सुखसंगेन बध्नाति ज्ञानसंगेन चानघ *sukhasange`na badhnaati gnaanasange`na chaanagha*. So, become a गुणातीत *gunaateeta* – go beyond the influence of the gunas. Don’t try to be a गुणी *gunee* (one who has gunas). Leave the gunas! I have already told you this.’

Now, what exactly are the Vedas that people give so much importance to? This deserves some thought. यः तं वेदं स वेदवित् ‘*Yah tam ve`da sa ve`davit*’, was stated in the earlier shlokas, but the वेदवित् *ve`davit* (the one who knows the essence of the Vedas) is not the conclusion. The conclusion comes in the ninth chapter – स सर्वविद्भजति मां सर्वभावेन भारत *sa sarvavit bhajati maam sarvabhaave`na bhaarata*. The subject starts with वेदवित् ‘*ve`davit*’, and concludes with सर्ववित् ‘*sarvavit*’ (the one who knows everything). Match the two, and see what happens when the introduction and the conclusion are shown to indicate the same thing. The vedavit is the sarvavid, and the sarvavid is the vedavit. Now, tell me – who is the vedavit and the sarvavid?

Oh, it is I, who is the vedavid!

Listen to this once again. यस्तं वेदं स वेदवित् *Yastam ve`da sa ve`davit*, is the start of the subject, and, स सर्ववित् भजति माम् सर्वभावेन भारत *sa sarvavit bhajati maam sarvabhaave`na bhaarata*, is the conclusion. अहमेव वेदवित् *Ahame`va ve`davit* is the अभ्यास *abhyaasa* (study, or practice), and वेदैश्च सर्वैरहमेववेद्यः *ve`daisha sarvairahame`vave`dyah* means, ‘The purport of all the Vedas is in Me.’ This is the knowledge of the Vedas.

श्रीभगवानुवाच

ऊर्ध्वमूलमधः शाखामश्वत्थं प्राहुरव्ययम्।  
छन्दांसि यस्य पर्णानि यस्तं वेदं स वेदवित्॥

*Shreebhagavaanuvaacha*

*Urdhvamoolamadhah shaakhamashvattham praahuravyayam,  
Cchandaansiyasya parnaani yastam veda sa ve`davit. (1)*

One is the पीपल *peepul* tree, another is the गूलर *goolar* tree, and the third is the बड़ *bada* tree. The Shastras describe these three kinds of trees. The peepul is called the ‘Ashvattha’ in Sanskrit. The goolar is called the ‘Udumbura’, and the bada is called the ‘Bata’. The goolar is Brahma’s tree, the peepul is Vishnu’s tree, and the bada (bata) is Rudra’s tree. The ashwattha is of two kinds – ब्रह्माश्वत्थ *brahmaashvattha* and कर्माश्वत्थ *karmaashvattha*; which means, one is the peepul of karma, and the other is the peepul of Brahma. The Upanishad says –



ध्वमूलोऽर्वाक्शाखः एषोऽश्वत्थः सनातनः ।

तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।।

*Urdhvamoolorvaakshaakhah e`shoshvatthah sanaatanah,*

*Tade`va shukram tad brahm tade`vaamritamuchyate`.*

In this, the Brahmaashvattha – तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते *tade`va shukram tad brahma tade`vaamritamuchyate`* - has शक्ति *shakti* (the Lord's power). This is ब्रह्मस्वरूप *brahmasvaroop* (the essence of the Brahman), and it is अमृतस्वरूप *amritasvaroop* (the essence of immortality; elixir). Shukra means the वीर्य *veerya* (virility) of साधना *saadhanaa* (effort for spiritual progress). The veerya of sadhan is shukra; it is ब्रह्मस्वरूप *brahmasvaroop*, and amrita is the मोक्ष-फल *moksha-fala* (the fruit, liberation). Which means, the Brahmaashvattha has spiritual effort, it has the fruit, and it contains the essence.

The Vedas also describe the other, the karmaashvattha tree.

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता (ऋग् १०.९७.५)

*Ashvatthe`vo nishadanam parne`vo vasatishkritaa. (Rig Veda 10. 97. 5)*

You are living on a peepul tree, and your house is made of its leaves. A village has been built – अश्वत्थे निषदनम् *ashvatthe`nishadanam*. Ghosts and spirits live in a peepul tree, and – पर्णे वो वसतिष्कृता *parne`vo vastishkritaa* – the fluttering leaves are the material of which your house and village are made. They can fall any minute, like a drop of water drops off a leaf. This is the karmaashvattha. What is surprising about it?

ऊर्ध्वमूलमधः शाखम् *Urdhvamoolamadhah shaakham* – the roots are above, and the branches are below.

What is right on top?

It is the Brahman. Have you seen such a tree? I have! I can show you such a tree right here. You can see it for yourself! What are our bodies? The hands hang down, the legs hang below – is it not अधःशाखम् *adhahshaakham* (the branches below)? Where is its ऊर्ध्व मूल *urdhva moola* (the roots above)? It is the head! Have you observed it yet? It is the human body which is ऊर्ध्वमूलमधःशाखम् *urdhvamoolamadhah shaakham*. It is this, which is यथा पिण्डे तथा ब्रह्माण्डे ‘*Yathaa pinde`tathaa brahmaande`* - what is in the body is also in the universe’. The Brahmaloaka (land of the Brahman) is on top, and this is its head. The ऊर्ध्व *urdhva* (one on top) is the Paramatma, signified by the roots; and the branches placed below symbolize the Brahmaloaka and the Rudraloka, etc.

अश्वत्थम् *Ashvattham*. Ashvattha means, श्वोऽपि न तिष्ठति *shvopi na tishthati* – it will not endure till tomorrow. It will change.

Actually, this is the description of the root of the brahmaashvattha and the karmaashvattha. Just as a horse (called ‘ashvattha’ in Sanskrit) is चतुष्पाद *chatushpada* (having four legs), so is the Ashvattha. अश्ववत् तिष्ठति इति अश्वत्थः *Ashvavat tishthati iti ashvatthah*. The Brahman is also चतुष्पाद *chatushpada*.

When a horse rests, he put his weight on three legs, and raises one leg. Similarly, the three पाद 'paada' of the Brahman are the Vishwa, Taijas and Pragyā. They are the प्रपंच *prapancha* (the interactive world created by the five senses). And, the fourth foot of the Brahman is the Turiya. The Lord has raised this foot, and keeps it separate. This is why He is – अश्वत् तिष्ठति इति अश्वत्थः *ashvat tishthati iti aashvathah* – He has three feet on this earth, and one above it. However, despite being the Ashvattha, He is avyaya. Meaning, He flows continuously through Time. Avyaya does not mean that He is an eternal, solid base; it means that the Brahman is as fluid and endless as Time. This Ashvattha – the interactive world of ours – continues till a person gets Tattvagnan or Brahmagnan. It is only when a person obtains the Gnan of the essence - which is the Brahman – that he realizes that this world is मिथ्या *mithyaa*; it is merely a relative truth.

प्राहुः *Praahuh* – what does this mean? It means that this is a discourse on the Vedas. The Lord says, 'This is not just My opinion. The Mahatmas of yore have given the same description, and it is also the opinion of the Vedas.'

छन्दांसि यस्य पर्णानि *Cchandaansi yasya parnaani* – the Lord analyzes the अविवेक *avive'ka* (lack of discrimination). He says, 'This world was quite bare. It had nothing that we could accept with सद्बुद्धि *sadbuddhi* (as the Sat), चिद्बुद्धि *chidbuddhi* (as consciousness), or आनन्दबुद्धि *anandabuddhi* (as bliss). This world is अवस्था *ashvattha* (temporary), it is जड़ *jada* (inanimate), and it is दुःख *dukha* (sorrow). It is not worth looking at. However, the Vedas have covered up the naked truth with green foliage. They divided it into sections like स्वर्ग *svarga* (Heaven), Indra (the King of the Devtas), the Devtas, Dharma, and adharma. Earlier, there were no divisions of the Divine and the not-divine. By adding Dharma and adharma, the Vedas turned half of it into Svarga, and covered it up. छान्दनात् छन्दंसि *Cchandanaat cchandaansi* – the Vedas covered up the nakedness, the inanimated condition, lack of permanence, and sorrowfulness, by making different sections. Otherwise, it is as the Mahatmas describe – full of sorrow, and a fleeting experience. It has nothing worth working for. Nor is there any abode in it which is worth having.

However, the Vedas have trimmed this world into two sections, and covered up its faults. They told the Kshatriyas (the warrior castes), 'Kshatriyas, if you wish to indulge in violence, do so with your inner and outer enemies.' To the Brahmins (the priests who practice ritualistic worship), they said, 'Brahmins, if you want to burn something, say, स्वाहा *'Svaahaa'*, (offering the objects as ablutions in the fire) and burn them.' Similarly, the Vedas channeled the faults latent in lust, by restricting it by marriage; and the latent faults in greed by telling people to trade ethically.

छान्दंसि यस्य पर्णानि वेद स वेदवित् *Cchandaansi yasya parnaani yastam ve'da sa ve'davit*, वेदवेत्ता *ve'dave'ttaa* – the one who truly knows the purport of the Vedas – is the one who understands this ब्रह्माश्वत्थ *brahmaashvattha* and कर्माश्वत्थ

*karmaashvattha* in it. The organs of action are the *karmashvattha* in our body, and our sense organs are the *brahmashvattha* in it. Our life is a combination of both.

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।

अधश्च मूलान्यनुसंततानि कर्मानुबन्धीनि मनुष्यलोके ।। (२)

*Aghashchordvam prasrutaatasya shaakhaa gunappravridhaa*  
*vishayapravaalaah,*

*Aghashcha moolaanyanusantataani karmaanubandheeni manushyaloke`.(2)*

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा *Aghashchorhvam prasritaatasya shaakhaa* – the branches are spread over all species, from the human to the smallest worm. It has the three *gunas* of *Sattva*, *Raja* and *Tama*. Some have more of *Sattva*, some have more of *Raja*, and some have an access of *Tama*. The three *gunas* are combined in all.

विषयप्रवालाः *Vishaya pravaalaah* – the sense objects are the leaves which look very good but have no flavor. And, अधश्च मूलान्यनुसंततानि *aghashcha moolaanyanusantataani* – we rise higher by our good actions, and obtain a human birth.

One may ask, is it real or is it false? The world is described as मिथ्या *mithyaa* (a relative truth) here. To understand this better, think deeply about what the next *shloka* says –

न रूपमस्येह तथोपलभ्यते, नान्तो न चादिनं च संप्रतिष्ठा ।

अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा । (३)

*Na roopamasye`ha tathopalabhyate` naanto na chaadirna cha sampratishthaa,*

*Ashvatthame`nam suviroodhamoolamasangashastre`na dridhe`na cchittvaa(3)*

अस्य यथा रूपं दृश्यते तथा इह विचारकाले न उपलभ्यते *Asya yathaa roopam drishyate` tathaa iha vichaarakaale` na upalabhyate`* - when we ponder deeply upon it, the world is not what it seems to be. नान्तो न चादिर्न न च संप्रतिष्ठा *Naanto na chaadirna cha sampratishthaa* – neither can we see the end of the world, nor can we see its beginning. We can't even see where it is established! When we try to think about it, we are unable to define it, or accept its existence. So, it is as unreal as the son of a barren woman. However, सुविरूढमूलम् *saviroodhamoolam* – its roots are imbedded deeply because of our *agnan*.

What is the way to cut it down?

असङ्गशस्त्रेण दृढेन छित्त्वा *Asangashastre`na dridhe`na cchittvaa* – a strong detachment is the axe you must use to chop down this tree. Don't get attached to anybody. Don't get connected to the world. The handcuffs and chains that bind your hands and feet may be made of gold or iron, but they make you a prisoner all the same. So, separate yourself from all the things considered by the world to be good or bad. Don't tie yourself to *Sattva*, *Raja*, or *Tama*.

असङ्गशस्त्रेण दृढेन *Asangashastre`na dridhe`na* – shatter it with the axe of detachment. A half-hearted attempt won't work. The tree of the world has to be

cut down at one stroke. Don't think that you can cut it away gradually. What were you doing all this time?

I am gradually detaching myself emotionally from my mother. Then I will detach myself from my father, and then my brother, and then my son. Ultimately, I will get detached from my wife.

How will you get detached from your wife?

Oh, my wife and I will live separately, away from the rest of the family.

Isn't this a half-hearted attempt? Can anyone get totally detached this way?

Such weak attempts won't work. Cut away all attachments with one sharp stroke of the axe of detachment.

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ (४)

*Tatah padam tatparimaargitavyam yasmingataa na nivartanti bhooyah,  
Tame`va chaadyam purusham prapadye`yatah pravrittih prasrutaa puraanee.*

(4)

ततः पदं तत्परिमार्गितव्यम् *Tatah padam tatparimaargitavyam* – unless you detach this portion of the shloka, you won't be able to find it. ततः *Tatah* means छित्वा ततः *cchitvaa tatah*. You must first cut off, and then you must seek.

What should we seek?

Seek that position from which there is no returning.

If there is a way to reach a spot, there will always be a way to come back! However, the Lord says, यस्मिन् गता न निवर्तन्ति भूयः 'Yasmin gataa na nivartanti bhooyah' – there is no coming back once you reach this place.'

This indicates that when there is no returning, then there is no going anywhere either. Neither do we have to go anywhere, nor do we have to return. There is no coming or going. You see, we are the परमात्मा *pramaataa* (the one who proves a point) as long as we lack the science of the Atma we seek. When we obtain the Atma we are looking for, then the seeker turns out to be the same Atma.

आपे ढूँढे आप ढूँढावे आपे ढूँढनहारी ।

आपे अमृत आप अमृतघट आपइ पीवनहारी ॥

*Aape`dhoondhe`aapa dhoondhaave`aape`dhoonadhanahaaree,*

*Aape`amrita aapa amritaghata aapayi peevanahaaree.*

The seeker sought his own Self, so he could not find it by going anywhere. And, since he did not have to go anywhere to look for it, he did not have to come back. The Atma is where it is; and it is what it is. Oh, what the inebriated man thought to be lost was seen clearly as soon as the effect of the drink wore off. The man did not need to go anywhere, or come to any place, to find it.

तमेव चाद्यं पुरुषं प्रपद्ये *Tame`va chaadyam purusham prapadye`* - so come, let us become the *prapanna* (the one who seeks shelter) of the आद्य पुरुष *aadya purusha* (the primordial Purusha).

What is this Adya Purusha, Maharaj? Is He at the आदि *aadi* (beginning) of Time? Is He at the start of the tenses?

Does Time – or the tenses – ever have a beginning? If you apply your mind and think about it deeply, you will never find the time that has passed. When you can't even find the time that has passed, how can you find the beginning of Time?

Very well – is there any point from which the East, West, North or South begin? When the directions have no beginning, how will you find the Ishwara there?

Your wisdom lies in looking for the अधिष्ठान *adhishtaana* – the substratum – at the source of your own mind, from the place where your 'Aham' (feeling of individuality) starts. Look there for the साक्षी *saakshee* (the inner witness), and for his adhishtan.

यतः प्रवृत्तिः प्रसृता पुराणी *Yatah pravritti prasrutaa puraanee*. Look for the Paramatma at the place where this पुराणी *puraanee* (ancient) अहंवृत्ति *ahamvritti* (feeling of 'I') प्रवृत्ति *pravritti* (is activated). This is where you will find Him. The Paramatma is where your Aham is; that is where the आदि *aadi* is. You have to give up something to look for this.

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैविमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ (९)

*Nirmaanamohaa jitasangadoshaa adhyaatmanityaa vinivrittakaamaah,  
Dvandvairvimuktaah sukhadukhasangairgacchanyamoodhaah padamavyayam  
tat. (5)*

निर्मानमोहा *Nirmaanamohaa* – The one, whose मान *maana* (having the pride of identification with the body) and मोह *moha* (delusion) have gone away, is निर्मानमोहा *niramaanamohaa*. Earlier, you had maan as well as moha. Let them both go now. Say, गच्छ-गच्छ सुरश्रेष्ठ 'Gaccha-gaccha surashre'shtha' (the words used to bid farewell to the departing Devtas when a Yagya is over). However, say only the words of farewell; don't say the next words which ask them to return! Maan comes mostly because of the feeling of Aham, and moha is created mainly by the feeling of Idam (this). So remove maan and moha from both idam and aham. जितसङ्ग दोषाः *Jitasanga doshaah*. We get attached to the external objects that come from the outer world. Now, what happens when there is no attachment to any external factor, and no delusion about the things that are separate from our Self, and no subtle ego of individuality?

अध्यात्मनित्याः *Adhyaatmanityaa*. Come within the boundary of your body. Don't go out of your physical body.

But, Maharaj, many desires come to our minds from the outside world.

Oh, if desires come, then – विनिवृत्तकामाः *vinivrittakaamaah* – you should let go of them. You should send them away. When temptations come, tell them, 'Maharaj, please step outside my heart. Please show me this grace.'

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः *Dvandvairvimuktaah sukhadukhasangyeh*. Avoid getting deeply involved in the whirlpool of paapa and punya. What is this द्वन्द्व *dvandva* (doubt)? द्वौ-द्वौ इति द्वन्द्व *Dva-dva iti dvandva*. It is a tug of war between two things. The first dvandva is paapa-punya. The second is raga-dvesha, and the third is sukha-dukha. Of these, sukha-dukha are such that they stay with us even when we go to Hell or Heaven. They follow us to future births. They have tremendous reach. So, liberate yourself from the doubts and dualities that result in sukha-dukha. Don't become engrossed in a twelve year penance because you killed an ant! When a person's निष्ठा *nishthaa* (commitment, or faith) lacks the ability to liberate him from sukha-dukha at will, it indicates that his faith is weak. If sorrow comes into your life, and you are able to dispel it by remembering the Lord, it means that your bhakti is firm.

Similarly, if you can overcome sorrow by realizing that it is mithyaa, then your nishtha in विवेक *vive'ka* (intellectual discrimination) is firm. And, if you consider it to be your स्वरूप *svaroopa* (essence), then your nishtha in your essence is firm. So, we should dispel our sorrow with our faith. If the Bhakta goes to do penance, the Yogi goes to the temple to pray, and the viveki (one who has discriminating) goes to the Police Station to file a complaint, then their nishtha is weak. We should remove our sorrow by using the source we depend upon.

द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैः *Dvandvairvimuktaah sukhadukhasangaih*.

गच्छन्त्यमूढाः पदमव्ययं तत् *Gacchantyamoodhaah padamavyayam tat*. Those who are मूढ *moodha* – stupid, stuck in the material world – do not reach the अव्यय पद *avyaya pada* (the unshakable state). A moodha is one who has lost his way. That is the Sanskrit meaning of the word moodhah. In the Ayurveda it is said, गर्भो मूढः '*Garbho moodhah*', meaning that the unborn baby has lost the path for coming out of the womb. So, don't get stuck.

पदमव्ययं तत् *Padamavyayam tat*. What is that 'avyaya pada'? What is it like?

Oh, it is so easy that even a sheep can attain it. I ask the pundits of Sanskrit seated here, to pay attention to the word 'avyaya'. The भेड़ *bhe'd* (sheep), especially, are the daughters of the Virat (the Cosmic form of the Lord). तस्माद् जाता अजावयः - तस्माद् अजा जाताः अवयस्य जाताः *Tasmaad jaataa ajaavayah – tasmaad ajaa jaataah avasya jaataah*. 'अजा *Ajaa* means a goat, and अवि *avi* means a sheep. Both have been created from the Virat. So, the avyaya pada is such that even sheep can go there. People, however, are unable to go.

Why is that?

The प्रत्यगात्मा *pratyagaatmaa* (the Atma in the individual) is actually the Brahman, but even though you are a human being, you don't know your Atma! I say that if even a sheep knows her Atma, she will be the Brahman; yet you – in spite of being a human being – are unaware of it!

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ (६)

*Na tadbhaasayate`sooryo na shashaanko na paavakah,  
Yadgatvaa na nivartante`taddhaama paramam mama. (6)*

This is a commentary on यस्मिन् गता न निवर्तन्ति भूयः ‘*Yasmin gataa na nivartanti bhooyah*’ stated earlier. That should actually have been निवर्तन्ते ‘*nivartante*’. The grammar of Panini states that the correct word is निवर्तन्ते *nivartante*, not निवर्तन्ति *nivartanti*. We can, indeed, analyze it in a way which makes निवर्तन्ति *nivartanti* grammatically correct, but what is the need to do so? The Lord says that if you wish to see that avyaya pada with your eyes, what would you see? You are unable to look at even the Surya Devta who graces you in so many ways. The eyes cannot see the Adhibhoota (gross) form; they can’t see the Adhidaiva (subtle) form of the sun; and nor can the intellect see the Adhyatma (metaphysical) form of the avyaya pada.

न तद् भासयते सूर्यः *Na tad bhaasayate`sooryah* – the sun is not the brightness; meaning, the eyes cannot be seen by you. न शशाङ्कः *Na shashaankah*. The moon is not seen, meaning the mind is not a visible object. The Chandrama (moon) is the presiding deity of the mind.

न पावकः *Na paavakah*. Sound can reach places that the Chandra and Surya can’t reach. If a person goes into a dark room, he won’t be able to see anything. His mind will not be able to identify whose footsteps he hears. He won’t be able to make an accurate estimate of the identity of that person. However, where the obvious and the assumed fail to give information, you can call out, ‘Who is it?’ The person will answer, giving you the information you could not obtain through your eyes or mind. So, पावक *paavaka* is able to reach places that the Surya and Chandra can’t reach. Pavaka means fire – speech. So, this is something that the eyes can’t see, the mind can’t imagine, and the voice can’t speak about.

Then, who is that?

It is the one who is behind the Surya, behind the Chandra, and behind Agni. He sits behind the eyes. Behind the mind, and behind speech. And, He controls them all. Recognize Him. It is the कूटस्थ तत्त्व *kootastha tattva* (the unchanging essence), and that is where the Paramatma is.

What will happen if you know yourself to be कूटस्थ *kootashtha*?

The Lord says, यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ‘*Yad gatvaa na nivartante`taddhaama paramam mama* – that is My supreme abode.’ Once you know it, there is no return for you. In Sanskrit, गत्वा *gatvaa* (to go) also means ज्ञात्वा *gyaatvaa* (to know).

तद्धाम *Taddhaama*. One meaning of धाम *dhaama* is the house or establishment. Another meaning is the form of brightness. धाम्ना स्वेन सदा निरस्त - कुहकं सत्यं परं धीमहि ‘*Dhaamnaa sve`na sadaa nirasha-kuhakam styam param dheemahi*’. The indication is that the self-effulgent substratum is called ‘dhama’. The word dhama is used when consciousness is combined with existence.

ममैवांशो जीवलोके जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ (७)

*Mamaivaansho jeevaloke`jeevabhootah sanaatanah,  
Manahshashtaaneendriyaani prakritisthaani karshati. (7)*

The Lord now gives a commentary on how that Paramatma interacts in the world. All of you know the calculation of infinity. A percent of the infinite is also infinite. The incalculable will remain incalculable, whether it is multiplied by one, two, three, or four. There cannot be two infinite figures. Nor can the infinite be divided by two or any other figure. In the same way, the Paramatma is infinite, and every portion of His infinite quality is also infinite. Even though He appears in different forms – which seem to be a part of Him – He remains infinite. ‘Because’, says the Lord, ममैवांशः ‘*mamaivaanshah* – he is My essence’. जीवभूतः सनातनः *Jeevabhootah sanaatanah* – he has become a Jeeva (Atma attached to a body) due to Maya, and due to an अनादि अविद्या *anaadi avidyaa* (a nescience without a beginning). मनःषष्ठानीन्द्रियाणि *Manah shashtaanindriyaani* – the mind is the sixth, fulfilling, factor. There are the five senses, and the mind is the sixth factor which fulfills them.

Where do these six abide?

प्रकृतिस्थानि *Prakritisthaani*. They are established in Prakriti. All of them are superimpositions. This superimposition results in the Paramatma’s appearing to be a Jeeva.

शरीरं यदवाप्नोति यच्चाप्युत्क्रमतीश्वरः ।  
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ (८)

*Shareeram yadavaapnoti yachchaapyutkraamateeshvarah,  
Griheetvaitaani sanyaati vaayurgandhaanivaashayaat. (8)*

Even though the Paramatma becomes a Jeeva as a mortal in this mortal world, the Jeeva has great capabilities. He has the power to drag the Ishwara wherever he wants. शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः *Shareeram yadavaapnoti yachchaapyutkraamateeshvarah*. ईश्वर *Ishwara* means the Jeeva here. However, this Jeeva has such immense capabilities that it carries the subtle body into whichever gross body he enters or leaves. एतानि गृहीत्वा संयाति *E`taani griheetvaa sanyaati* – it catches hold of the subtle body and carries it off, just as the वायु *vaayu* (wind) carries off the गन्ध *gandha* (smell) of whatever it passes over. वायुर्गन्धानिवाशयात् *Vaayurgandhaanivaashayaat*.

Now, what are they to do? They made the body the Karta (doer) – शरीरं यद् अवाप्नोति *shareeram yad avaapnoti*. So, the Jeeva forgets his true essence. He holds on to his mind and swings along with it. He carries the mind with him wherever he goes. Thus, the Jeeva foists this burden on himself.

What is this burden?

The कर्ण *karna* (ears), चक्षु *chakshu* (eyes), स्पर्श *sparsha* (touch), रसना *rasanaa* (tongue), घ्राण *graana* (nose), and the मन *mana* (mind). These six form the burden



carried by the Jeeva. The Jeeva gets attached to them because of a lack of detachment. It is just like the wealthy people who become dependent on the चमचा *chamchaa* around them. These ‘chamchaas’ (chamchaa mean a spoon, and the word is used for indicating flatterers) are not made of metal; these chamchaas are people. Just as we use a spoon to eat, the Jeeva asks for sense objects to indulge his senses.

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।  
अधिष्ठाय मनश्चायं विषयानुपसेवते॥ (९)

*Shrotram chakshuh sparshanam cha rasanam ghraaname`va cha,*  
*Adhishthaaya manashchaayam vishayaanupase`vate` . (9)*

The Jeeva controls his mind and enjoys the sense objects. The Atma does not indulge in the sense objects directly. It indulges through these six superimposed factors. When a person is freed from the false identification with the mind and senses, he gets the experience that he is not the mind or the senses; nor do the mind and senses belong to him. When he is liberated from this false belief that was superimposed – that the body is attached to the mind and senses – then the अर्थाध्यास *arthaadhyasa* (materialistic outlook) also leaves him. My brother, this mind and senses are nothing at all.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्।  
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥ (१०)

*Utkraamantam sthitam vaapi bhunjaanam vaa gunaanvitam,*  
*Vimoodhaa naanupashyanti pashyanti gnaanachakshushah. (10)*

The Atmadev may leave the body and depart; or it may abide in the body. It may eat, or drink, or do anything else. However, all this is possible only when the Atmadev is connected to the gunas. If the Atmadev was unconnected, it could not depart, abide, eat, or drink. Existence and experience are present only due to the gunas being superimposed on the Atma. Actually, the Atma is not connected with the gunas. Nor does it have any connection with the mind or the senses. However, the विमूढ *vimoodha* people do not see that all this is caused by the superimposition.

पश्यन्ति ज्ञानचक्षुषः *Pashyanti gnaana chakshushah* – only those who have obtained the vision of Gnan can see that it is the Atma connected with the gunas, which is the one who abides in the body. It is he who goes through the different experiences, and it is he who goes to Hell or Heaven. The fact is that the Atma has never been related to the gunas. The relationship seems real due to a false impression, and it disappears when Tattvagnan is obtained. So, this relationship is मिथ्या *mithyaa*, and so are the related objects.

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम्।  
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः॥ (११)

*Yatanto yoginaschainam pashyantyaatmanyavasthitam,*  
*Yatantopyakritaatmaano nainam pashyantyaache`tasah. (11)*

The Yogis, who have the ability to discriminate between the द्रष्टा-दृश्य *drashtaa-drishya* (the one who sees; and that, which is seen), and are striving continuously to obtain Tattvagnan, see that the Atma is established in its own Self. It is not established in the मनःषष्ठ *manashashta* (six, including the mind). However, the अकृतात्मनः *akritaatmanah* – those who have not succeeded in controlling their minds and senses – and have not obtained Gnan from their guru – do not understand this.

You see, when someone obtains knowledge through an instrument like the microscope, telescope, etc, he develops a subtle ego of having conducted a successful research. In such cases, you will certainly have some special knowledge. You will be a specialist, but you will not be the Brahman whose very essence is Gnan. When Gnan is given by the Guru and religious sect, it does not give rise to the vanity of having acquired Gnan. Does any Mahatma feel that the Ganga, in which he bathes, was brought to that spot by a canal dug by him? ‘Oh, the Gangaji flows, and I took a bath in it. This is the true Gnan, and I have recognized it.’ This is what he thinks. Where is the scope for the vanity of being a ज्ञानवान *gnaanavaana* (one who has Gnan)? Any such vanity will die.

So, अकृतात्मान *akritaatmaanah* means that the person has not gained control over his mind and senses, and he is अचेत *ache`taa*. अचेतसः *Ache`tasah* means that the man is not conscious of his self-effulgent Atma, because he has not had the benefit of the guidance of his Guru-sampradaya (the Guru and his religious sect) in controlling his mind and senses. This is why such people always retain their ego. They have no means of getting rid of it.

If you say that the Ishwara will get rid of their ego, then – in that case – they will have the vanity of having obtained the Ishwara through their own efforts! Who will get rid of that vanity? All right let us assume that the Ishwara will dispel their vanity. The question then arises as to why the Ishwara should dispel only their vanity? Why not everybody’s vanity? They will claim to be such superior candidates that the Ishwara was compelled to shower Grace on them! What then?

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।  
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥ (१२)  
गामाविश्य च भूतानि धारयाम्यहमोजसा।  
पुष्णामि चौषधीः सर्वा सोमो भूत्वा रसात्मकः॥ (१३)  
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।  
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥ (१४)

*Yadaadityagatam te`jo jagadbhaasayate`khilam,*  
*Yachchandramasi yachchaagnau tatte`jo viddhi maamakam.*  
*Gaamaavishya cha bhootaani dhaarayaamyahamojasaa,*  
*Pushnaami chaushadheeh sarvaa somo bhootvaa rasaatmakah.*  
*Aham vaishvaanaro bhootvaa praaninaam de`hamaashritah,*

*Praanaapaanasamaayuktah pachaamyannam chaturvidham. (12, 13, 14)*  
यदादित्यगतं तजो जगद्भासयतेऽखिलम् *Yadaadityagatam te'jo jagadbhaasayate`khilam.*  
What is the source of the light in your eyes? How do you see the form before you?

The form is seen by the eye, and the eye sees by the Grace of the Sun. In this, the form is the Adhibhoota (gross matter), the light in the eyes is the Adhyatma (subtle matter), and the Surya is the Adhidaiva (presiding deity). And He, who is present in all three, is the Paramatma. It is the same Paramatma who reveals the world by His brightness. What you consider to be प्रिय-अप्रिय *priya-apriya* (pleasant and unpleasant) – that priya-apriya is the Adhibhoota; the mind is the Adhyatma; and the Chandrama (Moon) is the Adhidaiva. The Chandrama – through the grain you consume – is the cause of the sustenance, creation, and destruction of the mind. If the Chandrama did not bestow the juice in the wheat, rice, vegetables, etc. then the mind would not be created. It would not be sustained either, and nor would it die. So, the Chandrama is the cause of the mind.

यच्चाग्नौ *Yachchaagnau.* What is the condition of the वाणी *vaanee* (speech)? What is said is the Adhibhoota, the वाक् *vaak* (power of speech) is the Adhyatma, and Agnidevta (fire) is the Adhidaiva. Who abides in all three? The Lord says, तत्तेजो विद्धि मामकम् *'Tatte'jo viddhi maamakam* – know it to be My power. तेजः तेजस्विनाम् *Te'jah te'jasvinaam* – I am the source of energy in all the things that illuminate, activate, and encourage.' Whether it is an electric bulb, or the force that moves the world, or the one who calculates on a computer – it is the Lord.

गामाविश्य च भूतानि धारयाम्यहमोजसा *'Gaamaavishya cha bhootaani dhaarayaamyahamojasaa* – it is I, who enters the Earth and supports everything on it.' The कर्म-काण्डी *karma-kaandis* (ritualistic priests) say, 'Aum, ॐ भूरसि भूमिरसि *bhoorasi bhoomirasi,*' which means the Paramatma. They are telling the Paramatma, 'You are. You are the Earth.' It is none other than the Lord who is before us in the form of this Vishvamaya (the illusionary, transient world). The Athrva Veda has a passage of about fifty shlokas, called the Prithvisukta. One of the mantras is, विवाचसं नाना धर्माणम् *'Vivaachasam naanaa dharmaanam,*' meaning, 'O Paramatma, it is You who supports us all, even though we say different things, practice different religions, and speak different languages.'

You can also interpret विवाचसं नानाधर्माणम् *'vivaachasam naanaadharmaanam'* to mean that the Mother Earth supports all those who have different religious beliefs, and speak different languages; and the Paramatma enters the center of the Earth and supports them. This means that the attachments and aversions caused by the differences of language and religious beliefs do not have the sanction of the Vedas. They are against the spirit of the Vedas.

पुष्णामि चौषधीः सर्वाः सोमोभूत्वा रसात्मकः *Pushnaami chaushadheeh sarva somo bhootvaa rasaatmakah.* The Lord says, 'I become सोम *soma* (nectar), and give nutrition to all औषधि *oshadhi* (medicinal plants). Oshadhi does not mean the

medicines prepared in the Ayurvedic laboratories. According to the Amarkosha, an oshadhi is that, which dies after bearing fruit once. The Paraskar Grihyasootra's commentary explains the word oshadhi as that which destroys our faults, and bestows good qualities. Oshadhi is the method for giving the दोषापनयन *doshaapanayana* (removal of faults) and गुणाधान *gunaadhaana* (giving good qualities) संस्कार *sanskaara* (subtle inputs). The सर्वौषधि-स्नान *Sarvaushadhi-snaana* (a ritualistic bath) which priests insist upon, is done for the purpose of doshapanayan and gunadhan.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः *Aham vaishvaanaro bhootvaa praaninaam de'hamaashritah*. In the previous shlokas the Lord says, 'I am the Surya, I am the पृथिवी *Prithvee* (Earth), I am Soma (nectar), and I am Vaishvanara (the fire that digests the food in the stomach). I am seated in all beings as the Vaishvanara. Arjuna, you believe that it is you, who eats. You have the subtle vanity of being the भोक्ता *bhoktaa* (the one who experiences). Try eating if the inner fire in your stomach leaves you for a while!'

What does it mean, when people say, प्राणाय स्वाहा, अपानाय स्वाहा, व्यानाय स्वाहा, उदानाय स्वाहा, समानाय स्वाहा '*Praanaaya svaahaa, apaanaaya svaahaa, vyaanaaya svaahaa, udaayaana svaahaa, sammanaaya svaahaa*'? For whom do they offer this प्राणाहुति *praanaahuti* (oblations to the life spirits called the pranas)? नाहं भोक्ता, सविता भोक्ता, वैश्वानरो भोक्ता '*Naaham bhoktaa, savitaa bhoktaa, vaishvanaro bhoktaa*' – it is Sanyas to say that it is not I who experiences; it is Savita (the Sun God); it is the Vaishvanara who experiences. नाहं बुभुक्षुः '*Naaham bubhukshu* – I am not भूखा *bhookhaa* (hungry). नाहं पिपासुः '*Naaham pipaasuh* – I am not प्यासा *pyaasaa* (thirsty). प्राणो वै बुभुक्षुः, प्राणो वै पिपासुः '*Praano vai bubhukshuh, praano vai pipaasuh* – the prana is hungry, the prana is thirsty; not I.'

प्राणापान-समायुक्तः पचाम्यन्नं चतुर्विधम् '*Praanaapaana-samaayuktah pachaamyannam chaturvidham*. The Lord says, 'I become the prana and bring in the food from outside. I become the apana, and throw out unwanted matter.'

Then, पचाम्यन्नं चतुर्विधम् '*pachaamyannam chaturvidham* – there are four types of food. One is chewed, and then swallowed easily. Another type is चोष्य *chosya* – to be sucked, like sugar cane. A third type is लेह्य *le'hya* – to be licked, like a chutney. The fourth type is to be drunk, like milk. चतुर्विधम् '*Chaturvidham*.

There should be four qualities in food. One is that food should have an appetizing fragrance. Another is that it should look attractive. The third quality is a delicious flavor, so that as soon as it is placed on the tongue, you feel that this is ब्रह्मानन्द *brahmaananda* – the bliss of the Brahman. The fourth quality is that it should be easily digested. अन्नं बहु कुर्वीत '*Annam bahu kurveeta*' – show all respect to food. It is written in the Manusmriti that we should never criticize food. Food is the अन्न ब्रह्म *Anna brahm* – the Brahman in the form of food. The person who never criticizes food will never be short of food.

सर्वस्य चाहं हृदि संनिविष्टो मतः स्मृतिर्ज्ञानमपोहनं च ।  
वेदैश्च सर्वैरहमेह वेद्यो वेदान्तकृद्वैतविदेव चाहम् ।। (१५)

*Sarvasya chaaham hridi sannivishito mattah smritirgnaanapohanam cha, Ve`daishcha sarvairahame`va ve`dyo ve`daantakridv`divide`va chaaham. (15)*  
Look, our Shri Krishna has the habit of saying, अहं-अहं 'Aham-Aham', and Shri Ramchandra Bhagwan has the habit of listening to त्वं-त्वं 'Tvam-Tvam'. Shri Ramchandra Bhagwan belongs to the branch of Tattvamasi (Tat = That; Tvam = You; Asi = Are. The essence of Vedanta is, 'You are That', meaning, 'You are the Brahman.') Shri Krishna Bhagwan belongs to the branch of Aham Brahmaasmi (Aham = I; Brahm = the Brahman; Asmi = Am. 'I am the Brahman'. This is also the essence of Vedanta, because 'I' refers to the Atma, and the Atma is the Brahman.) When Guru Vasishtaji speaks, he says, 'Rama, You are the Brahman.' When Shri Krishna speaks, He says, 'Arjuna, I am the Brahman.'

सर्वस्य चाहं हृदि संनिविष्टः *Sarvasya chaaham hridi sannivishtah*. Here, it is as though Arjuna asked Shri Krishna where He lived.

'I do not make a separate hut for Myself. My abode is in everybody's hut. I sleep wherever I am, at sunset. I allow Myself to be covered by whatever covering anyone places on Me. I eat whatever I am offered, because I am an Avadhoota (wandering Monk). I have made everybody's hut my own, and I abide in their हृदयो *hriday* (heart).'

Well what do You do, sitting in all hearts? Do You go to sleep?

'No, I don't go to sleep,' said the Lord. 'I abide there.'

Then, what do You do?

मतः स्मृतिर्ज्ञानमपोहनं च *'Mattah smritirgnaanapohanam cha* – I show people all kinds of dreams about the past and the future. It is I who awaken them. I abide in their hearts, and My effulgence enables them to know the waking, dreaming, and deep sleep states.'

स्मृति *Smriti* means the dream state, which is dominated by memories. Gnan means the waking state, which is dominated by awareness; and अपोहनं *apohanam* means the deep sleep state, which is a refreshing experience. 'I abide in the hearts of people and make them aware of these three states.' The deep sleep state is such that it contains neither memories, nor the awareness of the waking state, and no dreams either.

The, what do You do?

'I just give people the consciousness about these three states. I am the Aham.'

What is the Aham?

न हन्यते हन्यमाने शरीरे *Na hanyate` hanyamaane` sharere`* - Aham means that, which can never be negated. Aham is that, which can never be given up. न जहाति इति अहं, न हिनस्ति इति अहं, न हन्यते इति अहम् *Na jahaati iti aham, na hinasti iti aham, na hane` iti aham*. Aham never leaves us to go off anywhere. जहाति *Jahaati* means it never leaves us. न हिनस्ति *Na hinasti* means it never dies, and न हन्यते *na hanyate`* means

that it is never killed. That, which has these qualities is called the 'Aham'. Aham is the actual meaning of all the words, verses, and sentences created from all the letters starting from 'a' to 'h' (the first and last letters of the script of the Sanskrit language). We worship the Aham.

वेदैश्च सर्वैरहमेव वेद्यो *Ve`daishcha sarve`rame`va ve`dyah* – the Lord again refers to the Vedas. He has cut away all the false notions of those who believe that the Vedic mantras pertain mainly to ritualistic worship. The Lord said, 'The entire purport of the Vedas is in Me.' That means, that even the purport of the section of mantras is none other than the Lord. एकं सद् विप्रा बहुधा वदन्ति '*E`kam sad vipraa bahudhaa vadanti*' – the Truth is one, but people express it in many ways. People fail to grasp this. सर्वैः एव वेदैः '*Sarvaih e`va ve`daih* – I am the subject of the Vedas.'

I will give you one more interpretation. If you connect एव *e`va* to सर्वैः *sarvaih*, it will encompass every word and mantra of the Vedas. That would indicate, 'I cannot be known without the Vedas. I can be known only through the Vedas.'

Yet another interpretation is, वेदैः अहमेव वेद्यः '*Ve`daih ahame`va ve`dyah* – if you wish to obtain some knowledge from the Vedas, obtain knowledge about Me. Don't obtain knowledge about ritualistic worship.'

वेदान्तकृद् वेदविदेव चाहम् *Ve`daantakrid ve`divide`va chaaham*. The question rises as to who created the Upanishads. Oh, where is the question of somebody else being the creation of our own experience? Where a personal experience is concerned, there is no question of anything being created. Vedanta is the experience of the Self – वेदान्तकृत् *ve`daantakrit*. And, वेदविदेव चाहम् '*Ve`divide`va chaaham* – only I know the actual purport of the Vedas.'

Here, in the Gita, the Lord says, स वेदान्तकृत् '*Sa ve`daantakrit* – only he has the experience of the purport of the Vedas.' After saying this, the Lord combines the meanings of the seventh and thirteenth chapters, and says –

द्वविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ।। (१६)

*Dvaavimau purushau loke`ksharashchaakshara e`va cha,*

*Ksharah sarvaani bhootaani kootasthokshara uchchyate`.* (16)

The Lord earlier described everything as the Prakriti, dividing it as the परा *paraa* and अपरा प्रकृति *apara prakriti*, in the feminine gender. He described Himself as अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा '*Aham kritsnasya jagatah prabhavah pralayastathaa*.' Then, in the thirteenth chapter, He described the क्षेत्र क्षेत्रज्ञ *Kshetra-Kshe`tragya* (the field and the knower of the field), making the Kshetra the neutral gender and Himself, the masculine gender.

The Lord then spoke of क्षर-अक्षर *Kshara-Akshara* (the changing world, and the unchanging Atma), bringing both into the masculine gender.

What this indicates is that gender differences are meaningless, as far as the Tattva (essence) is concerned. It is absolutely clear that from the viewpoint of words, the Prakriti is feminine, the Kshetra-Kshetranya are neutral and

masculine genders, and the Kshara-Akshara are masculine. These genders have no existence in the essence of the Brahman.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च *Dvaavimau purushau loke`ksharashchaakshara e`va cha*. One is the चेतन *che`tan* (consciousness) on which the Kshara has been superimposed, and the other is the चेतन *che`tan* on which the Akshara has been imposed. When there is any doubt, regarding the superimposition, it is called, कार्य-कारण '*kaarya-kaarana*' (the effect and the cause); and when there is any doubt about what is placed, then the Akshara is called the Jeeva, and the Kshara is called the superimposed matter. The Kshara (the transient world) is the उपाधि *upaadhi* (superimposition), and the Akshara (unchanging Atma ) is the Jeeva-Prakriti (the Atma attached to the body, which is a part of Prakriti) – जीवभूतां महाबाहो ययेदं धार्यते जगत् '*Jeevabhootaam mahaabaaho yaye`dam dhaaryate` jagat.*' However, both the Kshara and the Akshara are, under all circumstances, *poorna* (complete, a part of the wholeness).

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते

*Ksharah sarvaani bhootaani kootasthokshara uchyate`.*

The forms of all the भूत *bhoota* (beings) are Kshara. भूमिपारोऽनलोवायुः '*Bhoomiraaponalo vaayuh*' – this is the Kshetra.

Then, what is the क्षेत्रज्ञ Kshetragya?

कूटस्थोऽक्षर उच्यते '*Kootasthokshara uchyate`*' – this Jeeva is कूटस्थ *kootastha* (unchanging) in comparison to the Kshara. Shridharswami has interpreted the word अक्षर *Akshara* used here, as the Jeeva; while Shankaracharya has interpreted it as the कारण *kaarana* (cause), the अव्यक्त *avyakta* (unseen). There is, however, no real difference in what they say. The अव्यक्त *avyakta* cannot exist without a substratum, and the Jeeva cannot exist without superimposition. Take note of this point. If the meaning of the word 'Akshara' is the Jeeva, then isn't the superimposition attached to it? So, the Chetan which has a superimposition, is here referred to as the Jeeva. The interpretation of Shankaracharya – that the word 'Akshara' means the cause, the invisible factor – well, can the invisible factor exist unless there is a supporting substratum? If the substratum exists, the Chetan is obviously present. What I mean to say is that from the viewpoint of consciousness, it is the द्रष्टा-दृश्य *drastaa-drishya* (the witness and that, which is seen); and from the viewpoint of Anand, it is the भोक्ता-भोग्य *bhoktaa-bhogya* (the one who gets the experience; and that, which is experienced). All these differences are, however, totally false, because all the pairs have only one Purushottam.

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ (१७)

*Uttamah purushastvanyah paramaatme`tyudaarhitah,*  
*Yo lokatrayamaavishya bibhartyavyaya eeshvarah. (17)*

उत्तमः पुरुषः *Uttamah purushah*. All these forms – which are the Kshara – are the पर आत्मा *para aatmaa* (the Atma which abides within), and the Akshara etc, are the पर आत्मा *para aatmaa*. Hence, both are the Paramatma. Are they the third person singular, or are they the second person?

न तु प्रथमः पुरुषो भवति, न च मध्यमः पुरुषो भवति *Na tu prathamah purusha bhavat* (they are not ‘you’).

Then, कोऽयम् *koyam* (who are they)?

उत्तमः पुरुषो भवति *Uttamah purusho bhavati* – they are the उत्तम पुरुष *uttama purusha* (first person singular), meaning Aham. They are not separate from our ‘I’.

The Lord now explains the special factor, about the Paramatma being separate from the Kshara-Akshara. He is not separate from the Aham, and He is the prime meaning of the Atma. When you say, परं मधुर *‘param madhura’* (supremely sweet), the sweetness is inherent; the expression indicates that there is no deficiency in the sweetness. Any lack of sweetness was removed in the process of making it supremely sweet. When the उपाधि *upaadhi* (superimposition) was attached to the Atma, it became a Jeevatma; and when the उपाधि *upaadhi* was removed, he became the Paramatma. It is the same person.

यो लोकत्रयमाविश्य *Yo lokatrayamaavishya*. As the अभिन्न-निमित्तोपादान कारण *abhinna nimittopaadaana kaarana* (the cause which is also the basic matter of creation), the Atma pervades all the groups of three. द्रष्टा-दृश्य-दर्शन *Drashtaa-drishya-darshan* (the one who sees, that which is seen, and the act of seeing); ज्ञाता-ज्ञान-ज्ञेय *gyaataa-gnaana-gye`ya* (the one who knows, Gnan itself, and that which is known); and जाग्रत-स्वप्न-सुषुप्ति *jaagrit-svapna-sushupti* (the waking state, the dreaming state, and the deep sleep state). This is the triputi (group of three). It is the लोकत्रय *lokatraya* (three planes of existence). आविश्य *Aavishya* means to enter into, and support. This is avyaya. This topic started with अश्वत्थ प्राहुरव्ययम् *‘Ashvattha praahuravyayam’*. This is the Paramartha – the supreme achievement of the मूल अक्षर पुरुष *moola akshara purusha* (the basic unchanging Atma in the individual), as well as of the Akshara Purusha (the unchanging Atma of all). That is why the Lord said, अव्यय *‘Avyaya’*, which also means endless.

And, why did He say, ‘Ishwara’?

The Lord used the word Ishwara, because the Ishwara is the one who is not joined to any उपाधि *upaadhi* (superimposition). If a King is controlled by his Queen, he is not really the Monarch. Nor is he the King if the Prime Minister dominates him. Under such circumstances, the King is a mere puppet. So, the Ishwara is the one who is not controlled by any superimposed factor. The decision maker is truly independent when he does not get pressurized by the recommendations of the Queen, Prince, Manager, or Army General. This



independence is the quality of the Ishwara. बिभर्त्यव्यय ईश्वर 'Bibhaatyavyaya eeshvarah' – to be the Ishwara is to be free of any extraneous consideration.

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।

अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ (१८)

*Yasmaatksharamateetohamaksharaadapi chottamah,  
Atosmi loke`ve`de`cha prathitah purushottamah. (18)*

The Lord says that He is beyond the Kshara because His relationship to it is बाधसामान्याधिकरण्य *baadhasamaanyaadhikaranya* (having nothing in common). He transcends the mutable Kshara, and also the Akshara. His relationship with the Akshara is सामान्याधिकरण्य *saamaanyaadhikaranya* (of the same type) – अक्षरादपि चोत्तमः *aksharaadapi chotaamah*, so the Akshara is superior to the Kshara. 'The Purushottam (most superior Purusha) described by people and by the Vedas, and the description of महापुरुष *mahaapurusha* (great souls) is My description.'

राजनो यं प्रशंसन्ति यं प्रशंसन्ति पण्डिताः ।

साधवो यं प्रशंसन्ति स पार्थ पुरुषोत्तमः ॥

*Raajaano yam prashansanti yam prashansanti panditaah,  
Saadhavo yam prashansanti sa paartha purushottama.*

Who is called the 'Purushottam'? It is the one, to whom even the King folds his hands respectfully, the Pundit folds his hands respectfully, and the Sadhus say, 'Oh, this is my most Beloved!' Purushottam is His name.

पुरुषेषु प्रथमादिषु उत्तमः पुरुषोत्तमः ।

पुरुषेषु क्षरादिषु उत्तमः पुरुषोत्तमः ॥

यो मामेवमसंमूढो जानति पुरुषोत्तमम् ।

स सर्वविद्भजति मां सर्वभावेन भारत ॥ (१९)

*Purushe`shu prathamaadishu uttamah purushottamah,  
Purushe`shu ksharaadishu uttamah purushottamah.*

*Yo maame`vasammoodho jaanaati purushottamam,  
Sa sarvavidbhajati maam sarvabhaave`na bhaarata. (19)*

An असंमूढ *asammoodhah* is one who does not get stuck anywhere. The Lord says, 'Don't get stuck in the दृश्य *drishya* (the visible world). Don't get stuck with the Maya avidyaa (nescience caused by Maya). You should become *asammoodha*, and know Me, the Purushottam.'

A person who knows the Purushottam becomes सर्ववित् *sarvavit* (all knowing). However, only the Purushottam is omniscient; hence, that person will become the Purushottam. It is He, who is सर्व *sarva* (everything), and it is He, who is स्थित *sthita* (established). Therefore, सर्वभावेन मां भजति 'Sarvabhaave`na maam bhajati – people worship Me in every way.' Now, you will see Him smiling, wherever you look. You will see Him playing, and going crazy! सर्वभावेन *Sarvabhaave`na* – whatever type of emotion you have, whichever kind of feeling you get, it is the

Parameshwara in all the forms. The Paramatma is everything you see, whatever it may be.

इति गुह्यतमं शास्त्रमिदमुक्तं मयानघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ (२०)

*Iti guhyatamam shaastramidamuktam mayaanagha,*

*E`tadbuddhvaa buddhimaansyaatkritakrityashcha bhaarata. (20)*

The Tantriks declare vehemently that their Shastra (scripture) is गुह्य *guhya* (secret). Some people say that the Gnan of their branch is more secret than others. The Lord says, ‘You can go on arguing about how secret your Gnan is. The Gnan I am giving you is the most secret.’

What is that?

It is that everything is the Atma, and all feelings are भगवद्-भजन *bhagavad bhajan* (loving worship of the Lord).

सोवत बैठत पड़े उताने। कहे कबीर हम वही ठिकाने ॥ *Sovata baithata pade` utaane`, kahe` kabeera hum vahee thikaane`*. (Whether I sleep, or sit, or get up, I am always with the Lord, is what Kabir says.)

यत् यत् कर्म करोमि ‘*Yat yat karma karomi* – all my actions are worship, and all forms are the forms of the Lord.’ In the same way, the ‘Sant Samhita’ states that all the prescribed actions – and also the actions which are not prescribed – are a worship of the Paramatma, because everything is the Paramatma. Since everything is the Paramatma, all actions are His worship. This theology is the most secret of all the scriptures.

The Lord says, ‘O sinless Arjuna, I – Myself – have told you this secret. It is not passed on to you through any middleman like Brahma, Rishi, Maharshi, or any other person. I have communicated it directly to you. The person who understands this obtains the authentic intellect. He is the truly intelligent person.’

एतत् बुद्ध्वा बुद्धिमान् स्यात् *E`tad buddhvaa buddhimaan syaat* – the बुद्धिमान् *buddhimaan* (intelligent person) here, means, to be fulfilled, to obtain full achievement. People carry the burden of duty, saying, ‘This is my duty; it is my duty to do this’, lamenting their inability to fulfill all duties. Such people are bound to weep! Intelligence has nothing in common with lamenting; there is no समानाधिकरण्य *samaanaadhiakaranya* between them.

In the eighteenth and nineteenth shlokas of the fifteenth chapter, it is clarified that the Kshara and Akshara are illumined by the Paramatma, who is present in both. The Paramatma is the substratum who upholds both the Kshara and the Akshara. From the angle of the superimposition, the Kshara-Akshara are the कार्य-कारण *kaarya-kaaran* (effect and cause); and from the angle of the उपहित *uphita* (that, which is placed), the Jeeva is the Ishwara.

Then, the Lord said, सर्वविद् भजति मां सर्वभावेन भारत ‘*Sarvavid bhajati maa sarvabhaave`na bhaarata*’ Once a person knows the Purushottam, he knows

everything. It is obtaining the knowledge of the one science which explains all sciences. सर्वभावेन भजति 'Sarvabhaave`na bhajati', means that everything that exists is worshipped. Thus, Bhakti becomes सर्वात्मक *sarvaatmak* – He is everybody's Atma – and, so Bhakti is सर्वात्मक *sarvaatmak*, too.

One Mahatma used to say, 'You are free to see the Paramatma wherever you want, whenever you want, in whoever you want, in whichever form you want. सब यार का दीदार है *Sab yaar kaa deedaar hai* – everything is the vision of the Beloved.' He explained that we are free to do this, since the principle – that there is nothing but the Paramatma – is firmly established beyond doubt; and so is the principle that every action is a bhajan.

In that case, why do some people appear to possess दैवी सम्पदा *daivee sampadaa* (divine qualities), while some have आसुरी सम्पदा *aasuree sampadaa* (demoniac qualities)?

This is the way they are made. It is because of their inherent tendencies. Just as day and night are both natural, it is the nature of some people, to worship the Lord, but not in the nature of some to do so.

However, there is no need to find good or bad tendencies in people, because the Lord takes His own steps to straighten them out! When it is the Lord who gives them a smack at the right time, the Sadhu-Mahatma should not involve himself in their dispute. Those who got involved with bhajan, got involved; those who did not get involved, did not get involved.

What is it?

It depends on the nature of the individual. Some people like the roti cooked in a tandoor. Some like it roasted on fire. Why should we have an urge to make everybody eat rotis cooked in a particular way? The Bengalis ask why all people don't eat rice. The Punjabis want to know why everybody shouldn't have tandoori rotis. However, all this is due to different temperaments and habits.

So, people should adopt the path of the दैवी सम्पदा *daivee sampadaa*; and not the आसुरी सम्पदा *aasuree sampadaa*. A person should deliberately tread the path of the divine tendencies. It was to clarify this, that the Lord described both types of natural tendencies, and both kinds of temperaments. This is also the opinion of Shankaracharya.

आसुरी राक्षसी चैव माहिनीं श्रिताः 'Raakshaseem aasuree chaiva mohineem shrिताah', was stated in the ninth chapter. Now, this chapter is to tell us to inculcate the *daivee sampadaa* into our lives, and discard the राक्षसी *rakshasee* (demoniac) traits in our nature.

This is the conclusion. The conclusion has great impact. Another Acharya (Master) of ours explains this in a different way. He says that our life contains one kind of Gnan which is given by the Vedic verses, and is eternal – since time began – and is अपौरुषेय *apaurushe`ya* (not given by any mortal). Not अस्मर्यमान-कर्तक सम्प्रदायाविच्छेदेन *asmaryamaankartrika sampradaayaavicche`de`na* bestowed. It is free of भ्रम *bhram* (false understanding), प्रमाद *pramaada* (forgetfulness),

विप्रलिप्सा *vipralipsaa* (being adamant), कारणापाटवा *karanaapaatava* (inefficiency of the senses and the sense organs), and other faults. This Gnan can be obtained only through the गुरु-सम्प्रदाय *Guru-sampradaaya* (the Guru and the religious sect). If someone wishes to understand the meaning of the mantras of the Vedas by studying them on his own, he will not be successful in this effort. The real meaning is obtained only by the Guru-sampradaya. It is only when the Guru-sampradaya explain the subtleties of what the Yajur Veda gets done, what the Sama Veda makes us sing, and what interaction the Atharva Veda leads us into, that we derive proper understanding. The Vedas make even conception a Yagya. The Chandgya Upanishad gives the details of this Yagya. You cannot obtain such a pure and sanctified teaching without the Veda-Guru-Aagam (sacred writings).

You may say that while you accept the obtaining of the Gnan of the Vedas from the Guru, you feel that one's intellectual capacity should also be utilized. How does this happen? Well, the Lord, Himself, speaks on this later on –

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु।

*Vimrushyaitadashe `she`na yathe `cchasi tathaa kuru.*

The Lord commanded us to investigate on this point. He told us to discuss it and use our intellect to meditate and concentrate repeatedly. The Lord does not relieve us of all our obligations after we have obtained Gnan from the Guru-Sampradaya. We obtain a level of Gnan from the Guru-Aagam-Sampradaya, and then we have to use the effulgence of our intellect to ponder deeply, investigate, and discuss the matter; meditating and concentrating repeatedly. We then come to a conclusion, and inculcate it into our lives. That means, we obtain some Gnan from the Guru-Sampradaya, and some from the application of our own intelligence. However, we need some capability to use the intellect we possess. The sixteenth chapter tells us about our intellectual capacities, and that is the दैवासुर-संपद्-विभाग योग *daivaasura-sampad-vibhaaga yoga* – the divisions of the daivee and asuree sampadaa with which people attach themselves to the Lord.

This, this fifteenth chapter called the Purushottam Yoga is completed.

## Chapter XVI

श्री भगवानुवाच

अभयं सत्त्वसंशुद्धिर्जनियोगव्यवस्थितिः ।

दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ।। (१)

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ।। (२)

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।

भवन्ति संपदं दैवीमभिजातस्य भारत ।। (३)

*Shribhagavanuvaacha*

*Abhayam sattvasanshuddhirgnaaniyogavyavasthitih,  
Daanam damashcha yagyashcha svaadhyaayastapa aarjavam.*

*Ahinsaa satyamakrodhastyaagah shaantirapaishunam,  
Dayaabhute`shvaloluptvam maardavam hreerachaapalam.*

*Tejah kshamaa dhritih shauchamadroho naatimaanitaa,  
Bhavanti sampadam daiveemabhijaatasya bhaarata.*

(1, 2, 3)

The Lord says, ‘Abhayam’ (lack of fear). Do not instill fear in anyone, and do not feel fear, because you are Sacchidananda (Sat=existence; Chit=consciousness; Anand=bliss. The Brahman is Sacchidananda). Don’t be afraid, and don’t be the cause of another’s fear.

The first point is to be without fear. Fear destroys the intellect. People do much wrong, to save themselves from what they fear, or to instill fear in others. However, we should not do this, because we desire neither Vaikuntha (the abode of the Lord Vishnu), nor Samadhi, nor Heaven. Abhayam – अभयं-अभयं जनक प्राप्नोसि *abhayam janaka praapnosi*. Abhayam – अभयं ब्रह्म, तद् विजिजिज्ञास्व *abhayam brahm, tad vijigyasva*. The Upanishads declare that what we want is to be established in a state of fearlessness. And, the साधन *saadhan* (method or instrument) for achieving fearlessness is to be fearless.

अभयं सत्त्वसंशुद्धि *Abhayam sattvasanshuddhih*. ‘Sattva’ means the antahkaran. Sat (the ultimate truth, or existence) is the Paramatma, and when the emotions are directed towards Him, it becomes सत्त्व *Sattva*. Sattva is the name of the state when the emotions are filled with the ultimate truth. Sat is absolutely free of any specific attributes or qualities. However, the feeling in Sat means the संशुद्धि *sanshuddhi* (purification) of the antahkaran. It is a state where no thought of cheating, cunning, or deceit is allowed to enter the mind. Only then will it be सत्त्व-संशुद्धि *Sattva-sanshuddhi*.

ज्ञानयोगव्यवस्थितिः *Gnaanayogavyavasthitih*. ज्ञान-व्यवस्थिति *Gnan-vyavasthiti* and योग-व्यवस्थिति *Yoga-vyavasthiti* are the two systems. Gnan-vyavasthiti is to obtain Gnan – and establish it firmly in the mind – through मनन *manan* and निदिध्यासन *nididhyasana* (deep thought and meditating repeatedly on the subject). Yoga-vyavasthiti means to strive to obtain Gnan by other methods, but discard the other methods if you can obtain Gnan through the (spoken or written) word.

सर्वत्रैव च विज्ञानं संस्कारत्वेन गम्यते *Sarvatraiva cha vigyaanam sanskaaratve'na gamyate* - all kinds of Gnan contain sanskara (subtle impressions) which prompt learned people towards action. The Atma-vigyana (the applied science of the Atma) leaves no impression which influences action, because the result of Atma-vigyana is the removal of the veil of ignorance. That is why it is said, यादृक् ज्ञानं तादृक् बोध 'Yaadrik gyaanam taadrik bodhah.' There are two निष्ठा *nishthaa* (beliefs) – ज्ञान-निष्ठा *gnaana-nishthaa*, and योग-निष्ठा *yoga-nishthaa*. A sadhak chooses the path of Gnan to attain the Lord (by obtaining the experience that the Atma and the Brahman are one), or he chooses the path of Yoga (yoking himself to the Lord through actions of devotion). The Gnan-nishthaa is connected to the philosophy of Sankhya, and the Yoga-nishthaa is connected to doing karmas to please the Lord. Gnan-nishthaa is the name of the science of discriminating between the Atma and objects; while Yoga-nishthaa is the science of offering up all actions as worship.

दान *Daana*. Pay attention to the meaning of the word 'daan (giving in charity). One meaning of daan – in the Sanskrit language – is to withdraw our feeling of ownership from an object, by giving it to someone (who will then feel that it belongs to him). However, in the Sanskrit language itself, the different schools of thought – like the Darshan Shastras, Mimansa, and Vedanta – give the meaning of daan, as अवदान *adaan*. Adaan means, to cut away an item that you have tied yourself to, and with which you are entangled. The daan of Dharma is to say, इदं न मम '*Idam na mama* – this is not mine. I have no connection with this object. It was not mine to start with; it is not mine at present, and it will not belong to me in future.' We have got into trouble because we consider things to be ours, when they do not really belong to us at all. The अध्यात्मिक *adhyaatmik* (metaphysical) daan is to cut away the feeling of possessiveness.

द्रव्य-दान *Dravya-daan* is giving material items or money. This is the भौतिक *bhautik* (gross) daan. Offering things to the Lord is the आधिदैविक दान *aadhidaivik daan* (offerings to the demi-gods), and removing possessiveness is the Adhyaatmik daan.

Now, examine which kind of daan you do! You get two guava fruits, and place them before an image of the Deity you worship. ‘Lord,’ you say, ‘These are not mine. They are Yours, now.’

That much is true. Then, the Lord makes no statement of acceptance, so the offering becomes ownerless. Any object that belongs to nobody becomes the property of the Ruler. Now, the fruit becomes प्रसाद *prasaada* (sanctified food, a benediction). This is the extent of the Prasad in the item offered to the Lord. You gave up your feeling of ownership; the Lord did not express His acceptance, and – unless the priest takes it away – the item that belongs to nobody belongs to the Almighty!

Who do the clouds belong to? Who owns the stars? Whose property are the sun, and the moon? The owner of these fruits is the owner of the sun, moon and stars!

In the Adhyatmik daan (where the offering is gross as well as subtle), the one who gives is not evaluated. The Adhidaivik daan is for the Ishtadev (chosen form of worship), and in the Adhibhautik daan, the देशे च, काले च, पात्रे च ‘*de`she`cha, kaale`cha, paatre`cha*’ is taken into consideration. The place, time and recipient are all evaluated.

दमश्च *Damasha*. What is ‘dama’? It is to restrain our sense organs from indiscriminate indulgence. The recommended restraints for humans is daan. For the Daityas (demons) it is दया ‘*dayaa*’ (compassion), and for the Devtas (demi-gods), it is दम ‘*dama*’. People have three basic tendencies. Dama is the method prescribed for those who love to indulge their senses. Compassion is prescribed for those who have a streak of cruelty. And, daan is prescribed for those inclined to greed and hoarding.

Daan is for the लोभी *lobhee* (greedy); dama is for the कामी *kaamee* (filled with desires), and dayaa is for the क्रोधी *krodhee* (angry). The Upanishads state this with absolute clarity.

यज्ञश्च *Yagyashcha*. Yagya is the continuous, unbroken activity of Nature. The Surya is doing Yagya, giving light to all. Gangaji is doing Yagya, giving water to all. The Prithvi (Earth) is doing Yagya, bearing the weight of all; and the Chandrama (moon) is doing Yagya, by spreading soothing moon-beams.

Similarly, this physical form of ours should be used for doing Yagya. Give someone a glass of water, or a handful of grain, or a piece of clothing. Apply a salve on somebody’s wound, or soothe a burning heart with a little affection. That becomes a Yagya. When we offer sweet words to ease the hurt of

somebody to whom harsh words have been spoken, it becomes an आहुति *aahuti* (ablution). The ears become the कुण्ड *kunda* (the structure in which the ritual fire is lit), and sweet words become the offering, making it a Yagya.

This is called a Yagya. A Yagya is not performed only by ablutions in the sacred fire; it is also performed by (other) ablutions in the ears, mouth, eyes, etc. Devtas abide in all our organs, and they accept the ahutis offered to them. What the Lord indicates, is that we should make our lives a Yagya.

स्वाध्यायः *Svaadhyayah*, means to study. Read at least one chapter, my brother! Don't do पराध्याय *paraadhyaya* (study other people); do स्वाध्याय *svaadhyaya* – study yourself. Generally, we waste our time studying other people. We talk about someone's daughter, and someone's daughter-in-law, and about other acquaintances. We do अनात्माध्याय *anaatmaadhyaya* – study things other than the Atma! Svadhyaya is introspection. It is to understand what the Atma is. It is obtaining Atmagnan. Study about the Devtas (divine powers), or the Ishwara, is Adhidaivik svadhyaya. If the Ishwara seems to be other than the Self, He is Adhidaiva. That is not Adhyatma (spirituality).

If you are a Brahmin, you should definitely study the scriptures of the branch of your lineage. That is called 'svadhyaya'. The Yogis have used the word 'svadhyaya' as a definition. They tell us to do the जप *japa* (repeated chanting of a mantra) of the Devta whose दर्शन *darshan* (vision) we wish to have. स्वाध्यायाद् इष्टदेवता सम्प्रयोगः। (योग सूत्र २.४४) '*Svaadhyayaad ishtade`vtaa samprayogah*' (Yoga Sutra 2. 44).

Chant the द्वादशाक्षर मन्त्र *Dvaadashaakshara mantra* and get the vision of the Lord. Chant the षडक्षर मन्त्र *Shadaakshara mantra* of Shri Rama, and obtain a vision of Him. The षडक्षर मन्त्र *Shadaakshara mantra* of Shri Krishna can give you a vision of Shri Krishna. Svadhyaya (meaning japa) is required to obtain the experience of the Ishtadev.

स्वाध्यायाद् योगमासीत योगात् स्वाध्यायमामनेत्।

स्वाध्याय-योग-सम्पत्त्या परमात्मा प्रकाशते।।

*Svaadhaayaad yogamaaseeta yogaat swaadhyayamaamane`t,*  
*Svaadhyaya-yoga-sampattyaa paramaatmaa prakaashate`.*

Obtain Yoga through svadhyaya, and achieve svadhyaya through Yoga. When you obtain both, you will experience the Paramatma. My Guruji had told me a shloka which I still remember, although I do not know where this shloka is from. The shloka is –



जपश्रान्तश्चरेद् ध्यानं ध्यानात् श्रान्तश्चरेज्जपम्।

जप-ध्यान-परिश्रान्त आत्मतत्त्वं विचारयेत्॥

*Japashraantashchare`d dhyaanam dhyaanaat shraantashchare`jjapam,*

*Japa-dhyaana-parishraanta aatmatattvam vichaaraye`t.*

If you feel tired of doing japa, start doing dhyana (meditation); and when you feel bored of doing dhyana, take up your माला *maalaa* (rosary) and do japa. If you feel tired of both, do svadhyaya. Read, and recite devotional passages.

तपः *Tapah* means asceticism; to endure the discomfort of heat. Let yourself be cooked to ripeness. You will mature and die anyway! So, make yourself mature and firm by your own efforts. To be ripened, is tapa. Endure some discomfort for the sake of your Dharma.

For example, if you refuse to eat food cooked by others, people will criticize you for being orthodox and rigid. If you do your own cooking, people will not notice the amount of work it involves, to make up the fire, cook the food and do the washing up. Then, the food cooked by you will truly be fit for the ritual of offering to the Lord. It is not only the lentil and rice that are used, it is also the effort and asceticism involved, which makes this a reason for the Lord's being pleased with the offering, and bestowing Grace.

Consider it this way – if a Mahatma goes to someone's house, and the man sends him a glass of hot (or cold) milk with a servant, it will not be a worthwhile offering. However, if the man comes himself, with a glass of milk he prepared lovingly, with sugar and saffron, then that will be a suitable offering for the Lord. This is called 'tapa'.

So, it is necessary to do a little tapa to fulfill your duties, and bear a little discomfort. If you order a meal at a hotel, paying five rupees in advance, and instructing them to send the food to a Mahatma at noon, that is not tapa!

आर्जवम् *Aarjavam* means to be simple and straightforward. Don't allow deviousness into your mind. Be open and direct, and you will definitely be victorious. Accept this to be a fact. Worldly people think of ways to cheat people and achieve their ends. Don't do that. Just go on the straight path, that is all! Let your words and actions match what is in your heart. That is 'arjavam'.

अहिंसा *Ahinsaa* means not hurting anyone by word or deed. If you wish to bring some laughter into the situation, crack a joke on yourself. Don't make someone else the butt of your humor. He may, at that time, join in the laughter, but the feeling of being insulted will linger in his mind. The victim of a joke is placed in the position of a fool, and we should not make a fool of anyone. For instance,

if you want to give a definition of पाप *paapa* (sin), don't say, 'If you steal something, you will be a sinner.' Say, 'It is a sin to steal.' This guards the principle of ahinsa. When people give their own example for sin, it does not have a positive effect either. Similarly, when you wish to describe how detached and stoic a Mahatma should be, give the example of other Mahatmas. However, give your own example when you speak about lapses and mistakes. This ensures that ahinsa is retained. Ahinsa is to avoid causing pain to any by our thoughts, words, or actions.

सत्यम् *Satyam* means the truth. A lover of truth will be a जिज्ञासु *jigyaaasu* (seeker) of truth. If we take a vow to speak the truth, we will want to know what the truth is. When you realize that you don't know what the truth is, you will ask others about it. Ultimately, your search for the truth – for Satya – will lead to the Paramatma, because everything else is shown to be unreal. Hence, speaking truthfully becomes a method for obtaining Gnan.

अक्रोध *Akrodha* means staying calm. Your heart will burn if anger fills it. Sometimes, the दाल *daal* (lentil) or रोटी *roti* (bread) get burnt, and we rebuke the cook for being careless. We point out the burnt taste, smell, and appearance. We get angry with the cook for burning our food, but we fail to see the burning in our heart caused by our anger. We fail to get the smell of the burning in our heart. So, we should save ourselves from succumbing to anger.

त्याग *Tyaagah* means giving up. We should always be in favor of tyaga; not ग्रहण *grahan* (taking). Ultimately, we have to give up everything, anyway! No matter how much you take and hoard, राम नाम सत्य है '*Raama naama satya hai*' ('The only Satya is the name of Rama,' chanted when the body is carried to the crematorium) will come at the end. The things you have gathered will be of no use. If you don't give things up yourself, don't expect others to do so on your behalf.

I know of five or seven people living in Bombay, who had resolved to donate ten or fifteen lakhs, in the past decade or so. They did not make the donation themselves, but told their sons to donate the money when they died. Once the father passed away, the son declared that his father had become senile. One of the mothers comes to me, and weeps. 'My husband had resolved to do daan for Dharma, but my son refuses to give the money,' she laments. The son tells me, 'Swamiji, my Mother has gone mad! Am I to go bankrupt just because she wants to give away such a large sum? It is twenty five years since my Father passed away. My Mother tells me to add interest to the amount, but I am not in any position to give even the principal!'

So, always be inclined towards tyaga, because, त्यजतैव हि तल्लब्धम् ‘*Tyajataiva hi tallabdham*’ – only the person who gives up the अनात्मा *anaatmaa* (that, which is not the Atma) obtains the Paramatma. The essence of the Atma is the one who does tyaga – the inner witness. A person who does tyaga will obtain the Paramatma.

शान्तिः *Shaantih* means peace. You will not need to tell lies, if you have *shaanti*. If there is peace in your heart, there will be no hinsa, no stealing, and no hoarding. Nor will there be any break in your celibacy. Oh – shanti is the mother of all good qualities.

अपैशुनम् *Apaishunam* means not seeing faults in others. Goswami Tulsidasji says, पिशुन पराय पाप कही देहीं ‘*Pishuna paraaya paapa kahi de`heen.*’ The *pishuni* (a person who has paishun) notices even the slightest deformity in another’s eye, but fails to notice a large mole on his own face! So, we should not focus on the faults and flaws in others. The habit of discussing others should be avoided.

दया भूतेषु *Dayaa bhoote`shu* – we should have compassion for all beings. Daya is a softening of attitude. The Valmiki Ramayana describes the compassionate nature of Shri Rama. If Shri Rama saw that someone was unhappy, He became doubly unhappy. The commentators have analyzed the cause, and appreciated it. They say that it is similar to a child’s losing a golden bangle. The child starts crying for the bangle he has lost, but he is not aware of how valuable the gold bangle was. However, the mother is aware of the value. She realizes that it is due to her negligence that the bangle was lost. In the same way, when the Lord Shri Ramchandra sees someone unhappy, He feels that the sorrow was caused by His negligence! Thus, Shri Rama is so compassionate that His heart is softened whenever He sees a new-comer, and He gives a warm smile, talking affectionately to the newcomer. ‘I hope all is well with you, and you are in a happy frame of mind? I hope you are keeping good health.’ This is how Shri Ramchandra talks to people – even to total strangers. He is not at all proud. He passes the joy in His heart to others – स्मितपूर्वाभिभाषी च *smitapoorvabhibhaashee cha.*’

अलोलुप्त्वम् *Aloluptvam* means never having ‘*loluptva*’; never craving anything. It is not good to go on longing for something. If a desire comes, allow it to go away. Don’t let it come back to you.

मार्दवम् *Maardavam* means gentleness. Your frame of mind should be sensitive and sympathetic. We become hard-hearted when our heart is filled with possessiveness and partiality. Your hand will harden when you clutch something tightly. Our hands are soft, my brother. Let people take what they want.

There is a description of Ramleela (a frolic of Shri Rama) in the ‘Yoga Vasishtha’. Whenever anyone came to Shri Rama, asking for something worldly, He would say, ‘Why do you want this, My brother? It is filled with problems. I am filled with sorrow because I have it. You may definitely take it, if you want to – I will be freed of sorrow if you take it off My hands! However, why do you wish for something that contains sorrow?’ Saying this, Shri Rama would give away all His worldly possessions. The servants would go and report this to King Dashrath, ‘Maharaj, there is nothing in Shri Rama’s palace. He has given away everything, even rice, and flour, and lentils!’ King Dashrath would then send more things to Shri Rama’s palace.

ही: *Hreeh* means modesty, decorum, or a sense of shame. Those who lack ही *hree* are called shameless and brash. A person who wears dirty clothes does not hesitate to sit down anywhere, because his clothes are already dirty. Similarly, when someone has lost his sense of shame, he deliberately misbehaves in public. He starts boasting that he is going to a prostitute. He carries a rod, and announces that he intends to hit someone on the head with it. Such lack of shame should never come into our lives. We should feel ashamed when we do something wrong.

अचापलम् *Achaapalam* means freedom from restlessness. It is not good to succumb to impulses. To say or do something impulsively is चपलता *chapaalataa*. It is also chapalataa to do something before the right time, or in the wrong place. A person who acts without considering what is right and proper, is called ‘chapal’.

तेज: *Te`jah* means a bright personality. If someone asks you to give a false testimony in their favor, you should rebuke them. ‘How dare you come here, asking me to tell a lie?’ Such a fiery attitude is needed in life.

क्षमा *Kshamaa* means forgiveness. Forgive the person who wrongs you. Do not wrong anyone, but forgive those who do wrong to you. This Dharma is especially applicable to a Sanyasi. Amongst the vows taken by a Sanyasi is, अभयं सर्वभूतेभ्यो मत्त अस्तु स्वाहा ‘*Abhayam sarvabhootebhyo matah astu svaahaa* – may all the beings in the world cease to fear me in any way. It is no longer my duty to punish someone who does wrong. No matter how great a crime anyone commits, let the King, a Kshatriya, the Army, or the Police give the deserved punishment. I have accepted the दण्ड *danda* (danda refers to the staff carried by a monk, and it also means punishment) for myself, so what danda will I give to any other?’ This is called ‘Abhay daan’ – the gift of fearlessness! None of the other daans in this world are worth even one sixteenth of this Abhay daan.

धृति: *Dhritih* means, to keep yourself under control. It is not proper to speak impulsively, or go wherever the urge takes you. If that is what you wanted, why

did you become a human being? You should have been an animal! The meaning of being a human is to possess the power of self control, धृति-शक्ति *dhriti-shakti*.

शौचम् *Shaucham* means, purity. Purity is of two types. One is the inner purity, and the other is the outer purity. Both are needed in life.

अद्रोहम् *Adroham* means not hating anyone. It is said that you can give up anything else, but never give up शील *sheela* (the values natural to a good person). Once, Indra dressed as a Brahmin, and spent some time serving Prahlad. He came to know the secret of Prahlad's greatness. When Indra asked Prahlad for his sheel, Prahlad said that this was the one thing he could not give up.

अद्रोहः सर्वभूतेषु कर्मणा मनसा गिरा ।

अनुग्रहश्च दानं च शीलमतद् प्रसह्यते ।।

*Adrohah sarvabhooteshu karmanaa manasaa giraa,*  
*Anugrahashcha daanam cha sheelame tad prasahyate`.*

Do not show antipathy to any. Show benevolence to all. Be kind always, and accept everyone as your own. If you meet a bhangi (an untouchable who collects the night soil, and cleans the toilet) who is in trouble, you should lift him up and embrace him.

Why should we do this? The bhangi carries away the excreta.

My brother, we also clean ourselves after going to the toilet, so we are just like him. We should always help a person who is facing sorrow. We should never have an aversion for him.

नातिमानिता *Naatimaanitaa* means, not having excessive pride. Regarding Gnan, the Lord said, निर्मान-मोहाः '*Nirmaanamohaah* (do not identify with your body, and do not be deluded by worldly objects)'. He also said, अमानित्वम-दम्भित्वम् '*Amaanitvam – adambhitvam* (do not have pride, and don't be a hypocrite).' However, He is not speaking about the साधन *saadhan* (method) for Gnan, here. He is speaking about the general lifestyle proper for a human being. So, the Lord said, नातिमानिता '*Naatimaanitaa*'. It is one thing to not have अति मान *ati maan* (excessive pride), and another thing to not have मान *maan* (self-respect). It is yet another thing to negate मानित्व *maanitva* (the possession of pride). So, मान *maan* and मानित्व *maanitva* are rejected in the search for Gnan, but here, the Lord is teaching us how to live in the world. He says, न अति मानित्व '*Na ati-maanitva*', meaning, don't carry humility to excessive lengths. Don't consider yourself to be inferior, and do not humiliate anyone, either.

Once, some of us were going with Shri Udiya Babaji Maharaj, from Anupshahar to Vrindavan. The Capital of a Raja Saheb comes on that route, about a mile off the main road. We were all tired, and sat down under a tree to rest for a while.

The Manager of the Raja Saheb came to us, and told Baba, ‘Maharaj, Raja Saheb is very eager to have your darshan, but he is not feeling very well today. I humbly request you to come to our city and bless him.’

Baba told him that it was important that he reaches Vrindavan that day, so it would not be possible for him to go to Raja Saheb’s palace. Hearing this, the Manager went away.

A little later, we saw Raja Sahib come running, bare-headed, in the hot sun. He fell at Baba’s feet. ‘Baba,’ he pleaded, ‘you are passing this way; please rest at my palace today!’

‘All right,’ said Baba. ‘Let us go.’

What was the reason behind this? The health of important people becomes poor, when they wish to avoid walking to invite a Mahatma. Raja Saheb wanted Baba to come at the invitation of a servant! Now, when Raja Saheb came personally, Baba accepted his invitation. Reaching Vrindavan the same day was no longer of any importance. Raja Saheb offered us lavish hospitality. For the next three days, everybody enjoyed कीर्तन *kirtan* (singing devotional songs), सत्संग *satsang* (spiritual discussions), and कथा-श्रवण *kathaa-shravan* (listening to religious discourses).

Hence, नातिमानिता *naatimaanitaa*. We should not have excessive pride, but if our self-respect is destroyed, then Dharma is also destroyed. If you do not accept that you are a Brahmin, you will fail to do svadhyaya; you will not study the scriptures. If you do not accept that you are a Kshatriya, you will fail to protect those who are entitled to your protection. So, we should maintain a little maan.

भवन्ति संपदं दैवीमभिजातस्य भारत । (३)

*Bhavanti sampadam daiveemabhijaatasya bhaarata. (3)*

The Lord described the Daivee sampada – the wealth of noble qualities. He described the lofty qualities of a person born with Daivee sampada. After this, the Lord describes the Asuri sampada – the demonic tendencies.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।

अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ।। (८)

*Dambho darpobhimaanashcha krodhah paarushyame`va cha,*

दम्भ *Dambha* means to display qualities that we don't have. I know a gentleman who is perfectly happy to eat food brought by anyone, but in public he declares, 'I only eat pure food cooked by a noble Brahmin.'

I will tell you about another incident of dambha. Once, Brahmaji held a great meeting. One gentleman entered the hall, holding a kamandalu (vessel for water) in one hand and a tuft of kusha grass in the other. He had smeared ash on his high forehead, and wore a pile of matted locks on his head. He sprinkled water with the kusha, as he walked, chanting, ॐ अपवित्रः पवित्रो वा 'Aum apavitra pavitro vaa', which is a mantra for purifying the ground. He did not bow down to any of the elders present. He just entered the hall and stood there.

Brahmaji thought, 'This must be an exceptionally great Mahatma, even greater than I, which is why he did not consider it proper to bow down to me.' So, Brahmaji got up and went to the man, saying, 'Please come, Maharaj.'

'Very well,' said the visitor, 'but where shall I sit? All the thrones and seats here have been used previously. How can I sit on any of them?'

'All right,' said Brahmaji, 'sit on my lap.'

The visitor dipped the kusha in the water, and sprinkled it on Brahmaji's lap, chanting the mantra of purification. After purifying Brahmaji's lap, he sat on it. Then he said, 'Hey, Brahma! When you breathe out, the impurity in your breath touches my head, so stop breathing.'

This made Brahmaji very nervous! 'Who can this be?' he wondered. He bent down to see the face of the man sitting on his lap. 'Oh, my child Dambha!' he exclaimed. 'Where had you been all these days? Oh, this is my own child, and I didn't recognize him! Where had you disappeared to, for so long?'

'Father,' replied Dambha, 'I had wandered off towards the districts around Madras.'

दर्पः *Darpah* refers to 'darpan', which means a mirror. Even an ugly man finds something good in his face, when he looks into a mirror. 'Well,' he says, 'my complexion may be dark, but my eyes are very shapely, and my lips are like the thin leaves of the paan creeper.' Every person finds some beauty in himself, when he looks into a mirror. So, दृश्यते अनेन इति दर्पणः *drishyate` ane`na iti darpanah* – a darpan is that, which gives rise to pride when someone looks into it. Darpa means self-importance and vanity; and क्रोध *krodha* (anger) is that, which causes our heart to burn. पारुष्य *Paarushya* means dryness or roughness,

and agnan means to fail to understand something properly. It is agnan when people refuse to accept something even when it is explained clearly. All these are the characteristics of a person born with an Asuri sampada.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।

मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ।। (५)

*Daivee sampadvimokshaaya nibandhaayaasuree mataa,  
Maa shuchah sampadam daiveemabhijaatosi paandava. (5)*

Now, check what it is, that your behavior reveals. My brother, you should be vigilant. Don't start saying that your Mother is आसुरी *asuree*. Say, 'My Maiya is Daivee. I am born from a Daivee sampada. I am not created by any Asuri sampada!'

दैवी संपद्विमोक्षाय *Daivee sampadvimokshaaya*. The Daivee sampada is the sadhan of Mokhsa (liberation); and bondage is the result of Asuri sampada. Then, as though Arjuna asked about himself, the Lord said, 'You are not to worry at all! मा शुचः *Maa shuchah*. Do not grieve. You are a Pandava, born in the Daivee sampada. So, behave accordingly.'

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।

दैवो विसतरशः प्रोक्त आसुरं पार्थ मे श्रुणु ।। (६)

*Dvau bhootasargau loka`smindaiva aasura e`va cha,  
Daivo vistarashah prokta aasuram paartha me`shrunu. (6)*

The divisions of Daiva (divine) and Asura (demoniac) created in this world are actually included in the three gunas of Sattva, Rajas and Tamas. Daiva is that, which contains brightness. The word 'Daiva' means, द्युति *dyuti* (radiance), स्तुति *stuti* (eulogizing), मोद *moda* (delight), कान्ति *kaanti* (glow), and गति *gati* (progress). Daiva has kanti, gati and dyuti. And, Asuras abide in the Asuri sampada. People who are constantly trying to satiate their senses are called असुसु, इन्द्रियेषु रमते इति असुरः 'asushu' - *indriye`shu ramate` iti asurah*. They are the Asuras. While talking about the Asuri sampada, the Lord says –

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।

न शौचं नापि चाचारो न सत्यं तेषु विद्यते ।। (७)

*Pravrittim cha nivrittim cha janaa na viduraasuraah,  
Na shaucham naapi chaachaaro na satyam te`shu vidyate`. (7)*

You see, Moksha (liberation) is an enduring Purushartha (achievement), whereas काम *kaama* (desire) is a temporary achievement. Artha (wealth) is not the main Purushartha; it is a साधन *saadhan* (instrument) for achieving something



else. You can use Artha to obtain Kama; or you can use it for doing daan, and make yourself eligible for Moksha; or you can use it for Dharma. Dharma will purify your antahkaran. Hence, Dharma is the sadhan for both the नित्य *nitya* (eternal) and the अनित्य *anitya* (temporary) Purusharthas. If the Dharma is सकाम *sakaama* (undertaken for some worldly desire), it is the sadhan for an anitya Purushartha. If the Dharma is निष्काम *nishkaama* (free of personal desire), it leads to the nitya Purushartha – Moksha.

Artha is external. It is that, which is put into a safe or a locker. Dharma is what is in the Vedas, and Kama is the desire in the mind. And love in the heart. The controlling capacity of the intellect is called ‘Dharma’, and the essence is called the ‘svaroop’. Kama is more internal than Artha. Dharma is at a deeper level than Dharma. Hence, Moksha is the param Purushartha – it is the highest achievement.

Artha can be stolen by thieves. Kama may be fulfilled at times, and not fulfilled at times. Dharma will help you in this world as well as in the next world. Moksha, however, is the self-established essence of your Atma, and it will never leave you. Therefore, Moksha is the param Purushartha. Kama is a lesser Purushartha, while Artha and Dharma are helpful for the two other Purusharthas. In other words, Artha and Dharma are smaller achievements than Kama and Moksha. Kama is anitya, while Moksha is nitya.

The Lord says, ‘Come, Arjuna! We should get involved with the work that brings us achievement. These Asuras don’t know this work. Nor do they understand which activities turn into obstacles in their reaching their desired goals. प्रवृत्ति च निवृत्ति च जना न विदुरासुराः *Pravrittim cha nivrittim cha janaa na viduraasuraah.*’

न शौचं नापि चाचारो न सत्यं तेषु विद्यते *Na shaucham naapi chaachaaro na satyam te`shu vidyate`* - they have neither purity nor proper behavior. Nor do they have Satya. These are the characteristics of the आसुर सम्पदा *aasura sampadaa*.

असत्यतमप्रतिष्ठं ते जगदाहुरनोश्वरम्।  
अपरस्परसंभूतं किमन्यत्कामहैतुकम्॥ (८)

*Asatyamapratishtham te` jagadaahuraneeshvaram,  
Aparasparasambhootam kimanyatkaamahaitukam. (8)*

These people declare that there is no सत्य अधिष्ठान *satya adhishtaana* – no authentic substratum – of this जगत *jagat* (world). It would not be possible for the (transient) superimposed world to be seem, if it did not have a (sustaining) substratum to support it. So, असत्यम् *asatyam* means, सत्याधिष्ठान-रहितम् *abaaadhita-satya-rahitam*. अप्रतिष्ठम् *apratishtham*

*Apratishtham* means, without ‘pratishtha’; without being unequivocally established. They say, ‘It is fleeting’. Then they say that it is अनीश्वरम् *aneeshvaram*, which means that there is no Ishwara who is the Creator of this world. People with Asuri sampada claim that there is no Ishwara who creates this world, and that it has no supporting substratum.

अपरस्परसंभूतम् *Aparasparasambhootam*. In the eyes of the Asuri people, the son gives birth to the father, and the father gives birth to the son. The grammarian Panini has explained अपरस्पर *aparasparam* as that, where the cause and effect cannot be conclusively determined. किमन्यत्कामहेतुकम् *Kimanyatkaamahaitukam* – the whole world is moved by desire.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।

प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः॥ (९)

काममाश्रित्य दुष्पूरं दम्भमानमदान्विता।

मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः॥ (१०)

*E`taam drishtimavashtabhya nashtaatmaanolpabuddhaya,*

*Prabhavantyugrakarmaanah kshayaaya jagatohitaah.*

*Kaamamaashritya dushpooram dambhamaanamadaanvitaah,*

*Mohaadgriheetvaasadgraahaanpravartante`shuchivrataah. (9, 10)*

Accepting this viewpoint will lead to the destruction of the antahkaran. It reduces the importance of the intellect. Mankind will be inclined towards violence, working towards destruction. He will become harmful and destructive. Kama is so great that it has no end. Kama is a fire that blazes ever higher, the more it is fed. Manuji has stated that the more you try to satisfy your desire, the stronger it will become.

न जातु कामः कामानामुपभोगेन शाम्यति।

हविषा कृष्णवर्त्मव भूय एवाभिवर्धते॥

*Na jaatu kaamah kaamaanaamupabhoge`na shaamyati,*

*Havishaa krishnavartme`va bhooya e`vaabhivardhate`.*

दम्भ *Dambha* (hypocrisy), मान *maana* (pride), and मद *mada* (arrogance) all follow Kama. If a person does not practice dambha, how will he increase his following?

When I was young, I had heard a little story. Please don’t go looking for its historical authenticity! Just accept the message it contains. Stories are not real. What is real is the Gnan they give.

The story is that Swami Dattatreya and Shankaracharyaji both went to get भिक्षा *kshaa* (begged food), at Karnavas, on the bank of Gangaji. Dattatreya got bejar roti (unleavened bread of mixed grain), and Shankaracharyaji got laddoo-puri (rich, sweet food). They met at the riverside, dipped their bhiksha in the Ganga, and gave away the excess food, as is customary for monks. Then, they sat down to eat.

Dattatreya said, ‘Why is it, Guru, that you got laddoo-puri, and I got bejar roti? Did you display your learning to impress people?’

Shankaracharyaji replied that he had not displayed any learning. He had merely wandered around a little, and was given this food.

‘All right,’ said Dattatreya. ‘What were you doing, while walking around?’

‘I was reciting the verses of ‘Saundaryalahiri’,’ replied Shankaracharyaji.

Dattatreya said, ‘In that case, the person who gave you this food would surely have heard you, and felt that the best food should be offered to such a learned Pundit. So, you have exchanged your learning for good food!’

The purpose of telling you this little story is that those who are filled with demonic tendencies like dambha, maan and mada, display good qualities to impress others and earn a living. However, a spiritual person shouldn’t earn money this way.

मोहाद् गृहीत्वासद्ग्रहान् *Mohaadgriheetvaasadgraahaan* – the Lord says people believe the false images shown by moha (delusion). They accept the असद्ग्राह *asadgraaha* (that, which cannot be accepted as the truth). And, प्रवर्तन्तेऽशुचिव्रताः *pravartante`shuchivrataah* – they take a व्रत *vrata* (vow) of अशुचिता *ashuchitaa* (impurity). There are some साधन *saadhan* (methods) which are to be undertaken in impure conditions. Why should I sully my mind and yours by describing them? The siddhi (power) obtained by impure methods is also impure. These people suffer terribly at the time of death.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।

कामोपभोगपरमा एतावदिति निश्चिताः ॥ (११)

*Chintaamaparime`yaam cha pralayaantaamupaashritaah,*  
*Kaamopabhogaparamaa e`taavaditi nishchitaah. (11)*

चिन्तामपरिमेयां च *Chintaamaparime`yaan cha*. Their चिन्ता *chintaa* (worrying) is as though they have acquired this right forever, until doomsday! They worry constantly and endlessly. Their worrying is impossible to contain! They even worry about what will happen after a hundred years, after a thousand years, and after five thousand years. They say, ‘Five thousand years from now, there will be no food for people to eat.’

Well, what can we do about it?

Start eating coal from now!

This is their intelligence! They say that rocks should be converted into edible matter. Trees should be turned into food. There will no sweet water left after a hundred years, so we should cultivate the habit of drinking salty sea water. They never think that the future will bring new movements of the earth, and fresh streams of water, and many other changes. Their limited assessment of these incalculable factors causes much harm.

कामोपभोगपरमा एतावदिति निश्चिताः *Kaamopabhogaparamaa e`taavaditi nishchitaah* – what is the primary goal of such people? It is to indulge the senses. They say that there is nothing beyond this world of sensory perception.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ (१२)

*Aashaapaashashatairbaddhaah kaamakrodhapaarayanaah,*  
*Eehante` kaamabhogaarthamanyaaye`naarthasanchayaan. (12)*

They are bound by hundreds of ropes of hope. And, whose support have they chosen to take? In their opinion, they will act as their desire demands, and beat or kill others, to get what they want. ‘My life will remain unfulfilled until I have killed my enemy,’ is the outlook they have. They cling to their wrath, refusing to relax until they get what they want.

ईहन्ते कामभोगार्थमन्यायेनार्थसञ्चयान्

*Eehante` kaamabhogaarthamanyaaye`naarthasanchayaan* – even their wealth is gathered by unjust means. When thieves slit someone’s pocket to steal money, they are called criminals. These people, however, cut into other people’s brains in broad daylight, and cheat them. Why do they do this? What will they do with the money?

They will enjoy doing things that give them pleasure.

However, can such enjoyment continue to give pleasure all life long? Will they always find pleasure in these activities? Oh, you will lose your consciousness because of over-indulgence; you will die! So, why do you perpetrate injustice to obtain fleeting pleasures?

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम्।  
इदमस्तीदमपि मे भविष्यति पुनर्धनम्॥ (१३)

असौ मया हतः शत्रुर्हनिष्ये चापरानपि।

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी॥ (१४)

*Idamadya mayaa labdhamimam praapsye`manoratham,*  
*Idamasteedamapi me`bhavishyati punardhanam.*  
*Asau mayaa hatah shatrurhanishye`chaaparaanapi,*  
*Eeshvarohamaham bhogee siddhoham balavaansukhee. (13, 14)*

What are their thought patterns?

‘Oh, I made this profit today – इदं अद्य मया लब्धम् *idam adya mayaa labdham*. I obtained this, and my other desire was also fulfilled. I have accumulated this much wealth, and I will get this much more. I have killed this enemy, and now I will destroy my other enemy.’

Then they say, ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान्सुखी ‘*Eeshvarohamaham bhogee siddhoham balavaansukhee*.’ They remove the Ishwara from His throne, and place themselves on it, as phony Gods. Then, they declare, ‘I am a भोगी *bhogee* (the one who enjoys), I am a सिद्ध *siddha* (powerful and glorious), I am बलवान् *balavaana* (mighty), and I am सुखी *sukhee* (happy).’

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया।  
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः॥ (१५)

*Aadhyobhijanavaanasmi konyosti sadrisho mayaa,*  
*Yakshye`daasyaami modishya ityagnaanavimohitaah. (15)*

‘I am आढ्य *aadhy* (wealthy),’ they say, ‘and I have immense man-power behind me. I have so many votes. What I say, is the voice of the people. कोऽन्योऽस्ति सदृशो मया *Konyosti sadrisho mayaa* – who can compare with me? I will do Yagya and daan, and I will always be happy.’

अनेकचित्तविभ्रन्ता मोहजालसमावृताः।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ॥ (१६)

*Ane`kachittavibhraantaa mohajaalasamaavritaah,*  
*Prasaktaah kaamabhogeshu patanti narake`shuchau. (16)*

All these are delusions, caused by their agnan. Their mind is filled with false images – अनेक चित्तविभ्रान्ताः *ane`ka chitta-vibhraantaah*. They take several kinds of decisions, and make many resolves. They wander here and there, entangled in the web of delusion. They are attached to their desires and pleasures. Such people fall into unclean Hells – पतन्ति नरकेऽशुचौ *patanti narake`shuchau*. The only place they will find is in the terrible Mythological river, Vaitarini. They will be thrown into pits filled with urine and excreta.

आत्मसंभाविताः स्तब्धा धनमानमदाविन्ताः ।

यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ।। (१७)

*Aatmasambhaavitaah stabdhaa dhanamaanamadaanvitaah,*  
*Yajante`naamayagyaiste`dambhe`naavidhipoorvakam. (17)*

आत्मसंभाविताः *Aatmasambhaavitaah* – they sing their own praises, saying there is nobody else like them. ‘Who is greater than me? Only I have all the good qualities.’

स्तब्धाः *Stabdhaah* – they never bend before anyone. *Stabdhaah* means, to stand stiff and unmoving, like a pillar. They say, ‘Who should I bow down to?’ because they consider all others to be inferior to them.

धनमानमदाविन्ताः *Dhanamaanamadaanvitaah* – they are intoxicated with wealth and vanity. They are filled with arrogance.

About forty years back, a committee was formed at Kankhal. It was called, ‘Madak Dravya Nishedha Samiti’. The purpose of this committee was to stop the Sadhus from smoking toxic weeds like ganja and charas. When one of the Committee members went to one Sadhu, the Sadhu asked, ‘What is the definition of ‘madak dravya’ (intoxicating items)? Just explain this to me. All your great Mahants (Heads of Mutts) have enormous wealth, and hoards of women followers. Aren’t they intoxicated by these? Are these items included in the madak dravya, or not? Don’t people get drunk on wealth and power?’

Similarly, there was a saying in our village – which was a very poor village – that a person who gets a hundred rupees, gets the intoxication of one bottle of liquor. We Brahmins have मान-धन *maan-dhan* (the wealth of self-respect), and तपोधन *tapodhan* (the wealth of asceticism). So what, if we don’t have a hundred rupees? The one who has a hundred rupees is dead drunk!

यजन्ते नाम यज्ञैस्ते *Yajante`naamayagnaiste`* - the Yagya they do is not a proper Yagya. They have no idea about what is right for them. Nor do they know the rules and regulations to be maintained. The mantras are faulty, and there is no proper resolve regarding the fruit. Their Yagya is a Yagya only in name.

The Mahatmas have interpreted this in two ways. ‘Naam (name) Yagya’, means a Yagya only in name. The other meaning is, a Yagya done to glorify their name. They gather funds from the people of the village, but sit as the Yajamana (sponsor) of the Yagya. The Yagya is done for self-acclaim.

दम्भेनाविधिपूर्वकम् *Dambhe`naavidhipoorvakam* – they do the Yagya with dambha. There is no vidhi (proper procedure) in their Yagya.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः॥ (१८)

*Ahankaaram balam darpam kaamam krodham cha sanshritaah,*  
*Maamaatmaparade`he`shu pravishantobhyasooyakaah. (18)*

They have refused to take the support of the Ishwara. They have taken the support of अहंकार *ahankaara* (arrogance), बल *bala* (power), दर्प *darpa* (vanity), काम *kaama* (desire), and क्रोध *krodha* (anger).

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः *Maamaatmaparade`e`shu pradvishantobhyasoyakaah.* The Lord says, ‘I am in their body as well as in other bodies, but they find fault in others, and resent them.’

तानहं द्विषतः क्रूरान्संसारेषु नराधमान्।

क्षिपात्यजस्त्रमशुभानासुरीष्वेव योनिषु॥ (१९)

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि।

मामप्राप्यैव कौन्तेय ततो यान्धमां गतिम्॥ (२०)

*Taanaham dvishatah krooraansansaare`shu naraadhamaan,*  
*Kshipaamyajasramashubhaanaasureeshve`va yonishu.*  
*Aasureem yonimapannaa moodhaa janmani janmani,*  
*Maamapraapyaiva kaunte`ya tato yaantyaadhamaam gatim. (19, 20)*

This is an abuse, given by the Lord! He says, ‘Those who are filled with hatred, hate the Paramatma – Myself – who abides in the bodies of all beings. They are cruel. They are lowly. I fling them into this world repeatedly. ‘Go, My child,’ I say. ‘Stay in an Asuri yoni (species),’ and these fools are born again and again in Asuri yonis. They did not attain Me when they had the opportunity, as a human being. Had they so desired, they could have caught Me with their hands, drunk Me with their mouth, and imbued My loveliness through their eyes. They could have experienced Me. However, their folly led to their downfall.’

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः।

कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत्॥ (२१)

*Trividham narakasye`dam dvaaram naashanamaatmanah,*  
*Kaamah krodhastathaa lobhastasmaade`ttrayam tyaje`t. (21)*

‘This Asuri sampatti is the doorway to Hell,’ said the Lord. त्रिविधं नरकस्येदं द्वारम् *Trividham narakasye`dam dvaaram* - there is only one doorway to Hell, but it has three facets. These three tendencies destroy the soul. The three sides to this door doorway are kama, krodha and lobha. Actually, desire is anger, and anger is desire; and the combination of these, is greed. And, greed is present in both kama and krodha. What is the common factor in these three? It is giving importance to other objects. To give importance to the अनात्मा *anaatmaa* (that, which is not the Atma) is kama, it is krodha, and it is lobha. Men and women are the objects of kama, enemies are the object of krodha, and wealth is the object of lobha. And, the doorway to Hell is the importance given to these three; to that, which is not the Atma.

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ (२२)

*E`tairvimuktah kaunte`ya tamodvaaraistribhirnarah,*  
*Aacharatyaatmanah shre`yastato yaati paraam gatim. (22)*

‘So, Kaunteya, be free of these three entrances to Hell. Save yourself – keep far away from them.’ The Lord’s indication is to save yourself before bothering about anything else. ‘Vimukta’ means, save yourself first. Go forth only after saving yourself from kama, krodha and lobha.

आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् *Aacharatyaatmanah shre`yastato yaati paraam gatim*. My brother, imagine that you want to pour out a glass of water for yourself. You see a snake coming towards you. Your feet are moving towards the snake. First, stop moving towards the snake! Save yourself! You can drink water later. Otherwise, the snake will bite you, while you are drinking water! In the same way, save yourself first of all, from desire, anger and greed – and then do the other sadhan for spiritual progress. Only then will you be able to progress.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ (२३)

*Yah shaastravidhimutsrija vartate` kaamakaaratah,*  
*Na sa siddhimavaapnoti na sukham na paraam gatim. (23)*

The question is: why do we refuse to do what we are told to do? The Shastra has said, अहरहः सन्ध्यामुपासीत् ‘*Aharahah sandhyaamupaaseet.*’ We should do the ritual of Sandhya Vandan every day. This is the duty of every person who has received the Yagyopaveeta (sacred thread). A person who has received the Yagyopaveeta, has been given the Gayatri Mantra by his Guru, in the presence of the sacred fire, with Brahmins chanting mantras from the Vedas.



The Brahmins went on their way, the Mantra was left behind, and so was the sacred fire. The person who was given the Yagyopaveeta should have done the Sandhya Vandan every day to remove his negative tendencies, but he ignored the injunction of the Shastras. He only did what he felt like doing. What will the result of this be?

न स सिद्धिमवाप्नोति न सुखं न परां गतिम् *Na sa siddhimavaapnoti na sukham na paraam gatim*. The Lord said that the man was demeaned to such an extent that he could not maintain a state of desirelessness for even five or ten minutes, to fulfill his duty! What worthwhile achievement can such a person attain? If he joins the Army, and is ordered to shoot, he will refuse to obey the order. He will have lost the habit of obedience, because he has lost the habit of obeying the dictates of duty. He will demand a hundred rupees, to be paid in advance, before he shoots! He will be disobedient and undisciplined. However, a person who obeys the commands of the Shastras and does the selfless daily ritual of the Sandhya Vandan, will fulfill his duties conscientiously.

Sandhya Vandan is always निष्काम *nishkaama* (free of selfish desire). You may – or may not – be aware of the fact that sin is incurred when you neglect to carry out your pledge to do rituals like the Sandhya Vandan. If you chant Rama-Rama, it will bring you spiritual benefits. You will go to Vaikuntha (the abode of Lord Vishnu), and you will obtain the Lord. However, you will not incur sin if you don't chant the name of the Lord, and you won't go to Hell. But, if you make a pledge before the sacred fire, and neglect to keep your promise, there will be a प्रत्यवाय *pratyavaaya* (spiritual regression).

Nobody who gives up the norms of the Shastras, will ever succeed in purifying his antahkaran. All right; forget the talk of pure and impure, but there should be happiness in a person's life. Such a person won't even get happiness, because he discards Shashtra, and – कामकारतः *kaamakaaratah* – sits on the 'car' of kama, and goes as his whim takes him. Can anybody obtain enduring happiness by behaving erratically? His antahkaran can never be purified. He will get no siddhi (power or glory); nor will he get happiness. There will be no spiritual progress in his life.

Then, what should be done, Maharaj?

I will tell you a little story in this context. Two Mahatmas met, by the side of the Ganga. One said, 'My brother, they say that the Ishwara is in our heart, and speaks to us, and we hear Him. So, I have decided to do whatever my heart tells me.'

‘You are very simple-hearted, my brother,’ said the other Mahatma. ‘Don’t get trapped in such supernatural urges. We Vedic people obey the command of the Shastras.’

The Shiva Purana contains a description of Bhishma Pitamah doing a श्राद्ध *shraaddha* (ancestor worship) for his father, Shantanu. When Bhishma took the offering of food, called the ‘pinda’ in his hand, Shantanu’s hand appeared to accept the offering. Bhishma asked the learned Brahmin whether he should place the offering on his father’s hand, or on the mat of kusha grass the Brahmin had indicated. The learned Brahmin said, ‘Beware, Bhishma! If you place the offering in the hand that has appeared, people will refuse – in future – to do pinda daan unless they see the hand of their ancestor. The Shastras command us to place the offering on the kushaasana. So, place your offering there. The proper ritual will be maintained in future.’

What am I to tell you about shraddha? Even fools, little children, rustic people and people without learning – when they see this ritual – develop the faith that the Atma exists even after the body has perished. This ritual easily achieves what the Vedantis want people to understand – that the Atma is separate from the body.

Worship of the Devtas gives strength to our senses. Worship of the Rishis increases our Gnan. Worship of the ancestors ensures that our lineage continues and our culture is preserved. Worship of the Ishwara results in our becoming free of attachments and aversions. Tattvagnan gives us the realization that the consciousness within every being is the essence (of the Brahman).

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ।

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि॥ (२४)

*Tasmaacchastram pramaanam te` kaaryaakaaryavyavasthithau,*

*Gyaatvaa shaastravidhaanoktam karma kartumihaarhasi. (24)*

The Lord says, ‘Arjuna, your whimsical thoughts will not give you a proper assessment of your duty. No celestial voice will give you the proper guidance. Nor will you get the answer in a dream. In fact, sometimes, it can happen that demons come, in the guise of the presiding Deities! Will their commands be right for you? No – it is only the ruling of the Shastras – the command of the Scriptures – that clarify the कर्तव्य *kartavya* (our duty) and अकर्तव्य *akartavya* (not our duty). So, as far as the correct duty is concerned, only the Shastras establish what is right and proper.’

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि *Gyaatvaa shaastravidhaanoktam karma kartumihaarasi.* So, our actions should be according to the laws of the Shastras.

‘Keep Left’, is written on our roads. Sometimes, you see that the road is empty, and you go on the right. You may safely do this on one or two occasions, but one day there will be an accident, and you will be caught by the Police. So, even if there is no vehicle, pedestrian or Policeman on the road, you should keep to the left side of the road, as per the law. This is the rule for people in this country.. The law of the land has greater authority than the President, the Prime Minister, or any Minister. They will be removed, if they don’t obey the law. So, rules are more important than individuals.

So, in the context of the Sanatan Dharma (eternal righteousness) and Tattvagnan, there is nothing greater than the eternal law of the Shastras. Understand them, and live according to them.

Thus, this sixteenth chapter, called the ‘Daivasura Sampad-Vibhaga Yoga’ is completed.

## Chapter XVII

अर्जुन उवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विताः।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः॥ (१)

*Arjuna uvaacha*

*Ye`shaastravidhimutsrija yajante`shraddhayaanvitaah,*

*Te`shaam nishthaa tu kaa Krishna sattvamaaho rajastamah. (1)*

It has been stated that a person who gives up the शास्त्रविधि *shaastravidhi* (the norms established by the Shastras), and behaves whimsically will not achieve सुख *sukha* (happiness) or सिद्धि *siddhi* (success) in this world. Obtaining परमात्मा *paramaatha* – the highest achievement, spirituality – is something far beyond his reach. परागति *Paraagati* refers to the obtaining of Paramartha. Such a person gets nothing worthwhile in this world, or in the next world. He gets neither Paramartha, nor sukha, nor siddhi. And, it has been established that those who follow the rules of the Shastras are absolutely on the right path. शास्त्र *Shaastra* (scriptures) and श्रद्धा *shraddhaa* (faith) are both appropriate paths for people to take. If a person gives up Shastra and behaves as he pleases, it is not good.

Are there only these two methods, or is there a third path as well?

A third method can be included. That is, what will happen if a person gives up adherence to the Shastras, but continues to have shraddha? Maharaj, incase anyone is displeased by my words, I ask their pardon straightaway. I ask for their forgiveness, first of all.

Customs like slitting the ears and wearing some ornament – followed by some of the Sampradayas (Religious Sects) – are not mentioned in the Vedas and Puranas. However, there is no doubt that people have a staunch faith in their Sadguru and Sampradaya. We must acknowledge and appreciate their faith. However, the विधि *vidhi* (proper procedure) of their customs can be found only in the Shastras of their particular Sects, not in the Vedas, main Scriptures, or the Puranas. The question is – what is their method? This is the third question.

Consider another example of this. According to the Shastras, we should take a bath in the Ganga or particular days like the Sankranti, or on the day of an eclipse. However, some people take a bath in a well.

‘I do not know the Shastras,’ they say. ‘My Father (or Grandfather) brought me up with great love. He told me that for me, the well is the Gangaji, it is the Narmada, Godavari, and the ocean. I bathe in this well because I have faith in my Father’s (or Grandfather’s) words.’

Now, according to the Shastra vidhi, a bath in a well will not give the same merit as a bath in the Gangaji. However, the shraddha (faith) the man has for his father (or grandfather) is Sattvik. What will the result be?

We face an obstacle at this point. Those who have both the Shastra and shraddha are श्रेष्ठ *shre`shtha* (superior); those who have neither are अधम *adham*

(lowly). However, what is the गति *gati* (consequence) for those who are on the middle path? These people don't have the Shastra, but they have shraddha. This is the condition of dogmatic people who are unable to rise above the confines of their Sect. Those who do not accept that their ultimate goal is the पूर्णता *poornataa* (totality), अपरिच्छिन्नता *aparicchinnataa* (inseparable characteristic), अद्वितीय *adviteeyataa* (indivisible quality) of the Brahman, are unable to attain the सिद्ध पदार्थ *siddha padaartha* (established objective).

However, is there no power in their shraddha?

A question comes up here. The foundation of shraddha is an अंश *ansha* (part) of the Parameshwara Himself, who is the सर्वकर्म *sarva karma* (the actual doer of all actions), सर्वज्ञ *sarvagya* (all-knowing), and सर्वशक्ति *sarva shakti* (all powerful). If the person catches hold of shraddha, won't he get the power to tear all the veils of avidyaa (ignorance)?

I believe that all the sadhans given by the Shastras, Gurus, and the Sampradayas – for obtaining पूर्णता *poornataa*, are faultless and beyond dispute. However, doesn't the intelligence that fills shraddha have any power? Our shraddha is because of our intelligence, so it is not proper to think that faith has no power.

Arjuna says, सत्त्वमाहो रजस्तमः '*Sattvamaaho rajastamah*', with this in mind. In this, सत्त्वम् *Sattvam* is placed on one side, रजस्-तमस *rajas-tamas* is placed on another side, and आहो *aaho* is placed in-between. Further, if the shraddha is for the Shastras, the person should get spiritual benefit, but is it is filled with Rajo guna or Tamo guna, it need not bring spiritual benefits! We can accept that it is not as per our Shastras, that it is strict and rigid; but we cannot say that a Muslim does not have shraddha in the Koran Sharif, or in Mohammed Saheb, or in Allah, or in the Kalama. The question is, how great is the power of shraddha, and how great is the power of the Shastra?

श्री भगवानुवाच

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।  
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ (२)

*Shreebhagavaauvaacha*

*Trividhaa bhavati shraddha de'hinaam saa svabhaavajaa,*  
*Sattvikaa raajasee chaiva taamsee che'ti taam shrunu. (2)*

Shri Krishna replies by saying that shraddha is स्वभावजा *svabhaavajaa* – as per the individual nature. Shraddha is not an emotion created by the individual, it is not artificial, and it is not made. स्वभाव *Svabhaava* (inherent nature) is the result of the actions of the individual's past lives, and the maturing of the resultant tendencies, right up to the moment of death. This svabhava reveals itself in the next birth, manifesting as shraddha. Therefore, svabhava is not natural (created by nature). It is, however, a condition of the antahkaran, and the natural tendencies of the antahkaran are created in the final moments of the previous life; and they are built up by the maturing of all past actions. Shraddha is, actually, only one; but it shows up differently due to the objects it connects

with. This natural tendency shows up in three ways – one is सात्त्विकी साधनभूता *sattvikee saadhanbhootaa* (Sattvik and inclined towards the recommended sadhans), one is Rajasi, and the third is तामसी असाधनभूता *Taamasi asadhanbhootaa* (lowly and disinclined towards recommended sadhans).

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ।। (३)

*Sattvaanuroopaa sarvasyashraddhaabhavati bhaarata,*

*Shraddhaamayoyam puruso yo yacchraddhah sa e`va sah. (3)*

It is a fact that all beings have Sattva – existence, truth, authority. Sattva is the name of the antahkaran that has a variety of different संस्कार *sanskaara* (subtle impressions). The shraddha in different people is according to these sanskaras. In the seventeenth chapter, there is no ‘should do’, and ‘should not do’.

Then, what should we do?

We should do that, which is Sattvik. This is the indication we get, from the praise of the Sattvik; and criticism of the Rajas-Tamas gives the indication that these are to be avoided. The निषेध *nishe`dha* (forbidding) of Rajas-Tamas is by indication, and so is the विधि *vidhi* (recommendation) of the Sattvik. This is how people interpret the meaning, or the principle, of the विभूति *Vibhuti* (excellence) described in the Vedas.

श्रद्धामयोऽयं पुरुषः *Shraddhaamayoyam purushah*. This Purusha – a human being – is श्रद्धामय *shraddhaamaya*. Shraddhamaya means, filled with shraddha. People say, लवणमयोऽयं शाकः ‘*lavanamayoyam shaakah*’, to indicate that there is an excess of salt in the vegetables. They say, शर्करामयोऽयं पायसः ‘*sharkaraamayoyam paayasah*’, if the rice pudding has an excess of sugar. In the same way, this human form has an excess of shraddha. People who claim to have no faith, are either bluffing others, or they are too stupid to understand themselves.

Tell me – do you have a direct Gnan, when you say, ‘This is my Mother’? Who has a direct experience of his father? Oh, people around you told you that you were born from her womb; that this is your mother, and this is your father. You had faith that they spoke the truth, and accepted your parents in good faith. Sometimes, it so happens that prostitutes do not know for certain who the real father of their son is.

So, it is shraddha that establishes our parents for us. It is also our shraddha that the barber will not slit our throat when he gives us a shave. It is shraddha that the doctor will give us medicine to make us well; that he won’t kill us. We get into a car with the shraddha that we will reach Delhi. We cannot live in this world without shraddha.

That is why it is said, अयं पुरुषः श्रद्धा-प्रचुरः ‘*Ayam purushah shraddhaa-prachoorah*’ (a human being is filled with faith). You proclaim loudly that your Guruji has had a darshan of the Lord – is it not your shraddha, that makes you say this? It is not as though the Lord had given you a vision of the darshan He

gave your Guruji! You believe what your Guruji told you, and that is why you say this.

यो यच्छ्रद्धः स एव सः *Yo yacchraddhah e`va sah*. The point is that you are what the shraddha in your heart is – या श्रद्धा यस्य स यच्छ्रद्धः *yaa shraddhaa yasya sa yacchraddhah*. The form of the shraddha is the form of the person – स एव सः *sa e`va sah*. Actually shraddha is the human form.

यजन्ते सात्त्विका देवान्यक्षरक्षांसि राजसाः ।

प्रेतन्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ (४)

*Yajante`saattvikaa de`vaanyaksharakshaansi raajasaah,*  
*Pre`taanbhootaganaanshchaanye`yajante`taamasaa janaah. (4)*

The Lord now says, ‘Come, recognize shraddha.’

यजन्ते सात्त्विका देवान् *Yajante`saattvikaa de`vaan* – if a person has faith for the Devtas, take it that his shraddha is Sattvik. The Lord does not say, ‘Have shraddha in the Devta.’ He merely guides us, that when we see a person having shraddha for a Devta, we understand that his shraddha is Sattvik. When a person has shraddha for a Yaksha or a Rakshasa (demonic forces), we understand that his shraddha is Rajasik. And, the person who has shraddha for the भूत-प्रेत *bhoota-pre`ta* (ghosts and spirits), has a Tamasik shraddha. That means, it is better to worship Devtas, rather than bhoota-preta, or Yaksha-Rakshas. This is the meaning, and this is the indication of the Lord.

There are देव-श्राद्ध *de`va-shraaddha* (offerings for ancestors by the Daivee methods), and there are आसुर-श्राद्ध *aasura-shraaddha* (offerings for the ancestors by Asuri methods). In Sanskrit, श्राद्ध *shraaddha* means, done with श्रद्धा *shraddhaa*.

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।

दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ (५)

कर्षयन्तः शरीरस्थं भूतग्राममचचेतसः ।

मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ (६)

*Ashaatravihitam ghoram tapyante`ye`tapo janaah,*  
*Dambhaahamkaarasanyuktaah kaamraagabalaanvitaah.*  
*Karshayantah shareerastham bhootagraamamache`tasah,*

*Maam chaivaantah shareerastham taanviddhyasuranishchayaan. (5, 6)*

The Lord speaks about those who lie on a bed of thorns or nails, and endure other forms of physical suffering. He says that their तप *tapa* (asceticism) is not शास्त्र विहित *shastra vihita* – it is not the one recommended by the Shastras. It is घोर *ghora* (terrible), and it contains दम्भ *dambha* (hypocrisy). These people go to fairs, and pretend to be great ascetics. If they want to do genuine asceticism, why don’t they do it privately, in a closed room? Such people have vanity. They say, ‘The Babajis (Monks) wear good clothes and eat good food. They lack our capacity to endure pain.’ They harbor a desire to get money from the public. They crave adulation. They have राग *raaga* (attachment) for their body, and they use their बला *bala* (strength) to endure pain.

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः *Karshayantah shareerastham bhootagraamamache`tasah*. These people have weakened the पृथिवी देवता *prithvee de`vtaa* (the presiding Deity of the Earth), who abides in their body. कर्शयन्तः *Karshayantah* means, they have made her कृश *krish* (emaciated). However, it is not their body that they weaken. They show disrespect to the Devtas of the earth, water, fire, and other elements of which the body is composed. You can look up the Shrimad Bhagwat, which describes the different places the Lord can be worshipped in. It is written that Brahmins should be worshipped, fire should be worshipped, cows should be worshipped, and Vaishnavas (true devotees of the Lord Vishnu) should be worshipped. Along with this, it is written that the Lord should be worshipped in the Atma. The methods of worship are given. हवन *Havana* (ablutions) in the fire, green grass for the cows, offering water to the Sun, etc, are ways of worshipping the Lord in them.

How can we worship the Lord in the Atma?

भोगैरात्मनि आत्मने *Bhogairaatmani aatmane`* - we should worship the Lord in the Atma by giving the body all that is required for good health.

The Lord says that those who do terrible asceticism starve the Prithvi Devta, Jala Devta, Agni Devta, because they are *agnani*; they lack Gnan. They are fools. मां चैवान्तः शरीरस्थम् *Maam chaivaantah shareerastham* – they keep Me hungry, too! They do not remember that I abide in their body, and I also grow lean. When they starve themselves, I become so emaciated that they are not able to see Me.’ Such people go into Asuri forms, because they become as incapable as the Asuras, of seeing the Lord. So, we should satisfy the Devtas of the elements in our body, and we should also offer proper food to the Lord seated within – मां चैवान्तः शरीरस्थं तान्विद्ध्यासुरनिश्चयान् *maam chaivaantah shareerastham taanviddhyasuranishchayaan*.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ (७)

*Aahaarastvapi sarvasya trividho bhavati priyah,*

*Yagyastapastathaa daanam te`shaam bhe`damimaam shrunu. (7)*

‘Arjuna,’ said the Lord, ‘People are fond of three types of food. They are also inclined towards three kinds of Yagya, tapa, and daan. Listen to the factors that cause these differences.’ The Lord wants to clarify the Sattvik, Rajasik, and Tamasik qualities in people.

आयुः सत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्या स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ (८)

*Aayuh sattvabalaarogyasukhapreetivivardhanaah,*

*Rasyaa snigdhaah sthiraah hridyaa aahaaraah saatvikapriyaah. (8)*

The Lord does not say, ‘You should not eat this kind of food.’ He wants us to understand which type of food is chosen by Sattvik people. This is not a शासन *shaasan* (rule), this is a शंसन *shansan*. Shansan means description, or translation.



It gives the characteristics of a Sattvik person. If you will to enroll with this group, you should adopt these characteristics; make appropriate choices. This is what it means.

आयुः *Aayuh* (longevity) refers to the breath we take, which goes inside and touches the हृदय कमल *hridaya kamal* (the heart, which is like a lotus). It touches the Vishnupada (the feet of the Lord Vishnu), and comes out again. In Sanskrit, आकाश *aakaasha* (the space) is called Vishnupada. व्यापक विष्णुपद *Vyaapaka vishnupaada* (Vishnu is all pervading). The breath comes out from the lotus-like heart, and touches the Vishnupada. It gathers power, and then, as प्राण *praana* (the life spirit), it goes into the heart, removes the impurities therein, and throws them out. Our food should be such that it helps to increase our longevity. It should not result in a bloated stomach, and difficulty in breathing. We should be able to breathe comfortably, so that our प्राण-शक्ति *praana-shakti* (the power of the life force) can repeatedly touch the Vishnupada, and touch the all-pervading wholeness.

सत्त्व *Sattva* should be understood as अन्तःकरण शुद्धि *antahkaran shuddhi* – the purification of the antahkaran. And, बल *bala* indicates that our body should be strengthened by the food we eat. सत्त्व, बल, आरोग्य, सुख *Sattva, bala, aarogya* (good health), *sukha* (feeling of well-being), and प्रीति *preeti* – meaning तृप्ति *tripti*, satisfaction – are increased; and the food is juicy – that is the Sattvik food. The body needs रस *rasa* (sweet juices), it needs स्नेह *sne'ha* (soothing substances), it needs स्थिरता *sthirtaa* (stability), and हृदय *hridaya* (beneficial) food. One should avoid the तेजस् *te'jas* (heat producing) items. The food should be beneficial for the heart.

A friend of mine began to subsist only on चना *chanaa* (grams) for a few days. Later on, he fell so ill that he needed prolonged treatment. People who experiment this way have to suffer for it. We humans have been given hands, and a brain. We should cook the foods that require cooking, and eat the sun-ripened foods that don't need to be cooked. The food we eat is an ablution in the जठराग्नि *jatharaagni* (the digestive fire in the stomach), so we should only eat what the jatharagni can digest with ease.

If you say, 'I want to pour ghee (rarified butter) into the fire', then the reply is, 'Don't pour so much ghee that the fire gets extinguished!' We should eat only food that will build up the digestive powers. The body should get *rasa*, so that a feeling of happiness prevails. It should get *sneha*, so that benevolence for all prevails in us. स्थिरता *Sthirataa* (stability) is needed to avoid indecision and fickleness. And, *hridya* is important for strengthening our heart. This is the food dear to the Sattvik people – अहाराः सात्त्विकप्रियाः *aahaaraah saattvikapriyaah*.

People get a Westernized education, and apply it to us, poor Indians. They say, 'Don't take ghee; it is poison.' My brother, the body needs *sneha* – it requires something that has the lubricating properties of ghee. Then, these people tell us

to remove the cream from the milk, and take fat-free milk power instead. They tell us to remove the butter from the curds, and drink fat-free butter-milk. Now, we ask, what are we to eat? They tell us to eat eggs! This is Westernized knowledge! ‘Don’t have rotis made of wheat flour; it has high sugar content.’ Very good; you advise deserves all appreciation. However, bajra (millet) is not as nutritious as wheat. Then they say, ‘Eat meat!’ They advise diabetics to eat meat, and forbid them to eat wheat! They forbid us to have ghee, milk and curds; and advise us to have eggs! Such doctors should be dispatched – like unstamped letters – back to where they came from! They do not understand the circumstances in our country, and they do not know the Indian सदाचार *sadaachaara* (good habits). They consider themselves experts in medical science. Maybe! But, they are not experts in the Bharatiya Prakriti (the nature of the Indians).

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकमयप्रदाः ॥ (९)

*Katvamlalavanaatyushnateekshnarookshavidaahinah,*  
*Aahaaraa raajasasye`shtaa dukhashokaamayapradaah. (9)*

Once I had gone to someone’s house for a meal. I had told them in advance, that I did not have any red chillies at all. However, at their home, red chillies were an essential ingredient in their cooking, so despite the warning, I found red chillies swimming in the vegetables, when the plate of food was placed before me. The only vegetable I could eat with the roti, were the potatoes, after I washed them in water!

Once, I had a whim to eat local food. I was in Madras at that time, and the food was cooked at the house of a Brahmin. With the very first mouthful, my eyes started watering, and I started to hiccup. However, I was determined to eat that food, in spite of the tears and hiccups, to make sure that I never again got an urge to eat South Indian food! I enjoy their upama, idli and vada, but the red chillies they use so profusely do not suit me at all. You will be surprised to know the kind of food they offer to the Lord as bhog!

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः

*Katvamlalavanaatyushnateekshnarookshavidaahinah.* Rajas people like foods that cause burning. They like the very bitter, very sour, very salty, very hot, very spicy and dry items – all of which cause a burning sensation. The result of this is that ultimately, they get suffering; they get sickness; and they get sorrow. So, one should not get fond of Rajas foods. The word अति ‘*ati*’ (extreme) is forbidden everywhere (a common stricture). So, we should never go to the extreme in anything.

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ (१०)

*Yaatayaamam gatarasam pooti paryushitam cha yat,*  
*Ucchishtamapi chaame`dhyam bhojanam taamasapriyam. (10)*

यातयामम् *Yaatayaamam* – we should not eat unripe foods. For example, mangoes should be eaten only when they are ripe. Even tiny raw mangoes, or unripe tamarind, are harmful. You can, however, safely enjoy chutney made of ripe tamarind. If you eat rice or dal (lentils), you can soak them in water and have a little. If they are cooked, you can have a good meal. However, if they are half cooked, they will cause acute discomfort.

गतरसम् *Gatarasam* – that, which has no रस *rasa*, which is absolutely dry. And, पूति पर्युषितं च यत् *pooti paryushitam cha yat*. पर्युषित *Paryushit* means state, and उच्छिष्टमपि चामेध्यम् *ucchishthamapi chaame'dhyam* means rendered impure (if touched with impure hands). None of these foods should be eaten. Some people like to eat the food from which someone else has taken a bite. अमेध्यम् *Ame'dhyam* means that, which is not pure by nature; which cannot be used for a Yagya. People who eat these types of food are Tamoguni. People with Tamo guna are fond of this type of food. The Lord did not say, 'Don't eat,' here; He merely said that this is a characteristic of people with Tamo guna.

Once, a Sindhi gentleman asked me, 'Maharaj, I have not studied the Shastras, so I don't understand what I should eat, and what I should not eat.'

'Look,' I told him, 'you need not read the Manusmriti, or the Shastras. Just think, before you eat, whether the food is suitable to be offered to the Lord.' The gentleman at once understood the matter. We are shy of offering the Lord any item that is criticized by the Satpurushs (learned, saintly people). Somewhere, somehow, we have heard about the things spoken by the Satpurushs.

In the same way, there was a gentleman who was an alcoholic. People took him to Shri Ramakrishna Paramhansa, praying that he be cured.

'Give up drinking, my brother,' said Paramhansaji.

'I can't,' replied the man.

'All right, have a drink once in fifteen days.'

'Even that is not possible for me, Maharaj.'

'All right, then, limit yourself to one drink a day.'

'Even this is impossible!'

'Very well, then,' said Paramhansaji. 'Whenever you feel like drinking, offer the drink to the Lord before taking it.'

The man would keep the bottle with him, but when it came to offering it to the Lord, he would think, 'Oh, God! How can I offer this rotted water of barley to the Lord?'

Thus, a day passed, then two days passed, three days passed, and then Paramhansaji said, 'Since you have already abstained for three days, you can abstain for three months, or even three years! Why don't you give up drinking altogether?'

Ultimately, the man did give up drinking completely.

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः॥ (११)

*Afalaakaanshibbhinyagyo vidhidrishto ya ijjate`*,

*Yashtavyame`ve`ti manah samaadhaaya sa saattvikah. (11)*

The Yagya of the Sattvik people has the special feature of being free of फलाकांक्षा *falaakaankshaa*. There is no desire for any personal benefit.

The first point is that a Yagya should not be motivated by selfish considerations. The second point is that the ritual should be in keeping with the strictures of the Shastras. The third point is that we should do the Yagya with the same attitude with which we do the prescribed daily rituals like the Sandhya Vandan. It should be done as a duty. The Lord added one more point – the mind should have a single pointed focus while you are doing the Yagya. It should not be disturbed by thoughts like, ‘How will the Yagya be completed? Where will the funds come from?’

A Yagya done by चंदा *chanda* (contributions collected by several people) does not bring any result. Even if we accept that a fruit does arise from such a Yagya, it will hover in the sky, wondering which of the donors it should go to. ‘Should I go to the one who gave four annas, or to the one who gave five rupees, or to the one who gave the highest amount?’ it wonders. The fruit is scattered, and it vanishes. That is why the Yagyas organized by funds collected from several people gives no fruit.

Look, my brother, I tell you what is written in the Shastras. Incase anyone present is involved in collecting funds to do a Yagya for the benefit of the world; I am not referring to them. I withdraw my comments.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत्।

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम्॥ (१२)

*Abhisandhyaaya tu falam dambhaarthamapi chaiva yat,*

*Ijjate` bharatashre`shtha tam yagyam vidhi raajasam. (12)*

Yagya undertaken for a worldly fruit is दम्भार्थ *dambhaartha*, which means, done for the sake of showing off. ‘We are great Yagniks (people who do Yagyas),’ is the impression they wish to create. This is a Rajas Yagya. The words of the Lord indicate that we should not be inclined towards Rajas Yagyas.

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम्।

श्रद्धाविरहितं यज्ञं तामसं परिचक्षते॥ (१३)

*Vidhiheenamasrishtaannam mantraheenamadakshinam,*

*Shraddhaavirahitam yagyam taamasam parichakshate`. (13)*

If you wish to understand what this means, you should refer to the first question, whether there is any description of this type of a Yagya. विधिहीनम् *Vidhiheenam* means, there is no विधि *vidhi* (proper method) in it; and असृष्टान्नम् *asrishtannam* means, there is no अन्न *anna* (food) दान *daana* (giving). The Yagya becomes असृष्टान्नम् *asrihtannam* when no food is offered, no mantras are chanted, and no

dakshinaa (monitory offering) is given to the Brahmins. Further, when it is done without faith. How can this be called a Yagya at all? It will be called Tamas. Five things are essential in a Yagya. They are, विधि *vidhi*, अन्न दान *anna daana*, मन्त्र *mantra*, दक्षिणा *dakshinaa* and श्रद्धा *shraddhaa*. Only then is the Yagya complete.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ (१४)

*De`vadvijagurupraagyapoojanam shauchamaarjavam,*

*Brahmacharyamahinsaa cha shareeram tapa uchyate` (14)*

There are three types of तपस्या *tapasyaa* (asceticism). The difference is caused by the physical, verbal and mental asceticism and the underlying motive of the person. The Lord explains which type should be done and where it should be done, giving the details of the three underlying inclinations. Then, He explains how the same kind can become Sattvik, Rajasik and Tamasik. Then, the three kinds of inclinations, multiplied by the three levels of tapasya, make nine kinds of tapa.

Now, considering the अधिष्ठान भेद *adhishtaana bhe`da* (the difference in the mental inclination underlying the tapasya), what is the पूजा *poojaa* (worship) done by the शरीर *shareera* (body)?

It is, देवपूजा *de`vapoojaa* (worship of the Devtas), द्विजपूजा *dvijapoojaa* (worship of the Brahmins), गुरुपूजा *gurupoojaa* (worship of the Guru), and प्राज्ञपूजा *praagyapoojaa* (worship of the learned and wise).

The Guru should be worshipped even if he is not pragra. It is not as though he should be worshipped only if he is a Gnani, and neglected if he is not a Gnani. No, even if our Guru is not a Gnani, he is worthy of our worship. If a person is pragra, we should worship him even if he is not our Guru.

While doing puja, we should be careful that शौच *shaucha* (purity) is maintained, and that we have आर्जवम् *aarjavam* (a simple and straight-forward attitude). ब्रह्मचर्य *Brahmacharya* (celibacy) is physical, and so is अहिंसा *ahinsaa* (non-violence). To avoid doing हिंसा *hinsaa* (violence) means not allowing anger to overcome us. To observe celibacy means not allowing desire to overcome us. देव-द्विज-गुरु-प्राज्ञ-पूजनम् *De`va-dvija-guru-praagyapoojanam* means not allowing arrogance to overcome us, not doing anything despicable, and remaining free of deceit and cunning. The present context indicates that Brahmins, Kshatriyas and Vaishyas should all be shown due respect.

पूजा *Poojaa* (worship) means सत्कार *satkaara* (to show respect). Whose satkara should a Brahmin do? Take it this way – it is acceptable if the Brahmin shows respect to one (caste), the Kshatriya to two, the Vaishya to three, and the Shudra to all four castes. If you wish to organize this according to the वर्णाश्रम धर्म *varnaashrama dharma* (the right behavior for the castes), it will be this. Dvija means a person who has received the proper संस्कार *sanskaara* (rituals which create subtle impressions) like the thread ceremony, and who does the prescribed daily

rituals like the Sandhya Vandan, Balivaishvadeva and Agnihotra. Such people will be superior to an ordinary Vaishya. He should be shown greater respect. The Brahmins and Kshatriyas should also show him greater respect, so that other Vaishyas are encouraged to follow his example.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्।

स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते॥ (१५)

*Anudve`gakaram vaakyam satyam priyahitam cha yat,*

*Svaadhyaayaabhyasanam chaiva vangmayam tapa uchate`. (15)*

अनुद्वेगकरं वाक्यम् *Anudve`gakarm vaakyam*. The Lord now tells us about the proper way to talk. Don't speak in a way that is hurtful for others, and causes their hearts to burn.

When we were little children, and we saw the wells fill up to the brim during the rainy season, we would fling sticks into the water with all our might. The sticks would sink in, and rise up again. Similarly, उद्वेग *udve`ga* means that the words we use to hit others with, pierce their hearts and rise up again. That is called 'udvega'. Don't say things that cause udvega. Udvega is the same as vomiting, or throwing up. Many people think of retaliating sharply. They want to make the other person squirm. The purport is that our conversation and behavior should not contain sarcastic or cutting comments. Our talk should be free of barbs and shafts.

सत्यम् *Satyam*. Speak the truth. Speak with sweetness. And, speak in a way that will be beneficial. If you speak the truth, it will contain Gnan. You can only speak satya if you know what the satya is. If you do not know the truth, and say something claiming it to be satya, then you are speaking asatya (untruth). Moreover, if you have the Gnan – but don't speak according to it – then, too, my brother, you are speaking an untruth.

However, we forget one thing.

What is that?

We forget the आनन्द *ananda* in it. We give respect to satya. We say, 'I know this for a fact. I have seen it with my own eyes. I am a witness to what happened. I have seen the base, which is absolutely real.'

Very well, but if anand is omitted, then there is a deficiency in your Gnan and satya, because satya and Gnan always stay with anand. There is goodwill between them, and their goal is the good of all.

स्वाध्यायाभ्यासनम् *Svaadhyaayaabhyasanam* – we should have the अभ्यास *abhyaasa* (habit) of स्वाध्याय *svaadhyaaya* (studying the Shastras). Abhyas does not mean that you read a book once and put it away, saying, 'I have already read this book, Maharaj.' To read a book once and put it away is not the tapa of the वाणी *vaani* (speech). You should form the habit of daily study. At the second reading, you will understand things you missed earlier. More meanings will be revealed at the third reading. When a Sadhu (Monk) goes to a village to ask for भिक्षा *bhikshaa* (begged food), and does not get it at the first house, he gets it on his

second visit, or even the third visit. The Shastras are our Grihasthas (householders, who feed Monks). We go to their door, to ask for bhiksha. If we don't get it on one day, we will get it on the next or third day. Like the Grihasthas, the Shastras also give bhiksha to the Sadhus; and they definitely give it. So, one should study the Shastras repeatedly. This is the tapa of speech.

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।

भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ (१६)

*Manahprasaadah saumyatvam maunamaatmavinigrahaah,  
Bhaavasanshuddhiritye`tattapo maanasamuchyate`. (16)*

मनः प्रसादः *Manahprasaadah*. Now the Lord speaks of the tapasya of the mind. He tells us to keep our mind प्रसन्न *prasanna*. *Prasanna* means, निर्विषय *nirvishaya* – without any object of desire. Do not attach your mind to the past, and don't worry about the future. Let your mind be tranquil and untroubled. Satya will manifest in it. The truth rises up involuntarily in the mind when inner peace prevails. It is only in a limpid mind that the satya rises. So, मनःप्रसादः *manahprasaadah* means, the प्रसन्नता *prasannataa* (serenity) of the mind. It does not mean joy; it means, when the mind is uncluttered, and limpid. Keep your mind free of all desires. Your eyes should function, but not have any form imbedded in them. Your ears should function without your being pulled towards any particular sound. We should retain our faculty of speech, without having any compulsion to say something. Allow the tongue to rest, let the ears relax, and let the mind be at peace.

सौम्यत्वम् *Saumyatvam* means that we should be simple and straightforward. We should have a friendly attitude. The mind should be luminous like the moon. मौनम् *Maunam* means that we should maintain the attitude of a Mauni – an ascetic and hermit. The mind should be controlled – don't let it rush hither and thither. And, भावसंशुद्धिः *bhaavasanshuddhi* means, keep your inclinations pure. Let your interaction with people be free of cunning and deceit. Don't try to bluff or mislead anyone. This is called मानस तप *maanasa tapa* – the asceticism of the mind.

श्रद्धया परया तप्तं तपस्तत्त्रिविधं नरैः ।

अफालकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ (१७)

*Shraddhayaa parayaa taptam tapastatrividham naraih,  
Afalaakaanshibhiryuktaih saattvikam parichakshate`. (17)*

After enumerating the three good points, the Lord now speaks about the three types of tapa – Sattvik, Rajas, and Tamas. A man may speak with sweetness, maintain mauna (silence), and also do puja. Actually most people who do puja are eligible for मूर्ति-पूजा *moorti-poojaa* – idol worship. You can take this to be a fact. I say this with considerable personal experience, that when someone brings wet flowers, the clothes, hand and feet of the Mahatma all get wet. The immediate thought that rises is, 'This man ought to have offered water to the form of Shankarji in a temple! He shouldn't have poured it on me!'

Then, when the man stands before the Mahatma saying, त्वमेव माता च पिता त्वमेव 'Tvame`va maataa cha pitaa tvame`va – you are my mother and you are my father,' the Mahatma says, 'My brother, go to the temple. Why are you saying such prayers before me?' Therefore, the people who are eligible for worshipping the Lord in a Mahatma are different from those who are eligible for worshipping Him in an idol.

A person, who serves with devotion and has shraddha for the Mahatma, is eligible for worshipping a Mahatma. A person who wants the Deity to fulfill his desires, is eligible for idol worship. There is little doubt that people worship the Lord in idols, and there is no doubt that the Lord's Avatars are filled with compassion. However, the Avatara is not always in the present time, and you don't know how a Mahatma should be worshipped. So, you should first learn about puja by worshipping an idol. Otherwise, this tapasya (of puja) done by people gets spoilt.

How does it get spoilt?

It gets spoilt because in the three types of tapasya, one vital factor is श्रद्धा *shraddhaa* (faith). Shraddha is essential for the puja to be Sattvik. The second factor is that there should be no फलाकांक्षा *falaakaankshaa* (desire for a fruit). Falakanksha will bring Rajo guna. युक्तैः *Yuktaih* means that the puja should be connected to सदाचार *sadaachaara* – a pure lifestyle. If you are inclined towards lowly activities, and you worship a Devta, a Brahmin, your Guru, or a Pragya – then, your puja becomes Tamoguni. So, the tapa becomes Sattvik if it is done with faith, lack of selfish desires, and a pure lifestyle. Then, all three (body, speech and mind) become Sattvik. However, unless all three are Sattvik, the tapa will become Rajas or Tamas. A desire for some fruit turns it into Rajas, and lowly behavior turns it into Tamas.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत्।  
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम्॥ (१८)

*Satkaaramaanapoojaartham tapo dambhe`na chaiva yat,*  
*Kriyate`tadiha proktam raajasam chalamadhruvam. (18)*

Tapasya that contains hypocrisy, and is done for winning honor, respect and adulation is Rajas. The fruit it gives is temporary.

मूढग्राहेणात्मनो यतपीडया क्रियते तपः।  
परस्योत्पसादपार्थं वा तत्तामसमुदाहृतम्॥ (१९)

*Moodhagraahe`naatmano yatpeedyaa kriyate`tapah,*  
*Parasyotsaadanaartham vaa tattamasamudaahritam. (19)*

मूढग्राहेणत्मनो यत् *Moodhagraahe`naatmano yat* – to cling obstinately to something. 'I will keep standing. I will keep standing in water. I will live in a tree and not come down.' These are examples of tapa which give pain to the Atmadev. This type of tapa is not recommended in any of the Shastras. मूढग्राहेण *Moodhagraahe`na* means catching hold of something stupid.



परस्योत्सानार्थं वा *Parasyotsaadanaartham vaa* – even the tapasya done for destroying someone, or disrupting another's progress is not good. For example, if there is a Sadhu who is highly respected, and another Sadhu goes to him and starts a dispute. Then he begins to do such severe asceticism that people start showing him more respect. Thus, tapasya done with the intention of belittling or harming someone is also Tamas tapasya.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे।

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम्॥ (२०)

*Daatavyamiti yaddaanam deeyate`nupakaarine`,*

*De`she` kaale` cha paatre` cha taddaanam saattvikam smritam. (20)*

दातव्यम् *Daatavyam*. When you give with the thought that this person is worth giving the daan to, that he is needy, then is it not placing yourself in a position of superiority? It is considering that person to be beneath you, and considering him to be needy. The विद्या *vidyaa* (skill) of daan is different. In daan, we give some item, and the result is the purification of our own antahkaran. It becomes a Dharmik daan when an external object or action results in internal purification. A daan that does not purify our antahkaran is absolutely worldly. Actually, daan is Dharma. When the fruit of the daan is material gain, or worldly fame, then the daan is सूक्ष्म *sookshma* (subtle), and the fruit is स्थूल *sthoola* (gross). However, what is the secret of the gross daan which has a subtle fruit? People neither know nor understand, that the purpose of physical actions and material daan is to create the subtle.

To whom should we give daan?

स्वजनार्पणात् *Svajanaarpanaat*. People justify giving daan to their स्वजन *svajan* – their own people! It used to be the practice at our house, to give the paltry daan to just anyone. But, when some valuable daan had to be done, people would say, 'After all, our daughter is wedded to a Brahmin, so let us give it to our son-in-law.' Such daan becomes स्वजनार्पणम् *svajanaarpanam*. It is the custom to feed the Brahmin at a श्राद्ध *shraadha* (ancestor worship). People feed their cook saying, 'He is a Brahmin, too. He will be pleased, and will cook well, if we offer him the food, clothes and money.' This can hardly be called daan! When daan is connected to self-interest, worldly benefits, or any kind of favoritism, it destroys Dharma and श्रद्धा *shraddhaa* (faith). It does not cultivate a pure antahkaran. So, the method of daan has to be understood. It is not that everyone who has wealth understands how to do daan.

देश काले च पात्रे च *De`she` kaale` cha paatre` cha*. In daan it is important for the *de`sha* (place), to be suitable, the स्थान *sthaana* (spot) to be proper, and the पात्र *paatra* (recipient) to be excellent. It is not right if a person goes to an opium den and gives something as daan. Daan should be done in a place that is pure. Certain timings, like the एकादशी *e`kaadashi* (eleventh date of the lunar colander), पूर्णिमा *poornimaa* (full moon), etc should be chosen, and eligible recipients should be selected for daan. Such daan is called Sattvik daan.

Another factor must also be considered. The Shrimad Bhagwat gives details about which is the best place, time, and candidate for daan. It says, सत्पात्रं यत्र लभ्यते 'Satpaatram yatra labhyate'. Who is the satpatra (best recipient)?

It is the Lord! The item belongs to the Lord, and He has come to take it. So, don't look up the auspicious time for doing daan, and tell Him to come on an auspicious day like an eclipse or Sankranti. When we give something with the feeling that we are offering it to the Lord, it is the best possible place, time and person. Actually, it is not we who are giving. The Lord had kept His own property with us; and He has come to take it back. So, we are not the दाता *daataa* (giver). The Lord has relieved us of this burden.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ (२१)

*Yattu pratyupakaaraartham falamuddishya vaa punah,*

*Deeyate`cha pariklishtam taddanam raajasam smritam. (21)*

यत्तु प्रत्युपकारार्थम् *Yattu pratyupakaaraatham*. An Income Tax officer has the authority to grant Tax Exemption to a Charitable Trust. He tells you that he will grant the Exemption if you donate various sums to those he recommends. What is that? The daan you do at his bidding is done for the purpose of avoiding taxes. You give something to get something in return. This daan is given with a desire for some fruit.

दीयते च परिक्लिष्टम् *Deeyate`cha pariklishtam*. There was a baniya (businessman) who came to Vrindavan on one occasion. He was sitting with a group of people, when a lady came and tied a rakhi (a bracelet tied by a sister) on his wrist. People who need to raise funds are very clever. They know that a wealthy man will be embarrassed to refuse to contribute for a good cause, if he is asked in the presence of other people.

'Who are you, Mother?' asked the baniya. 'What do you want? I am not even acquainted with you.'

The lady explained that she was the principal of a local school. 'I tied the rakhi to make you my brother,' she said. 'I don't want anything for myself, but please donate five thousand rupees to the school.'

'Very well,' said the baniya. 'I will donate five thousand rupees to your school.' He gave the money.

Later, when he went home, he began to lament. 'Oh God! I threw away five thousand rupees today!' Thus, people do daan and the regret giving it. This daan is Rajas.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।

असत्कृतमवज्ञातं तत्तमसमुदाहृतम् ॥ (२२)

*Ade`shakaale`yaddaanamapratre`bhyashcha deeyate`,*

*Asatkritamavagyaatam tattamasamudaahritam. (22)*

अदेशकाले *Ade`shakaale`*. I saw a gentleman buy fifty cinema tickets and distribute them to poor people. What kind of a daan is this? Consider the matter

– was that the proper देश *de'sha* or काल *kaala* for daan? He said, 'I am doing daan. I will distribute cinema tickets to the poor, and provide entertainment for them. They will enjoy the cinema.'

असत्कृतमवज्ञातम् *Asatkritamavagyaatam*. I was at the house of a Seth (wealthy businessman), when someone came to beg for some money. The Seth spoke harshly to him. 'Go off! Get out! How did you manage to come up to this office?' I felt embarrassed and ashamed to see such a wealthy man behave so shabbily. At our village, there was a custom to give at least a handful of rice, if we had nothing else to give a beggar. We would never turn away anyone without giving something. The Seth glanced at me, and felt ashamed. He also felt some pity for the man. He told his clerk to give the man a coin and send him away quickly. What daan was this? तत्तामसमुदाहृतम् *Tattaamasamudaahritam* – it is the preference of a person with Tamo guna.

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिता पुरा।। (२३)

*Aum tatsaditi nirde'sho brahmanastrividhah smritah,*

*Braahmanaaste`na ve`daashcha yagyaashcha vihitaa puraa. (23)*

The Lord says, now, that no matter what you do, every action contains some flaw or mistake. I have seen a very big Karma (ritual for some specific benefit). By the Grace of God, many great Pundits and Vedacharyas (Masters of the Vedas) were involved, but they forgot the संकल्प *sankalpa* (formal resolve)! They forgot that every religious undertaking must begin with a formal resolve. Now, what was I to say? A Vedic Karma, a Shrauta-smaarta ritual, becomes futile without a sankalpa. This is written in the Shastras.

It is not a matter of just the sankalpa. Other mistakes are made, too. People make mistakes in the mantras. देवहितं यजामहे '*De`vahitam yajaamahe`*' is given in the Rig Veda, and मयि देवहितं '*Mayi de`vahitam`*' is written in the Yajur Veda (both have the same meaning). Now, the Pundit doesn't remember that the words of the Rig Veda can't be used when a Yagya is being done according to the Yajur Veda. A pure mantra becomes impure when the application is misplaced. So, there are three injunctions for a successful karmakanda.

What are they?

They are, ॐ तत् सत् '*Aum tat sat.*' This is the triple command of the Vedas – Brahmin, Veda, and Yagya! These three come from those three.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्।। (२४)

*Tasmaadomityudaahritya yagyadaanatapahkriyaah,*

*Pravartante`vidhaanoktaah satatam brahmavaadinaam. (24)*

तस्मादोमित्युदाहृत्य *Tasmaadomityudaahritya*. When you want to do any Yagya, daan, or tapa, you should begin with the Aumkara. Say, 'Hari Aum', first. If you ask where 'Hari' (a name of the Lord Vishnu) comes from, then – this is the method handed down from generations. It is not written in the Vedas, that 'Hari

Aum' should be said. However, the reason this is accepted as the proper method by so many previous generations is that it has the effect of purifying the person, and making him eligible for uttering the word 'Aum'. By saying 'Hari', the Brahmin becomes purified, and eligible for saying the Aumkara. His impurities are removed. Aum means acceptance, and the one who protects. This is why the ब्रह्मवादी *Brahmavaadis* (those who believe in the Brahman) start with the Aumkara when doing any ritual. The Aumkara does not contain an incomplete name of the Lord. Some of the Lord's names refer to His different aspects or manifestations. For example, विश्वात्मा *Vishvaatmaa*, हिरण्यगर्भ *Hiranyagarbha*, सूत्रात्मा *sootraatmaa*, तेजस् *Taijas*, प्राज्ञ *Praagya*, ईश्वर *Ishwara*, and तुरीय *Turiya*. This Aumkara, however, enfolds the essence of the Parabrahma Paramatma, right from the Vaishvanara up to the Turiya Brahman. So, there is nothing left out in the Aumkara. It makes Yagya, daan, tapa, etc whole, complete, fulfilled.

तदित्यनभिसंधाय फलं यज्ञपतपःक्रियाः ।

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ।।

*Tadityanabhisandhaaya falam yagyapatapahkriyaah,*

*Daanakriyaashcha vividhaah kriyante`mokshakaankshibhih. (25)*

Tapa means, don't harbor any desire for a fruit. Whether you do Yagya, daan, or tapa, it is mixed with a yearning for Moksha (liberation). Tapa means, न मह्यम् 'Na mahyam. I don't want anything. I want only Mukti.' However, who are you doing the Yagya, daan and tapa for? तस्मै *Tasmai* means that we do it for the Paramatma, not for ourselves.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।

प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ।। (२६)

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ।। (२७)

*Sadbhaave`saadhubhaave`cha sadye`tatprayujyate`,*

*Prashaste`karmani tathaa sacchabdah paartha yujyate`.*

*Yagye`tapasi daane`cha sthithi saditi chochyate`,*

*Karma chaiva tadartheeyam sadye`vaabhidheeyate`. (26, 27)*

The Lord now explains the essence of Karma. He says श्रद्धा *shraddhaa* (faith) is required for any religious undertaking. The Aumkara is the purification of the Karma. Tapa is the purification of the purpose, meaning, the Paramatma is the focus of the Karma. And, Sat (existence or the ultimate reality) is the purification of your eligibility. A सद्भाव *sadbhaava* (goodwill) is needed for this. Sadbhava means mere existence, it means the presence. No impurity, like desire, should be present. The Gita also has a definition of the word 'Sat'. It is a dictionary with 'Sat' in it. If 'd' were to be removed from दिग्दर्शन 'digdarshana' (that, which shows the direction), it will become dictionary! The Lord has not given so many synonyms of any other word in the Gita.

So, the Lord's name is 'san' (to have, or honor), and the भाव *bhaava* means सत्ता *sattaa* (existence, authority). Combined, they become sadbhava. Sadbhava

means the सत्ता *sattaa* of the Paramatma. सद्भाव *Sadhubhaava* means the godly inclinations that come into our mind. The word ‘sat’ is used in two ways. One is the pure Sat, and the other is sadbhava. The third is Karma. Sadbhava is subtle, it is the परमार्थ *paramaarth* (supreme attainment), it is a godly inclination, and it is a strong Karma-kriya. It is present in Paramartha, and it is in the inclination – meaning, it is in the antahkaran. सच्छब्द *Sacchabda* (the shabda = word that is Sat = godly) comes next. It is the main word, and its presence in the Yagya, daan, and tapa is also called ‘Sat’. दाने च स्थिति *Daane`cha sthiti*.

कर्मचैव तदर्थीयम् *Karmachaiva tadartheeyam*. To render services like uprooting kusha grass for a Yagya, digging the ground for it, building the structure and getting bricks for it, etc is also tapa. So, Sat is the purification of the त्वम्-पदार्थ *tvam- paddartha* (tvam = you. You Are That = the Brahman. This is the foundation of Vedanta principle. It means that everything is the Brahman). Tapa is the purification of the तत्-पदार्थ *tat-padaartha* (tat = That), and the Aumkara is the purification of the Karma. Tapa gives eligibility to those who lack it. It also reveals the essence of the Parameshwara who is the goal of the Yagya; and the Aumkara purifies the tapa.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्।  
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह॥ (२८)

*Ashraddhayaa hutam duttam tapastaptam kritam cha yat,*  
*Asadityuchyate`paartha na cha tatpre`tya no iha. (28)*

The Lord said, ‘Look, brother, shraddha is essential for everything. Nothing can be achieved without it.’ The Lord – in the form of the Vedas – has stated, नाश्रद्धधानेभ्यो हवि अश्नन्ति देवाः *‘Naashraddhaane`bhyo havi ashnanti de`vaah*. The Devtas will not accept your ablutions unless you have shraddha.’ The Devtas are not hungry for any item. They have सूक्ष्म *sookshma* (ethereal) bodies. Subtle bodies expect only feeling, from us, who have gross bodies. Unless you serve the sukshma Devtas with your subtle body (the mind), why should they accept your offering? However, what can be done if there is no shraddha in the सूक्ष्म शरीर *sookshma shareera* (the subtle body; the mind)?

You see, shraddha is a primary requisite in everything regarding the साध्य *saadhya* (desired goal) and the साधना *saadhana* (methods) recommended by the Vedas, Shastras, Puranas, religious sects, and the traditions of Sadgurus. The Vedas are not needed when the methods and goals are material and obvious. If we hit a pot with a stick, the pot will break. We do not need the Vedas to tell us this! The Vedas do not speak about things which are seen, and estimated accurately. It is only when the subject is beyond the range of our senses and intellect, that the Vedas are needed to give us the Gnan we seek.

However, for this it is necessary that we have shraddha. It is not possible for you to see – or calculate – how you can obtain Heaven by pouring ablutions of ghee in the ritual fire. So, have faith in the Vedas. Where the fruit is always

unseen, and the connection between the fruit and the method is unknown – that is where the Vedas establish the method to be used for achieving what we desire.

प्रत्यक्षेनेनानुमित्या वा यस्तूपायो न विद्यते।

एवं विदन्ति वेदेन तस्माद् वेदस्य वेदता।।

*Pratyakshe`ne`naanumityaa vaa yastoopaaayo na vidyate`*,

*E`vam vidanti ve`de`na tasmaad ve`dasya ve`dataa.*

This pertains to the Vedas. Now we will discuss the Upanishads a little. What is that? It is the Gnan of the नित्य परोक्ष *nitya paroksha* (the eternally unseen) and the नित्य अपरोक्ष *nitya aparoksha* (the continuous personal experience). The *nitya paroksha* is स्वर्ग *svarga* (Heaven). We cannot obtain Gnan about Svarga without the Vedas. The Atma, however, is *nitya aparoksha*. Neither is it प्रत्यक्ष *pratyaksha* (seen directly) like a pot, nor is it परोक्ष *paroksha* (unseen) like Heaven. It is, moreover, experienced continuously. However, in spite of being *nitya aparoksha*, we are not aware that the Atma is the Brahman. So, where even a continuous experience fails to give the Gnan, it is only the वाक्य-प्रमाण *vaakya-pramaana* (the proof established by words) that gives the Gnan. No other form of proof is of any use – neither *pratyaksha* nor *anumaana* (surmise or estimate). A man will say, ‘My watch has vanished.’ Another man will point out, ‘Look, it is in your pocket.’ The Gnan of the *aparoksha* is like that.

There was a man who was very forgetful. Before going to bed, he would make a list of where he was putting his things, and he would check the list in the morning. ‘I am keeping my walking stick in the corner. I am hanging my umbrella on the stand. I am keeping my watch in the niche in the wall. My coat is hanging in the cupboard, and I am sleeping on my bed.’

One morning, his walking stick was checked. His umbrella, spectacles, and coat were checked. However, ‘I am not sleeping on my bed!’ He felt frightened, and ran around, looking for himself.

‘What are you looking for?’ asked his wife.

‘My list says that I was sleeping on my bed, but I am not there now,’ he replied.

‘Who is it,’ asked the wife, ‘who is searching? Who are you?’

You see, our Self is an unbroken experience, but we are not conscious of ourselves. This is what is called a mistake. The man realized his mistake only when his wife drew his attention to it. Sometimes, a man turns the house upside down, looking for his pencil. Then, the son asks, ‘Which pencil are you looking for? Is it the one tucked behind your ear?’ This is called वाक्य-प्रमाण *vaakya-pramaana*.

Yesterday, a gentleman was narrating a true incident. A man was ill at somebody’s house. The doctor was sent for. He checked the pulse, put his stethoscope to his ear and examined the man. ‘This man is dead,’ he said. The

man's wife started to cry. 'My husband has died,' she wept. Just then, the man sat up and said, 'Look – I'm not dead. I am alive!'

'You keep quiet!' said the wife. 'What is the value of your opinion? Do you know more than the doctor?'

So, the Atma is always present in every part of its essence. It transcends space, time and matter. It is present in all the factors that are common, and it is present in the factors that are not common. It is a continuous, unbroken experience. However, the Atma's indivisible, eternal essence can only be established by वाक्य-प्रमाण *vaakya-pramaana*. This is why there is a great need for shraddha. Shraddha for the Upanishads ends in the personal experience. Unseen factors – like attaining Heaven after death – are the result of mental tendencies built up through the rituals prescribed by the Shastras. The shraddha that the Atma is the Brahman concludes in this experience. Once this experience is obtained, there is no further need of the Shastras or for shraddha. They both die. This is their frolic. अश्रद्धया हुतम् *Ashraddhayaa hutam* means those who do होम *homa* (pour ablutions in the ritual fire) without having shraddha in the Devta, mantra, Brahmin, or the Yagya. Where will their homa go? It will turn into smoke and vanish in the air.

दत्तम् *Duttam*. People do daan, but they have no shraddha. They do tapa without having shraddha. Their daan and tapa are of no use. Shraddha is a Sattvik emotion. श्रद्धया सत्यमाप्यते *Shraddhayaa satyamaapyate* - satya can be obtained only if there is shraddha. The Rig Veda has a Shraddha Sukta (Hymn to Shraddha), which contains this mantra – श्रद्धां प्रातर्हवामहे श्रद्धां मध्यन्दिनं परि (१०.१५१.५) *shraddhaam praatarhavaamahe`shraddhaam madhyandinam pari. (10. 151. 5)*

One thing more. You do Satsang, you listen to discourses, do bhajan and sadhan. That is very good, but do you have shraddha in these activities? Oh, shraddha is the one Sattvik inclination that develops your belief in them. So, if your shraddha is diminished when you attend any Satsang or discourse, please stay away from there, otherwise, your Ishwara and your ब्रह्मात्मैक्य-बोध *brahmaatmaikya bodha* (the knowledge that everything is the Brahman) will be blocked. Your अश्रद्धा *ashraddhaa* (lack of shraddha) will make these activities an obstacle in your spiritual progress. So save yourself from ashaddha, and remember to observe whether the talks you hear increase or decrease your shraddha. Only with the currency of shraddha can you procure a ticket for the Paramartha. You need a ticket to reach your destination, don't you? You need food and water for your journey. How will you get them, if you have no cash?

What is the currency we need?

It is shraddha. So, carry the currency of shraddha. Carry this treasure, and go on the path. श्रद्धावित्तो भूत्वा आत्मन्येवात्मानं पश्यति (माध्य० बृहद० ७.२.२८) *Shraddhaavitto bhootvaa aatmanyeva`vaatmaanam pasyati.*

असदित्युच्यते पार्थ *Asadityuchyate`paartha*. The Lord says, 'O son of Prithaa, if there is no shraddha, then there is no homa, no tapa, and no Sat. न च तत्प्रेत्य नो इह

*Na cha tatpre`tya no iha* – it has no invisible fruit, either. No apoorva (invisible fruit) is created without shraddha. नो इह *No iha* – nor is there any visible fruit. The person will not obtain any worldly benefit like fame, nor will his antahkaran be purified. नो इह *No iha* should not be taken to mean only fame, son, or good health. The purification of the antahkaran is a visible fruit, which is obtained in this lifetime – not after death. Brahmagnan is also obtained in this lifetime. It is not obtained after death, like Heaven or other such invisible fruit. If you wish to create a bank balance for fruits like going to Vaikuntha, or any other divine land after death, you have to earn a spiritual credit accordingly. You will get the result after you die.

However, if you want the fruit in this lifetime, and gain some immediate benefit, then you should always have the wealth of shraddha with you.

Thus, this seventeenth chapter, called the ‘Shraddhatraya-Vibhaaga Yoga’ is completed.



## Chapter XVIII

The eighteenth chapter of the Gita gives the concise essence of all the factors described in the previous chapters. These include त्याग *tyaaga* (giving up), संन्यास *sannyaasa* (taking the vows of Sanyas), the direct experience of the तत्पदार्थ *tat-padaartha* – त्वंपदार्थ *tvam-padaartha* (the principle that everything is the Brahman), and the साधन *saadhan* (method) recommended for achieving this realization. The Mahabharata has eighteen Parvas (sections), of which seventeen are indicative of the seventeen subtle essences, of which the antahkaran is formed. The eighteenth Parva is an अपर्व *aparva* (not a section), so it has been given an honorary status, and used for describing the Paramatma.

Now, give your attention to the question raised by Arjuna, at the beginning of this, eighteenth chapter. You have already heard that the Gnan of the नित्य परोक्ष *nitya paroksha* (eternal and unseen) cannot be obtained without the Shastras. The nitya paroksha includes Swarga (Heaven), and the sadhan for obtaining it. None of these can be established by other methods like प्रत्यक्ष *pratyaksha* (seen), or अनुमान *anumaana* (estimated or calculated) either. These days, people who consider themselves to be very smart, do describe Swarga and the sadhan for its attainment, but they only expose their own foolishness. The Shastra is the only authentic method which connects the invisible goal (Heaven) to the methods prescribed for its attainment. This is a basic principle. Even when the नित्य अपरोक्ष *nitya aparoksha* (continuously experienced) item – the Atma – is unknown, it is not known consciously even though it is present – then neither the direct vision, nor the an intelligent estimation succeeds in making it known to us. The वाक्य-प्रमाण *vaakya-pramaana* (the proof of the word) is the only method through which we can obtain this knowledge. The indivisible quality of the Atmadev is not known. Its quality of being unaffected by space and time is not known. The common and unique factors are also not known, and nor is its पूर्णता *poornataa* (its quality of being complete). Even so, the Atma, itself, is a continuous, unbroken experience. It is नित्य अपरोक्ष *nitya aparoksha*. The only method for removing the factor of agnaana (ignorance) from the Atmadev is the word – वाक्य प्रमाण *vaakya pramaana*. None of the other methods can succeed in dispelling this ignorance.

The vakya-pramana begins with श्रद्धा *shraddhaa* (faith). However, the subjects of Gnan – like Swarga – are established on the basis of shraddha that proves the परोक्ष *paroksha* (that, which cannot be seen); while the अपरोक्ष *aparoksha* (experienced) indivisibility of the Atma is established by the shraddha in what

the Shastras say. So, shraddha for the Upanishads ends in the direct experience (that everything is the Brahman). It is limited to this experience. Once this experience is obtained, there is no Shastra and no shraddha. However, both the Shastra and shraddha are always required for Swarga. Both are essential right until the experience of the Brahman is attained. This is the difference in the two goals that can be obtained by shraddha and the Shastras.

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम्।  
त्यास्य च हृषीकेश पृथक्केशिनिषूदन ॥ (१)

*Sannyasaasya mahaabaaho tattvamicchaami ve`ditum,*  
*Tyaagasya cha hrisheeke`sha prithakke`shinishoodana. (1)*

Observe the words selected by Arjuna in placing his question. He addresses Shri Krishna in the same terms as Shri Krishna uses for him. Shri Krishna repeatedly calls Arjuna महाबाहो ‘Mahaabaaho’ (mighty-armed), and Arjuna also calls Shri Krishna by the same name. Shri Krishna calls Arjuna, ‘Purusharshabha’ and ‘Bharatarshabha’; and Arjuna calls Shri Krishna, ‘Purushottama’. Here, Arjuna says, महाबाहो, संन्यासस्य तत्त्वं वेदितुम् इच्छामि ‘Mahaabaaho, sannyasaasya tattvam ve`ditum icchaami.’ He says that he wants to understand the purport of the term, and the essence of the word, संन्यास ‘sannyasa’ (monk-hood); not merely its exact meaning. Had it been some grammarian, he would have broken up the word and explained its root. Arjuna does not want to know the exact meaning of the word. He wants to know the full implication of all that is indicated by this word. ‘O Hrishikesha, O Master of all my senses, please show me the Grace of explaining the full implication of the word त्याग *tyaga*, and its essence, after separating it from Sanyas.’

The Lord is Hrishikesha, so how can He reveal the meaning of Sanyas? He should show the essence of keeping the केश *ke`sha* (hair)! And, केशिनिषूदन ‘Ke`shinisudana’ (the one who killed the demon called Keshi) should explain the essence of cutting the hair! So, the forms of address are, ‘Hrishikesha’ and ‘Keshinisudana’. Both require great strength, and hence, ‘Mahabaho, please Grace me by explaining this.’

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः।  
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ (२)

*Kaamyanaam karmanaam nyaasam sannyasaam kavayo viduh,*  
*Sarvakarmafalatyaagam praahustyaagam vichakshanaah. (2)*

The Lord now clarifies that both these sections are meant for people who are eligible for the path of Karma. The learned people who have already obtained the Gnan of the प्रत्यक्-चैतन्याभिन्न ब्रह्मतत्त्व *pratyak-chaitanyaabhinna brahmatattva* (the essence of the Brahman, which is not separate from the consciousness of every individual) can in no way be connected to any Karma, कारण *kaarana*

(cause), कर्ता *kartaa* (the doer), or कर्मफल *karmafala* (the fruit of the action), because they know that their essence is अकर्ता *akartaa* (not the doer), अभोक्ता *abhoktaa* (not the one who has the experience), असंसारी *asansaari* (not of this interactive world), or परिच्छिन्न *paricchinna* (separate or fragmented). So, for them, there is no question of being connected to anything, since they know that no connection is possible.

However, when a person is eligible for doing Karma, then the Shastra prescribes Karma for such people. काम्य कर्म *Kaamyaa karma* - meaning, Karma done for the fulfillment of worldly desires – are the Rajasi Karmas. These include Yagyas for getting a son, or some worldly benefit. There are also rituals for defeating or destroying an enemy. They are all Vedic rituals, but they should be given up totally. Sanyas is, to not undertake any action with the thought of obtaining any fruit. The Kavi (visionary poets) know this.

All right, then, what is त्याग *tyaaga*?

Tyaga is to continue doing our prescribed duties and recommended activities, without harboring any desire for the result. Tyaga is संग-त्याग *sanga-tyaaga* (giving up the influence of the association) and फल-त्याग *fala-tyaaga* (giving up the wish for the fruit). And, to give up all सकाम कर्म *sakaama karma* (Karmas for selfish desires) is called ‘Sanyas’.

विचक्षणा: *Vichakshanaah* – who is it that says this? It is those who have विशेष *vishe'sha* (special) vision. ‘Vichakshana’ means one who has the wealth of विशिष्ट *vishishta* (special) चक्षु *chakshu* (eyes) – one who has special eyes. This is what it means.

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।  
यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥ (३)

*Tyaajyam doshavadike`ke` karma prahurmaneeshinah,*  
*Yagyadaanatapah karma na tyaajyamiti chaapare`.* (3)

Some learned people say that kaamyaa karma should be rejected, just as violence, stealing, adultery, etc are forbidden, and to be rejected. Forbidden actions have inherent faults, and so do actions motivated by selfish desires. We should give up such actions the way we give up forbidden actions.

Other learned people feel that it is not proper to give up all Karmas, considering them to be full of faults, like the Karmas that are forbidden. As long as we are eligible for doing Karmas, we should continue to do Yagya, daan and tapa. Yagya contains benefits for others, and its fruit is the purification of the antahkaran. The worldly fruit of the Yagya is the fame and praise the person gets, when the Yagya brings rain and people gather in admiration. However,

when a person does the Yagya for some worldly gain (rather than for purifying the antahkaran), it is not Dharma. Dharma is when we undertake a worldly Karma for the purpose of purifying the antahkaran.

To purify external matter is श्रम *shrama* (labor), and to purify the mind is Dharma. So, a Yagya will be Dharma when it is done to purify the mind. Suppose you wish to eat a Tulsi leaf. If you chew some leaves of the Tulsi because scientists have proved that they have medicinal properties which cure fever, and protect you from getting a cough or even cancer – then the fruit will be a healthy body. The fruit of the सूक्ष्म *sookshma* (subtle) will be *sthoola* (material). However, if you think that having Tulsi leaves will purify your mind and please the Lord, then the Tulsi leaf is स्थूल *sthoola* and the fruit is सूक्ष्म *sookshma*. These days, the trend is to use the subtle for material gain; whereas we are inclined to use material substances for subtle gain. This causes confusion in the proper understanding of Dharma.

यज्ञ-दानतपः कर्म *Yagyadaanatapah karma*. The activities of Yagya, daan and tapasya. तपस्या *Tapasyaa* (asceticism) purifies our senses. Daan purifies our wealth. The purification of wealth means, a reduced possessiveness. Our sense of being the owner of the wealth is reduced, which means that our feeling of possessiveness is purified. In the same way, it is not the smoke of the Yagya that is purified; it is the प्रसाद *prasaada* (Grace) of the Deities who are worshipped through the Yagya, which is procured.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः॥ (४)

*Nishchayam shrunu me` tatra tyaaage` bharatasattama,*

*Tyaago hi purushavyaaghra trividhah samprakeertitah. (4)*

निश्चयं शृणु ‘*Nishchayam shrunu* (listen to My decision)’ The Lord explains that the learned people – the maneeshis – are divided in their opinion. They have different opinions on the subject. Maneeshi means the intellectuals who are profound thinkers. The Lord says, ‘I have told you the opinion of the maneeshis. Now, let Me give My opinion.’

What is that?

त्यागो हि पुरुषव्याघ्र ‘*Tyaago hi purushavyaaghra* – Oh, you are a tiger, Arjuna!’ Purushavyaaghra means a man who has the qualities of a tiger. ‘You are a पुरुषव्याघ्र *purushavyaaghra*. You are a tiger amongst men – and yet you are asking about tyaga and Sanyas? Anyhow, since you have asked, I am telling you that there are three types of Karmas.’

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत्।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम्॥ (५)

*Yagyadaanatapah karma na tyaaajyam kaaryame`va tat,  
Yagyo daanam tapashchaiva paavanaani maneeshinaam. (5)*

Yagya Karma, daan Karma, and tapa Karma are the three kinds of Karmas. Yagya means आधिदैविक देवोपासना *aadhidaivik de`vopaasanaa* – the propitiating of presiding Deities through metaphysical methods. Daan means the giving up of tendencies of greed and possessiveness. Tapasya is done for the purpose of giving up the desire to indulge the senses. These three Karmas should not be given up, because only a person who is eligible for Karma, considers himself to be the doer, and has the organs of action, will undertake Yagya, daan and tapa. Tapa's special feature is the tyaga of indulgence. Daan's special feature is the tyaga of material possessions, and Yagya's special feature is the propitiation of the presiding Deities of the subtle body, through specific actions. These are such, that – पावनानि मनीषिणाम् *paavanaani maneeshinaam* – if done with intelligence and wisdom, they can purify the mind. However, no foolishness should be attached to them.

How is foolishness attached to them?

It is when the daan is publicized, in the newspapers. It is when a person receives lavish praise for doing a Yagya, or fame for doing tapa. These are signs of foolishness, or lack of intelligence. पावनानि *Paavanaani* refers to thoughts that purify the mind. So, be alert, and observe whether your mind is indeed being purified by the Yagya, daan and tapa you do. Your heart will definitely be purified if you do them wisely.

*एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च।  
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम्॥ (६)*

*E`taanyapi tu karmaani sangam tyaktvaa falaani cha,  
Kartavyaaneeti me`paartha nishchitam matamuttamam. (6)*

Ultimately, the Lord gave His decision. He said, 'Do Yagya, daan and tapa, but be watchful about two things. One is that you should not get so attached to them that you can't give them up.'

Don't develop a compulsive urge to always do any particular Karma. You need ghee (rarified butter) for the Yagya. You may be tempted to steal it, if you can't get it by other means. Your attachment to the Yagya will prompt you to procure the ingredients you need, by fair means or foul. Similarly, don't get attached to daan or tapa, either. Furthermore, you shouldn't have any desire for the fruit that the Yagya, daan and tapa give. You should continue with these Karmas for as long as they can be done naturally and ethically. Otherwise, they should be given up. Let the lamp burn, so long as the oil lasts, and let it die out when the oil is used up. Why have an urge that the lamp must burn all night long?

A Punditji was giving a discourse. There was only one man sitting in the audience. The Punditji gave a long discourse, and the man continued to listen. The Punditji was encouraged by the man's continuing to listen to him. Ultimately, the man asked the Punditji when he would finish his discourse.

The Punditji replied, यावत् तैलं तावत् व्याख्यानम् 'Yaavat tailam taavat vyaakhyaanam – I will go on talking till the oil in the lamp lasts.'

'I am also waiting to take back my lantern,' replied the man. 'I can only take it when your discourse is over.'

The Punditji had become attached to giving discourses. He had a compulsive urge to talk, even if there was nobody to listen to him. This was the desire for the fruit – that he would get things, if he gave discourses.

So, give up two things. One is the hope that you will get any fruit in the future; and the other is the wish to complete the work you have started. If the Ishwara summons you, get up with alacrity and go to Him without a moment's delay. It is another matter, if the Ishwara tells you to cover yourself with a cloak! Otherwise, go at once, without waiting to cover yourself with a cloak. Oh, what is it that you are to do? You are to do your duty in such a way that you have no attachment for either the work, or for its result. There should be no impulse, to tell the Lord to wait even an instant!

Now the Lord explains the three aspects of the path of Karma. Note one point in this – is it meant for the learned people who are eligible for कर्म-संन्यास *karma-sannyaasa* (giving up all Karmas), or is it meant for those who are not authorized to give up doing Karmas? It is absolutely clear that it is meant for those who are not authorized to give up all Karmas.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते।  
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः॥ (७)

*Nityasya tu sannyaasah karmano nopapadyate`,  
Mohaattasya parityaagastaamasah parikeertitah. (7)*

नियतस्य तु *Nityasya tu*. नियत *Niyata* refers to the actions needed to maintain your body. Once, we had gone to a wedding that was being held at a मण्डप *mandap* (a decorative cloth shelter), and it began to rain. The bride and the bridegroom remained seated without any protection against the rain, and the Pundits held umbrellas over their heads as they chanted the mantras. We decided to go indoors, since there was no point in sitting in the rain to watch the wedding ceremony.

Then it was time to sit in a row for the wedding feast. The rain pelted down harder, falling on the leaf plates and soaking all the curries and even the puris (fried bread). However, we were determined that we would not leave without eating! The wedding ceremony was not so important, but food was needed for our body. This is a नित्य कर्म *nitya karma*, my brother. We should have food every day. Weddings are held once in a while. It does not matter if we don't attend weddings. However, it is not logical to give up our nitya karma.

Now, where does the talk of ineligibility for Sanyas come into the topic? मोहात्तस्य परित्यागः *Mohaattasya parityaagah* – giving up Karma due to मोह *moha* (delusion). Had the person been genuinely eligible for Sanyas, had he been learned and felt an acute dilemma, then his attachment would not have allowed him to give up the world. This man is giving up Karma (taking Sanyas) because of his delusion. He is a Tamas tyagi. तामसः परिकीर्तितः *Taamasah parikeertitah*. So, we should not allow delusion to induce us to stop doing काम्य कर्म *kaamy karma* (actions for fulfilling worldly desires).

तावत् कर्माणि कुर्वीत न निर्विद्येत यावता ।

मत्कथा-श्रवणादौ वा श्रद्धा यावन्न जायते ॥

*Taavat karmaani kurveeta na nirvidye `ta yaavataa,*  
*Matkathaa-shravanaadau vaa shraddhaa yaavanna jaayate`.*

We should give up Karmas when we lose our eligibility for Karma.  
What will happen if a man gives up Karma due to his delusion?

मोह *Moha* – delusion – is Tamas. According to the principles of Sankhya, Tamo guna and moha are the same thing. According to the Nayaya philosophy दोष *dosha* (faults) are of three basic kinds – रग *raaga* (attachment), द्वेष *dve'sha* (aversion) and मोह *moha* (delusion). Gautam Maharshi – who is also called 'Akshapada' – has seen the faults of the world by walking. Aksha (eyes) pada (feet) means, the one who sees by walking. His feet could see. He has come to the conclusion that all the faults in this world come within three categories. He has also said that these three are raga, dvesha and moha.

So, a false knowledge causes a dosha – a fault. The dosha causes inauspicious activity. Inauspicious activity causes adharma (that, which is contrary to Dharma). Adharma takes the Jeeva (the Atma attached to the body) to rebirth, which causes sorrow. Adharma is the cause of sorrow, and the Jeeva has to be born repeatedly to undergo the sorrow. So, the five causes of this interactive world, called the संसार *sansaara*, are जन्म *janma* (birth), दुःख *dukha* (sorrow), प्रवृत्ति *pravritti* (activity), दोष *dosha* (faults) and मिथ्या ज्ञान *mithyaa gnaana* (faulty

knowledge). Giving up Karma due to moha is a Tamo guna tyaga. Such a person does not have a basic eligibility for Sanyas.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत्।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत्॥ (८)

*Dukhamitye`va yatkarma kaayakle`shabhayaattyaje`t,*  
*Sa kritvaa raajasam tyagam naiva tyasafalam labhe`t. (8)*

Very well. Now, कालक्लेशभयात्त्यजेत् *kaayakle`shabhayaattyaje`t* – what is it, when a person gives up Karma to the fear of physical discomfort? Some people want to escape the botheration of having three baths a day, and do the prescribed rituals like Sandhya Vandan. They want to avoid doing the ritual of अग्निहोत्र *agnihotra* (pouring ablutions into the fire), and cooking their own food. So, they take Sanyas! However, such giving up of Karma does not make them eligible for Sanyas. Such a person is a देहाभिमानी *de`haabhimaani*. He identifies with his body, and fears the काय-क्लेश *kaaya-kle`sha* (physical discomfort). Hence, his tyaga is a Rajas giving up of Karma, and he derives no benefit from such tyaga.

कार्यमित्येव तत्कर्म नियतं क्रियतेऽर्जुन।

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः॥ (९)

*Kaaryamitye`va tatkarma niyatam kriyate`rjuna,*  
*Sangam tyaktvaa falam chaiva sa tyagah saatviko matah. (9)*

कार्यम् *Kaaryam*. What is it, when someone does his daily rituals, like Sandhya Vandan, considering them to be his duty? There was a Brahmachari (celibate) at Karnavas. He had great श्रद्धा *shraddhaa* (faith) for Sanyas. He used to cook his own food. One day, he decided that he should become a Sanyasi. Hearing this, his family members came to Shri Udiya Babaji, and said, ‘Maharaj, it is our wish that he should not become a Monk now.’

Maharaj asked Brahmachariji, ‘I have heard that you desire to take Sanyas?’

Brahmchariji confirmed that this was true.

‘Have you thought about the fact that once you become a Sanyasi, you cannot cook your own food?’ asked Baba. ‘God alone knows whose hands would have cooked the food you get!’

‘Maharaj,’ said Brahmchariji, ‘I will not eat food cooked by Shudras (low caste people).’

‘Then how can you become a Sanyasi?’ asked Baba. ‘When a man becomes a Monk, he is not allowed to touch fire.’

‘Maharaj, in that case, I will not become a Sanyasi,’ said Brahmchariji. He gave up the thought of taking the vows of renunciation.

So, continue with your routine work.



संग त्यक्त्वा फलं चैव स त्यागः सात्त्विकोमतः *Sangam tyaktvaa falam chaiva sa tyaagah saatviko matah*. The Lord tells us not to have कर्मासक्ति *karmaasakti* – not to be attached to our Karma. Tyaga (giving up) is of two things; not merely the fruit of the Karma. In निष्काम कर्म *nishkaama karma* (Karma done without any worldly desire) only the fruit is given up. Here, however, even attachment to the Karma itself is to be given up. The completion of the work is beyond our control, and so is the fruit of the Karma. According to Vedanta, it is the Ishwara who bestows the fruit; and the Karma will be completed only if the body remains fit. So, we should fill in our time with good activities, and remember that these activities may continue for some time, or end any moment. This is Sattvik tyaga.

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।  
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ (१०)

*Na dve `shtyakushalam karma kushale` naanushajjate`,  
Tyaagi sattvasamaavishto me`dhaavi cchinnasanshayah. (10)*

न द्वेष्ट्यकुशलं कर्म *Na dve `shtyakushalam karma* – this is the unparalleled principle of the Gita. Even if you make a mistake or do something inappropriate, do not consider yourself to be beyond redemption. Continue to work to the best of your ability. Have you been made responsible for the wrong things done by others? Why do you stand up with a stick, telling people you will not allow them to do some things? The other person will not listen to you. You will only lose your साधन *saadhan* (spiritual progress) into the bargain. So, don't develop an aversion for the अकुशल *akushala* (faulty) Karma, and don't become attached to the कुशल *kushala* (skillful) Karma either, saying you will continue doing these Karmas. त्यागी सत्त्वसमाविष्टः *Tyaagee sattvasamaavishtah*. This is called 'Karma tyaga'. It refers to the one who is authorized to give up Karma.

Why?

Because he is seated in a pure antahkaran, has the right understanding, and his doubts are all cut away. He has no aversion for अकुशल कर्म *akushala karma*; nor is he attached to कुशल कर्म *kushal karma*. He continues to work without any attachment or aversion. There is no longer any doubt in his mind.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।  
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ (११)

*Na hi de`habhrita shakyam tyaktum karmaanyashe`shatah,  
Yastu karmafalatyaagee sa tyaageetyabhidheeyate`. (11)*

You see, my brother, Sanyas is primarily for two kinds of people. One kind is those who have an intense yearning to obtain the Gnan of the Paramatma. Such a person has विविदिषा *vividishaa*, not प्रेप्सा *pre`psaa* (a desire to obtain). If he has a desire to obtain the Lord, he should do उपासना *upaasanaa* (worship). Vividisha

means a longing to know the essence of the Lord, where He abides, which ages He manifests in, and what He actually is. Sanyas is for the person who is determined to see His unchanging essence. The person who has seen that everything in the world is only a mutation of the indivisible Brahman – whether we die in it, or live in it; whether we exist or not; whether Dissolution takes place today itself; or whether a new world is created – the Parabrahm Paramatma is the only reality, then Sanyas is for him.

So, of the two kinds of people authorized for Sanyas, one is those who have विविदिषा *vividishaa* and the other is the विद्वत् *vidvat* (who have the Gnan). The rest are all कर्म-काण्डी *karma-kaandis* – people who undertake rituals for worldly benefits. Some people say, ‘My brother, I have lived as a Vanaprastha (the third, semi-retired stage of life) for many years. Now I will live as a Sanyasi (the fourth stage). I am a कर्म संन्यासी *krama sannyaasi* (one who has progressed step by step to the state of Sanyas).

Or they say, ‘I am a Karma Sanyasi (a Sanyasi who has given up all rituals). ‘I am veer Sanyasi (a Sanyasi because of my courageous decision)’; ‘I am an आतुर संन्यासी *aatura sannyaasi* (I have an acute longing for renunciation).’ All these are only delusions of being eligible for Sanyas. The authentic Sanyas is of only two kinds – one is the साधन-संन्यास *saadhan-sannyaasa* (the effort for total detachment), which is the vividisha Sanyas; and the other is फल-संन्यास *fala-sannyaasa* (the giving up of all desire) which is the vidvat Sanyas. The rest are mere glimpses of Sanyas. Only an acute desire for the Lord or for Tattvagnan actually authorizes a person for Sanyas.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः *Na hi de`habhrita shakyaam tyaktum karmaanyashe`shatah*. A देहभृत् *de`habhrita* is a person who identifies with his body, his senses, and his mind. He considers himself to be an intelligent कर्ता *kartaa* – the one who does the Karma – and भोक्ता *bhoktaa* – the one who has the pleasant or unpleasant experiences. He considers himself to be a पापी *paapi* (sinner) or पुण्यात्मा *punyaatmaa* (pious person), सुखी-दुःखी *sukhee-dukhee* (happy or unhappy). He believes that he will go to Heaven or Hell after death, and feels that he is an individual. A person, who believes the conglomeration of the gross and subtle body to be ‘me’ and ‘mine’, is a देहभृत् *de`habhrita*. देह *De`ha* (body) refers to a संघात *sanghaata*, a conglomeration. If a person who believes himself to be a body – or believes that the body belongs to him – thinks that he will completely stop doing all Karmas, it is not possible for him to achieve this.

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते *Yastu karmafalatyaagee sa tyaaageetyabhidheeyate`* - a त्यागी *tyaagee* (one who gives up) is the one who has

no desire to obtain the fruit of any Karma. Look, I am giving a talk just now. What does it mean, if I think that I will get the fruit of my talk when I go back to my hut? It means that I desire the fruit of my action (of giving a talk). That is फलेच्छा *fale`cchaa*, isn't it? What is it, when a person expects to get the fruit in some other place, after one moment or some time in the future, and that the fruit would be something other than our Atma? The fruit is obtained through another person, at another time, and in another object. However, our own स्वरूप *svaroopa* – our essence – is neither a fruit, nor a साधन *saadhana* (method for spiritual progress). It is not even साध्य *saadhya*; it cannot be obtained by any effort on our part. For the person who has realized this, no time, space, or anything except his own Self exists, so why would he desire any fruit? This is why यस्तु कर्म फलत्यागी *yastu karma falatyaagee* – the person who has given up the desire for any fruit is called a tyagi.

अनिष्टमिष्टं मित्रं च त्रिविधं कर्मणः फलम्।  
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित्॥ (१२)

*Anishtamishtam mitram cha trividham karmanah falam,  
Bhavatyatyaaginaam pre'tya na tu sannyaasinaam kvachit. (12)*

The Lord now explains the difference between कर्माधिकार *karmaadhikaara* (being authorized for Karma) and Sanyas. The अत्यागी *atyaagee* (one who has not given up), meaning the one who is eligible for doing Karmas; who has the desire for the fruit of his actions, and is still attached to the Karma as well as its fruit, will have to go through the pleasant and unpleasant fruits of his actions. It may be after death or it may be while he lives, but he cannot escape the consequences of his deeds. Some of the fruits will bring happiness, some will bring suffering; sometimes they will be a mixture of joy and sorrow. These are the three consequences of people's actions.

I will tell you one thing more. Some people say that rituals like the Sandhya Vandan, are नित्य कर्म *nitya karma* (a part of our daily duties), and no fruit is created by doing them. That, however, is not the basic principle of the Shastras. Since not doing these rituals results in a प्रत्यवाय *pratyavaaya* (spiritual regression), doing them would surely get पुण्य *punya* (spiritual merit). What would that punya be like? It will result in antahkaran shuddhi – the purification of the mind. It is accepted that doing rituals like Sandhya Vandan do not bestow fruits like Heaven, but they will have the beneficial affect of a limpid mind. So, every action definitely has some effect. Antahkaran shuddhi is a fruit, and the pratyavaya (caused by not doing the ritual) will carry the Jeeva (soul attached to the body) to Hell. The fact is that nobody can give up Karma totally. The person who is eligible for Karma, and desires the fruit, has to experience the fruits of his Karmas.

However, न तु संन्यासिनां क्वचित् *na tu sannyaasinaam kvachit* – the Tattvagnani Sanyasi's antahkaran will not be purified by Sandhya Vandan, because he is no longer authorized to do these rituals. Nor will he have a pratyavaya for not doing them. So, no fruits – pleasant or unpleasant – arise for those who have become totally free from the desire of the fruits of their actions.

But, understand well, what Sanyas actually means. The real Sanyas is the realization of our essence; that our essence is the Brahman, and we are अकर्ता *akartaa* – we are not the doers of the Karmas. We are अभोक्ता *abhoktaa* – it is not we who get the joy or sorrow. We are असंसारी *asansaari* – we do not belong to this interactive world. We are अपरिच्छिन्न *aparicchhinna* – we are not separate. And, we are अद्वितीय *adviteeya* – we are indivisible. The Atmadev is in no way connected to the karmas. It is a mistaken belief that the Atmadev has any connection with the karta or the karma.

पंचैतानि महाबाहो कारणानि निबोध मे।

सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम्॥ (१३)

*Panchaitaani mahaabaaho kaaranaani nibodha me`,*

*Saankhye`kritaante`proktaani siddhaye`sarvakarmanaam. (13)*

The Sankhya philosophy says that five factors are the causes of all our actions. When we think, 'I have done this', it is like taking all the credit for work done by the five village elders. In earlier times, it often happened that the family members of a girl went to another village to see a prospective bride groom. The boy's family would say, 'My father had this well dug. My grandfather had this pond made. This field belongs to us.' They would also borrow oxen and horses, and tie them at their front door, and show them as their own. Such deception was very common earlier. I don't know whether people still tell such lies, but I assume they do! Similarly, five people do the work but one person comes forth to take the credit.

सांख्ये कृतान्ते *Saankhye`kritaante`*. If you say that this has been said to favor someone, it is not so. The Sankhya Shastra gives the method to liberate people from the karmas (and their effects). The Sankhya Shastra is कृतान्त *kritaanta*. It is like the Yama Raj (the God of death) for karmas. It destroys all karmas. In the Sankhya philosophy it is written that no single person does anything. Everything is done by five. 'So why do you tap your chest and say that you did the karma?'

Now listen to what these five are.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।

विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम्॥ (१४)

*Adhishthaanam tathaa kartaa karanam cha prithagvidham,  
Vividhaashcha prithakche`shtaa daivam chaivaatra panchamam. (14)*  
अधिष्ठानं तथा कर्ता *Adhishthaanam tathaa kartaa*. Indriya refers to the hands and feet, the mind, the intellect, desires, attachments and aversions. The base on which they exist is called the अधिष्ठान *adhishthaana*. The word ‘adhishthana’ is used here with reference to the body. A car moves when it has all the components. Similarly, the body that is made of many parts is the adhishthana. The one who gathers the components is the अहंकार *ahankaara* – the subtle ego of being an individual. He considers himself to be the कर्ता *kartaa* (doer); and the organs like the hands and feet are the करण *karana* (instruments). Only when all the factors combine, can any karma be done. None of them can do anything on their own.

Worldly people do not understand this. One Seth earned five crores. His clerk had also contributed to this earning. One day, the clerk told the Seth, ‘Sethji, my daughter’s marriage will be held soon. I have worked for you all my life. Please give me five thousand rupees to help us with the expenses. I desire nothing more from you.’

‘Munimji,’ replied the Seth. ‘You have worked for me all your life, but you did not work for free. You were paid a salary for the work you did. I earned five crores. Who are you, to get five thousand?’

The Seth’s attitude hurt the clerk deeply. He went to the Income Tax Department, and gave them the full information about the Seth’s many account books and pass books, and where the money was kept. The Seth was caught, and had to spend two or two and half crores to save himself. His refusal to give five thousand rupees – which were well deserved – caused him to lose two or two and half crores! This is a true happening.

It is very wrong if someone takes all the credit for the work. The son of Prakriti – the karta – sits in this body. There are a number of desires and drives. There are the senses, the sense organs, and the organs of action. The, दैवं चैवात्र पंचमम् *daivam chaivaatra panchamam* – the five winds like the प्राण *praana*, समान *samaana*, अपान *apaana*, etc. have their own movements. The sun and the moon also affect all beings. How could you work, if the sun did not give light? How could you work if there was no fire? What would you do if there was no moon? How could you work if you were not able to walk on the earth? How could you work if you had no rotis to eat? People give nothing to the clay. If they are told to pour some milk into the water of Gangaji, they say it is a waste. They are not able to understand that the water of Gangaji helps in growing the food we eat.

The Gangaji helps us to breathe in and breathe out. In the same way, all the Devtas help us to do our work.

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।

न्याय्य वा विपरीतं वा पंचैते तस्य हेतवः ॥ (१५)

*Shareeravaangmanobhiryatkarma praarabhate` narah,*

*Nyaayam vaa vipareetam vaa panchaite` tasya he`tavah. (15)*

It is not we alone who do all that is done by the body, spoken by the tongue, and thought by the intellect. The five also make a substantial contribution.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।

पश्यत्यकृतबुद्धित्वात्र स पश्यति दुर्मतिः ॥ (१६)

*Tatraivam sati kartaaramaatmaanam ke`valam tu yah,*

*Pashyatyakritabuddhitvaanna sa pashyati durmatih. (16)*

Under the circumstances, a person who considers the pristine Atma – the ब्रह्माभिन्न प्रत्यक्चैतन्य *brahmaabhinna pratyakchaitanya* (the consciousness within, which is not separate from the Brahman) – to be the Kartaa, does not understand the truth of the matter. So, the pristine Atma does not do the Karmas. All five factors combined to the work. They help the Atma in doing the work. Therefore, the one who thinks that he alone does the work – न स पश्यति *na sa pashyati* – has not acquired a proper understanding from his Guru and the Shastras. In the words of the Lord, he is दुर्मति *durmati*. The Lord does not call him अमति '*amati*' (lacking in intelligence); He says, 'Durmati', which means a wicked intellect. Such people are unethical; they are rascals. It is not merely that they lack understanding. What the Lord indicates is that a person who considers himself to be the karta is absolutely blind.

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।

हत्वापि स इमाल्लोकात्र हन्ति न निबध्यते ॥ (१७)

*Yasya naahankrito bhaavo buddhiryasya na lipyate`,*

*Hatvaapi sa imaanllokaanna hanti na nibadhyate`. (17)*

यस्य नाहंकृतो भावः *Yasya naaham krito bhaavah* – the person whose भाव *bhaava* (feeling) has no अहंकार *ahankaara* (subtle ego of being the 'doer'). What is अहंकृति *ahankrita*? It is, 'I', 'I', 'I'! When the dal is being cooked, it bubbles while it is still raw. When sugar cane juice is boiled for making treacle, it bubbles until it is fully cooked. The boiling ceases when the item is fully cooked. The bubbling of 'I', 'I', and 'mine', 'mine', is a sign of an immature intellect. My brother, the work is being done by the three gunas, and by Prakriti (Nature). The इन्द्रियाँ *indriya* (senses) wonder among their objects. Everything is done by the temperament of the individual. It is all Maya (the Lord's power of Delusion). It is done by the Ishwara. It glimmers as real, without having any existence. Then who are you?

We knew a carefree Monk when I was young. In those days I was unable to understand much of what he said, but I had absolute faith that what he said was authentic. One day he said, ‘Come, Guru! When so much is seen without anything being done, if you do something, all this will only increase, not decrease. The more people try to escape from their bonds, the more their bonds tighten.

Once, while walking on the bank of the Gangaji, we got trapped in a patch of quicksand. We had sunk up to our knees, when a man called out from the edge of the patch, telling us not to try to get free. He told us to lie down, and lift up our legs, and then slither towards the edge very slowly. ‘If you try to walk, you will sink,’ he said. It is the same with the quicksand of this world. The way to escape is to lie down!

बुद्धिर्यस्य न लिप्यते *Buddhirasya na lipyate* - the intellect should not be smeared by any Karma. And, यस्य नाहंकृतो भावः *yasya naahankrito bhaavah* – there should be no subtle ego of thinking, ‘I am the कर्ता *kartaa* (the doer), and I am the भोक्ता *bhoktaa* (the one who has the experiences).’ This sentence forbids कर्तापन *kartaapana* (feeling of being the doer). And, बुद्धिर्यस्य न लिप्यते *buddhirasya na lipyate*, forbids भोक्तापन *bhoktaapana* (the feeling that I am the one who has the pleasant or unpleasant experiences).

It is not that when कर्तापन *kartaapana* and भोक्ता *bhoktaapana* are destroyed, the person’s backbone will become rigidly straight, talking will cease, and no thoughts arise. That would mean the body’s turning into stone. Some people have spread such false impressions, but it is only a stunt. It is like the propaganda done by politicians for gathering votes. They just want to increase their following! They claim that this party – or shop – has the best material. However, it is all to trap customers.

There is no reason to believe that either निवृत्ति *nivritti* (withdrawal from activities) or प्रवृत्ति *pravritti* (activities) is best for a person who has obtained Tattvagnan. In our Tattvagnan, there is no inclination towards either.

प्रवृत्तिर्नोपयुक्ता चेत् निवृत्तिश्चोपयुज्यते ।  
सर्वमेवानुजानाति सर्वमेव निषेधति ।।

*Pravrittirnopayuktaa che`t nivrittishchopayujyate`,  
Sarvame`vaanujaanaati sarvame`va nishedhati.*

This shloka was written by Shri Sureshvaracharyaji Maharaj. It is given in his ‘Naishkarmya Siddhi’. Vidyaranya Swami has referred to it in his ‘Panchadashi’, saying, ‘If pravritti is useless, what is the utility of nivritti? If

you believe that nivritti gives Gnan, then pravritti also gives जिज्ञासा *jigyaasaa* (the desire for Gnan). From the angle of usefulness, both pravritti and nivritti have their uses, but neither exists in the Tattva.'

रज्जब रोष न कीजिये कोई कहे क्यों ही।

हंस के उत्तर दीजिये हाँ भाइ यों ही॥

*Rajjaba rosha na keejiye` koyee kahe` kyon hee,*  
*Hunsa ke` uttara deejiye` haan bhayee so hee.*

Someone asked a Mahatma, 'Maharaj, Goloka (the abode of Shri Krishna) is the highest, isn't it?'

'Yes, indeed,' said the Mahatma. 'Goloka is the highest of all lands.'

Another person said, 'No, Maharaj. Goloka is not the highest. Saket (the land of Shri Rama) is the highest. Goloka is where the cows stay. Shri Ramachandra Bhagwan stays at Saket, and Krishna Bhagwan stays in a lower land, to graze the cows.'

'Oh, yes,' said the Mahatma. 'Ramachandra Bhagwan is the greatest. He is a Maharaja.'

The first man said, 'No, Maharaj. Goloka is a private palace, in the interior, and Saket is the Court of a King. A personal palace is different from a Court meant for the public.'

'That is true,' said the Mahatma.

Someone said, 'I have seen a Swarga (Heaven) where an apsara (celestial nymph) was an old lady.'

The Mahatma said, 'Yes, my brother, I am sure you would have seen such a sight.'

Another man said, 'No! No! Nobody ever grows old in Swarga! This man is not speaking the truth.'

'What you say is true,' said the Mahatma.

The Mahatmas thus give their assent to all, and then negate everything, saying that none of these factors exist in the essence of the Paramatma, which is नित्य शुद्ध-बुद्ध-मुक्त *nitya-shuddha-buddha-mukta* (eternal, pure, enlightened and liberated). They say, 'Yes' to everybody, because everything is their Atma; whereas none of these things have any existence in their स्वभाव *svabhaava* (nature) or their स्वरूप *svaroop* (essence), and so they also deny everything. If anyone at all can say, 'Yes,' to everyone, and also, 'No', to everyone, it is the Tattvavit (one who has known the essence of the Brahman).

So, कर्तृत्व *kartritva* (the feeling of being the doer) has been negated, and भोक्तृत्व *bhoktritva* (the feeling of being the one who experiences) has also been negated. Now, the Lord says, हत्वापि स इमाल्लोकात् *Hatvaapi sa imaanllokaan.* 'What is the meaning of this? Does the Lord Shankar have Gnan, or not? If he has Gnan,



does He get पाप *paapa* (sin) when he causes Dissolution? Does Vishnu Bhagwan have Gnan, or not? If He has Gnan, does He get पुण्य *punya* (spiritual merit) for giving milk and food to all beings, and sending wealth to people's houses? This is daan, so does He get punya for doing daan? No, my brother, Vishnu Bhagwan gets no punya for doing daan, and nor does Shankar Bhagwan get paapa for destroying the world. Similarly, Brahmaji Maharaj goes on creating children, but the Family Birth Control rules don't apply to him. The Planning Commission has no say, as far as Brahmaji is concerned!

The fact is that if a तत्त्वज्ञ *Tattvagya* (one who has the Gnan of the Tattva) were to destroy the whole world and kill everybody, he would not be killing anyone. Oh, how can a corpse be killed? How can you destroy that, which does not exist?

One Mahatma has said, 'I have killed many people.'

How many people have you killed, Maharaj?

'Oh, I have lost count of the people I killed.'

Then you must have incurred great sin!

'I incurred no sin.'

How is that possible, Maharaj?

'Because they never existed! They were sons of barren women, who could not bear children.'

Therefore, my brother, nobody dies, and nobody is in bondage – न हन्ति न निबध्यते *na hanti na nibadhyate*.

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना।

करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः॥ (१८)

*Gnaanam gye`yam parigyaataa trividham karmachodanaa,*

*Karanam karma karte`ti trividhah karmasangrahaah. (18)*

The Lord now speaks about the trio of ज्ञान *gnaana* (knowledge), ज्ञेय *gye`ya* (that, which is known), and ज्ञाता *gyaataa* (the one who knows). He clarifies that the Sattva guna, Rajo guna and Tamo guna are attached to them, and also that the three gunas attached to the कर्ता *kartaa* (doer), न *karma* (action) and करणं *karan* (organs of action) are all gathered up – संग्रह *sangraha*. Sangraha means संक्षेप *sankshe`pa* – brevity. Everything can be explained in a concise form. The Lord says that the gyaata, Gnan and gyeya are each of three kinds because of the three gunas attached to them. So are the kartaa, karma and karan.

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः।

प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यापि॥ (१९)

*Gnaanam karma cha kartaa cha tridhaiva gunabhe`datah,*

*Prochyate`gunasankhyaane`yathaavacchrinu taanyapi. (19)*

According to Sankhya, this enumeration of the gunas should not give the impression that enumeration increases the importance of anything. Many people feel that naming huge figures in chronological order adds to their importance. Oh, no! That has been calculated; and once something is calculated, its parameters are fixed. In what part of the incalculable does this calculation come? The consequence of that, which is calculated, is reduced because it is limited. The principle of Vedanta is that that, which has been measured, loses its importance, because the Brahman is beyond calculation; it is infinite.

What is the highest figure that can be calculated? Our ancient mathematicians went up to figures like नील *neel* and महानील *mahaaneel*, पद्म *padam* and महापद्म *mahaapadma*, शंख *shankha* and महाशंख *mahaashanka*, which come to trillions of billions. Now, what is the worth of the highest calculable figure, in the incalculable? What is its proportion in the infinite? The substratum of the infinite is the reality upon which this interactive world glimmers as though real, and in which calculations are made. It makes the highest calculated figure paltry by comparison, and these figures are only a seeming reality in the infinite. Even the Vaishnavas accept this viewpoint.

The Vaishnavas, Shaivas, and Shakta philosophies all believe that the Ishwara is Satya, and the जगत् *jagat* (interactive world) is also Satya. The question should be humbly placed before them, whether – in their opinion – the jagat has an equal degree of Satya, or slightly lower, than the Ishwara. If they say that the jagat is किञ्चित् *kinchit* (slightly) less Satya than the Ishwara – then, my brother, it is that किञ्चित् *kinchit*, that the Vedantis refer to as अनिर्वचनीय *anirvachaneeya*, in the substratum that supports it. No conclusion can be reached, about how paltry the jagat is.

Now – come, Maharaj, we will ascertain the position of the gunas according to the twenty-five Tattvas of Sankhya, in which the trio of Gnan, karta, and karma are included; and how they are मिथ्या *mithyaa* (relative truths).

सर्वभूतेषु येनैकं भावमव्ययमीक्षते।

अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम्॥ (२०)

*Sarvabhooteshu yenaikam bhaavamavyayameekshate,*  
*Avibhaktam vibhakte'shu tajgaanam viddhi saattvikam. (20)*

There is one Gnan that reveals the Sattva, and there is one Gnan that is revealed by the Sattva. The Atma reveals the Sattva, while the sense objects are revealed by the Sattva. Sattvik Gnan is when the Gnan has a slight touch of the sense objects. सर्वभूतेषु येनैकम् *Sarvabhooteshu yenaikam* – what are all these भूत *bhoota*? One Mahatma told me that actually, there are only bhootas everywhere. भूत *Bhoota* means the भूत-प्रेत *bhoota-pre'ta* – the ghosts and spirits – seen in burial grounds.

When I was small, a man in our village told me, ‘Come, I will show you a bhoota.’ I agreed. Just opposite the courtyard of our house, there was a large mango tree. After a little while, there was a flash in the tree, and flames fell, and died out. ‘Look! That was a bhoota!’ said the man. The same thing happened after five minutes. Again, the man told me, ‘Look! You can see the bhoota, can’t you? See the games the bhootas play!’

Just then, my uncle came there. He rebuked the man sternly. “Why are you frightening the child?” He told me to go with him, and I went readily. We went under the tree, and I saw that a long cloth was tied to a branch of the tree. It has intermittent knots, with gunpowder inside. The cloth was smoldering from the bottom, and as it burnt on to the next knot, the gunpowder in it would burst into flames. There was no bhoota, and no preta. It was only a burst of fire that fell and died out.

Similarly, the वृत्तिज्ञान *vrittignana* (the knowledge with tendencies) splutters in the mixture of the animate and inanimate in the indivisible Paramatma. This is the bhoota (mortal being). Actually, an अव्यय भाव *avyaya bhaava* (the feeling of being endless), an अखण्ड सत्ता *akhanda satta* (unbroken existence), which is indestructible, permeates everything.

अविभक्तं विभक्तेषु *Avibhaktam vibhakte`shu*. Everything in this world is fragmented and separate. The Gnan that is not fragmented is the Sattvik Gnan. To see the one in the many is Sattvik Gnan. You can understand it this way, that Sattvik Gnan is the Gnan that sees the common factor in all the apparent differences. There are many pots, but the clay in them is one. There are many waves, but the water is one. There are many sparks, but fire is one, and the Space in a thousand pots is one! In the same way, the knowledge that there are millions of bodies, with millions of antahkarans, and millions of galaxies, but one, single consciousness is seen in them. This Gnan is the Sattvik Gnan. The त्रिगुणातीत ज्ञान *trigunaateeta gnaana* – the Gnan that is beyond the three gunas – is even more special. The impression of divisions is destroyed in that Gnan. Nothing remains separate. The essence of the Gnan of the निर्गुण *nirguna* (without gunas) is separate; it is different.

पथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान्।

वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम्॥ (२१)

*Prithaktve`na tu yajgyaanam naanaabhaavaanprithagvidhaan,*

*Ve`tti sarve`shu bhoote`shu tajgyaanam vidhi raajasam. (21)*

What is वृत्तिज्ञान *vrittignana*? Actually, what Vedantis refer to as vrittignana, is Gnan, in the Nyaya school of thought. Even for Vedantis, the substratum of

vrittignan is the Atma; because, for both, the Atma is the substratum of Gnan. There is no other substratum – apart from the Atma – in anything. Hence, it is established for them all, that the Atma is the essence of Gnan.

I have no wish to oppose or criticize the knowledge about different objects – like, this is good, this is bad; this is a pot, this is a picture; this is a Muth, etc. – which is relevant in daily interaction. A number of people will be distressed to hear this, but I can tell you how much पाप *paapa* (sin) there is in little things, and how much पुण्य *punya* (spiritual merit) is hidden in पाप *paapa*. There is अहिंसा *ahinsaa* (non-violence) in हिंसा *hinsaa* (violence); while ahinsa also has hinsa in it. Even from the viewpoint of Sankhya, everything is a mutation of Prakriti. So, there is nothing that does not contain Sattva guna, Rajo guna, and Tamo guna. The principle of Sankhya is, सर्वस्मिन् सर्वम् ‘*Sarvasmin sarvam*’ (everything contains everything). The principle of the Shaivas is the quintessence of the आत्म-संवित् *aatma-samvit* (the sentient Atma). The principle of Vedanta is that everything is अध्यस्त *adhyasta* (superimposed) on the अधिष्ठान *adhishtana* (substratum), Brahman, which has no connection to the गुण-दोष *guna-dosha* (good or bad qualities) of the super-imposed world. So – then – what is it, when we think about the guna-doshas? Oh, Dissolution will happen, Maharaj! Then, a new world will be created, and Dissolution will take place for the new world, too. Then, why should we worry? It is like sitting on a camel.

There was a Marwari Seth (businessman) who was traveling, riding a camel. He had a bundle weighing twenty or thirty kilos. He felt sorry for the camel that carried him as well as the heavy bundle. He felt that this was unfair to the camel, so he placed the bundle on his own head.

‘What are you doing?’ asked his companion.

‘I am carrying the bundle on my head, so that the camel doesn’t have to bear the double weight of me and my bundle,’ he replied.

‘Oh, you are seated on the camel. The weight of the bundle is on your head, and the total weight is on the camel anyway! You have only increased your burden by placing the bundle on your head – you have not reduced the camel’s load in any way! So, let the bundle remain on the camel’s back.’ The one who carries you, is carrying your bundle, so why worry?

A lady’s husband went to another country. Her neighbor asked her, ‘Has your husband made provision for what you will eat, while he is away?’ The lady replied, ‘The husband who eats has gone, but the one who provides is at my house.’

People get agitated with worthless worries. Nobody knows what will happen in the next minute. They don’t know what they’ll get at the next inch! Just tell me, what thought will enter your mind next? Then, why do you buy worries and

tension? There is no need to read the story, about which scene comes next in the movie. Enjoy the scenes as they come. If you read the story first, you will not enjoy the cinema fully.

So, the Lord says that the impression of all being separate is a Rajas Gnan.

यत्तु कृत्स्नवदेकस्मिन्कार्ये सक्तमहैतुकम्।  
अतत्त्वार्थवदल्पं च तत्तमसमुदाहृतम्॥ (२२)

*Yattu kritsnavade`kasminkaarye` saktamahaitukam,  
Atattvaarthavadalpam cha tattaamasamudaahritam. (22)*

What are all the कार्य *kaarya* (effect)? The body is the effect of five elements; it is the ultimate achievement of Nature. This body is the one karya, in which all karyas repose. After this, there can be no karya. Karya does not mean karma. It means the effect of some cause, कारण-निष्पाद्य *kaarana-nisppadya*. Karya means made, created, like a pot. A man was very attached to his pot. He was determined to keep it with him all his life. Now, one day, the pot broke, and the man began to weep.

‘Why are you weeping?’ asked his neighbor. ‘Just get a new pot, my brother. After all, it is water you want.’

‘No,’ replied the man. ‘I want that pot.’

‘Then you can weep and kill yourself lamenting,’ said his neighbor. ‘There is no way you can get that pot back.’

One Sadhu used to carry a black clay handiya (rounded pot), commonly found in Chunar. He had no other possessions. He had no disciples, no hut, and neither did he have any money. However, he always wanted that handiya from Chunar at hand. He went to Lahore, and the handiya broke while he was there. After all, it was made of clay; and it broke.

‘I can’t stay without my handiya,’ said the Sadhu. He bought a ticket and traveled all the way to Chunar, bought a new handiya, and got another ticket to go back to Lahore. Oh, the handiya of this body is just the same. What else is this body, if not a pot? And, what is this pot made of? It is made of blood, and mucus, and flesh, and excreta, and urine, and bones. If you peel off the skin, you will see that this handiya is filled with such disgusting matter. And yet people consider it to be their all in all, and get attached to it.

All right, people must have given it some thought, and have a reason for getting attached to the body.

The Lord says, ‘No. अहैतुकम् *Ahaitukam*.’ There is no logic or reasoning behind this attachment. Nor is any desire fulfilled by considering the body to be the all in all. It is अतत्त्वार्थवत् *atattvaarthavat* – no Tattva is to be obtained from it. Had it been clay, it would have endured for some time. The transient quality of the

ghata (pot) is seen. It is established by प्रत्यक्ष *pratyaksha* – direct observation – that the ghata has a beginning and an end in time, and therefore it is मिथ्या *mithyaa* (a relative truth). मिथ्या अनुमानेन आद्यन्तवत्त्वात् *Mithyaa anumaane'na aadyantavattvaat*. The पृथिवी *prithivee* (earth) is also *mithyaa*, because we have made the inference that it is made of countless grains. It is अनित्य *anitya* (transient), and आद्यन्तवान् *aadyantavaan* (with a beginning and an end). Even Space is *mithyaa* because of the description of the Creation and Dissolution in the Shastras.

In the same way, स्वब्रह्मत्वानुभवेन बाधमानत्वात् *svabrahmatvaanubhave'na baadhamaanatvaat* – all the duality in this world is also *mithyaa*; because when we experience the Brahman as our Atma, the duality is negated. Then – where is your attachment? By what logic does attachment exist? Is it from *pratyaksha*? By what comparison? Which Shashtra, and which personal experience justifies attachment? Then, how can there be आसक्ति *aasakti* (attachment) for the कार्य *kaarya* (the body)?

The Lord says, अतत्त्वार्थवदल्पं च *'Atattvaarthavadalpam cha* – this is not a Tattva.' Tattva is that, which remains even when the name and form are negated. However, neither the ghata, nor the body, remain when the name, appearance, and form are negated. The name and form that has nothing superimposed on it, is the Tattva. These (the ghata and the body) are superimposed. So, they are तत्त्वार्थवत् *tattvaarthavat*. And, their lifespan is limited. They exist in a limited space. In comparison to the innumerable objects in this world, they are negligible. Can anyone tell us which part of the clay of this world is called a pot? Or, which portion of Space is called the घटाकाश *ghataakaasha* (the Space in the pot)? Or, which part of our self-effulgent Gnan is called घटज्ञान *ghatagnaana* (knowledge of the pot)? यदल्पं तन्मर्त्यम् *Yadalpam tanmartyam* – the small is mortal. And, यो वै भूमा तत्सुखम् *yo vai bhoomaa tatsukham* – the whole is happiness. So, the attachment for the *kaarya* is a Tamas attachment.

Swami Shankaracharya and Swami Shankarananda have both explained एकस्मिन् कार्ये *e'kasmin kaarye*, saying that people sit with a Shaligram or Narmadeshwara stone, saying, 'This is our Parameshwara.' Oh, if that is so, what is the meaning of जन्माद्ययस्य यतः *'Janmaadasya yatah'*, and, यतो वा इमानि भूतानि जायन्ते *'Yato vaa imaani bhootaani jaayante'*, and other such statements of our Shastras? How can the claim of our Shashtra – एक विज्ञान से सर्वविज्ञान *e'ka vigyaana se sarvavigyaana* (the Gnan of everything through the science of the One)' – be established? So, it is a Tamas Gnan when anyone believes just one कार्य *kaarya* – that is created and destroyed; formed and broken – to be the Parameshwara, and gets attached to it.

So, look at the आत्मचैतन्य *aatmachaitanya* (the consciousness of the Atma) in its totality. The Atma can't be परिपूर्ण *paripoorna* (whole, complete, all-encompassing) unless it has the विभुत्व *vibhutva* (the quality of being all-pervading), and सर्वाश्रयत्व *sarvaashrayatva* (the quality of being the refuge of all). If every Atma contains विभुत्व *vibhutva*, there will be a separate विभुत्व *vibhutva* and the common विभुत्व *vibhutva* will also be अद्वितीय *adviteeya* (indivisible). The विभुत्व *vibhutva* will be negated. Therefore the principle of accepting विभुत्व *vibhutva* in every Atma remains un-established from the viewpoint of Vedanta. The Lord now discusses karma.

नियतं संगरहितमरागद्वेषतः कृतम्।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ (२३)

*Niyatam sangarahitamaraagadve`shatah kritam,*

*Afalapre`psunaa karma yattatsaattvikamuchyate` . (23)*

This is the trio of karma. What is it? Is the work you do, like the नित्य कर्म *nitya karma* (daily routine activities), of rituals like the Sandhya Vandan, or going to the toilet, etc? Nitya karma is not of only one kind. We do Sandhya Vandan to examine what पाप *paapa* (sins) we have done through our mind, speech, hands, feet, and stomach. We bathe to remove the external dirt of the body, and go to the toilet to throw out the refuge inside the body. And, the actual karma is the cleansing of अविद्या *avidyaa* (nescience) from our antahkaran.

The Lord says, संगरहितम् ‘*Sangarahitam* – do not get attached to the karma. And, whatever you do, अरागद्वेषतः कृतम् *araagadve`shatah kritam* – do it without having any राग-द्वेष *raga-dve`sha* (attachment or aversion).’

Then He adds, अफलप्रेप्सुना ‘*Afalapre`psunaa* – do not have any desire for the fruit, but continue to do the work. This is the Sattvik karma – यत्तत्सात्त्विकमुच्यते *yattatsaattvikamuchyate`*.’

Come; let us ponder a bit on this shloka. In it, the Lord explains what Sattvik karma is. A निषिद्ध *nishiddha* (forbidden) karma can never be Sattvik, in any case. Raga-dvesha are connected to every काम्य-कर्म *kaamyaa-karma* (a karma done for the fulfillment of some specific desire); whereas Tamo guna is obvious when a person is too indolent to do anything at all. ‘Niyata’, therefore, undoubtedly refers to Nitya karma – the daily routine activities like clearing the bowels and bathing. Both these are forms of दोषापनयन *doshaapanayana* – removing the undesirable.

Nitya karmas wash away our sins, undesirable traits, and dirt. They need to be done to ward off internal and external murkiness. Niyat karma is also that,

which – if not carried out dutifully – results in a प्रत्यवाय *pratyavaaya* (spiritual regression).

संगरहितम् *Sangarahitam* – there should be no संग *sanga* – no attachment – even for the Nitya karmas. For example, you may miss the time, or lack the facility, or items needed for a Nitya karma. If there is an attachment, you will feel distressed about this. ‘Oh, I could not do the Sandhya Vandan on time. I was late!’ Your attachment for the Nitya karma should not become a cause of distress.

Then, what should we do?

You should do the Nitya karma, but – अरागद्वेषतः कृतम् *araagadve`shatah kritam* – without attachment or aversion. No karma is Sattvik if attachment or aversion are connected to it, because राग *raga* has रंग *ranjan* (coloring), and द्वेष *dve`sha* has जलन *jalan* (burning).

You see, raga engrosses us, and sanga involves a separate factor. When attachment creeps in, it is for another. Raga colors your outlook completely. We feel that this, and this, and this, gave us happiness. To remember the factors that brought us pleasure, and imprison our mind in these memories, is raga. ‘I want to eat only kadhi and rice.’ ‘I want to have halwa-puri every day.’ This is raga; and when we have an aversion to anything, that becomes dvesha. द्वेषतः *Dve`shatah*. When we have dvesha for something, we want to never set eyes on that person again!

अफलप्रेप्सुना *Afalapre`psunaa* – do not desire any fruit for anything you do. All Acharyas – except one – have interpreted this to indicate that we should do the work without desiring any fruit. One Acharya, however, has said that अफल *afala* means the Brahman. The फल *fala* (fruit) of the karma is not the Brahman. अफलप्रेप्सुना *Afalapre`psunaa* means the *fala* that is separate from any फल *fala* that can be obtained by any karma, उपासना *upaasanaa* (worship), or Yoga. That is अफल *afala*.

Who is *afala*?

It is the Brahman. अफलप्रेप्सुना *Afalaprepsunaa* means ब्रह्मजिज्ञासुना *brahmajigyaasunaa*. The karma done due to a जिज्ञासा *jigyaasaa* (desire to know) for the Brahman, is called the karma done for the अफल-प्रेप्सा *afala-pre`psaa*. He has analyzed the word ‘fala’ as, किं नाम फलम् ‘*Kim naama falam?*’ What is *fala*? फलं विषयम् मीयते यत् *Falam vishayam meeyate`yat* – *fala* (fruit) is something very paltry. Thousands of grapes hang on a branch of the grape vine, and they seem so tiny. If there is a delay in plucking and eating these fruits, they rot. This is called a fruit. However, this Parabrahm Paramatma is not a fruit, because He is



inseparable from Space, Time, and matter. He is not small, and He is not destructible. So, He is afala – meaning, He is the Brahman. The karma done by a ब्रह्मजिज्ञासु *brahmajigyaasu* (one who desires to know the Brahman) for obtaining Tattvagnan is called Sattvik.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।  
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ (२४)

*Yattu kaame`psunaa karma saahankaare`na vaa punah,  
Kriyate`bahulaayaasaam tatraajasamudaahritam. (24)*

The desire for any item, or pleasure, is कामना *kaamanaa*. Kamana is what gathers matter in the antahkaran, and अहंकार *ahankaara* (the subtle ego that gives a feeling of individuality) is common to all beings. Ahankara is born in the lineage of Prakriti, and अस्मिता *asmitaa* (identifying with the body) is born in the lineage of अविद्या *avidyaa* (nescience). Ahankara is strengthened when they are combined. I have seen highly learned people refrain from folding hands before a Sanyasi. They do not accept the hierarchy of the Ashram system of our Shastras, or the superiority of त्याग *tyaaga* (giving up). They stand as unbending as pillars – साहंकारेण वा पुनः *saahankaare`na vaa punah*.

क्रियते बहुलायासम् *Kriyate`bahulaayaasam*. Ahankara arose within, kamana entered the mind, and a great external effort had to be undertaken. What is it that happened?

Maharaj, I have seen that rice and dal are soaked two days in advance. The soaked mixture is ground into a paste on the third day, to make dosas and idlis. This is the daily food in Madras. They eat very little – perhaps two idlis or two dosas – but it entails three days of preparation! This is called बहुलायासम् *bhulaayaasam*, in which much effort is put in. My brother, karma should not involve undue labor; it should be quick and easy. Food should also be quick to cook and easy to digest. The Shrimad Bhagwat says, पथ्यं पूतं अनायासम् '*Pathyam pootam anaayaasam*', meaning, eat what is good for your health, pure for your mind, and easy to prepare. Only three points are given in all. The karma that is done with some desire, and great effort, is a Rajas karma.

अनुबन्धं क्षयं हिंसा मनवेक्ष्य च पौरुषम् ।  
मोहादारभ्ये कर्म यत्तत्तामसमुच्यते ॥ (२५)

*Anubandham kshayam hinsaamanave`kshya cha paurusham,  
Mohaadaarabhyate` karma yattattaamasamuchyate`. (25)*

Now the Lord speaks on the Tamas karma. What is this? अनुबन्धम् *Anubhandhan* is that, which is tied from behind. That means, a person does not consider the consequences of his action. He does not bother to know whether he is eligible to do the particular work. If there is a rock weighing a ton, and a puny man rushes

to lift it, it is because he does not realize that he lacks the strength to do so. He is not eligible for this task.

So, eligibility is a consideration, the object is a consideration, the connection is a consideration, and the need for doing the karma is a consideration. अनुबन्धम् चतुष्टय *Anubandhan chatushtaya* is to consider four factors. Am I eligible for this Karma or not? What is the essence of this Karma? Does this Karma get attached to me? What purpose will this Karma serve?

क्षयम् *Kshayam* (harmful). We should carefully consider whether the Karma we plan to undertake, will be harmful in any way. Will it do damage to me? And, हिंसाम् *hinsaam* – will it harm any other? And, अनवेक्ष्य च पौरुषम् *anave`kshya cha paurusham* – do I have the capacity to accomplish it? We should first ensure our ability, the requisite mental and physical and material strength, to undertake Karma successfully. It would be Tamasik karma for a weak King to attack a powerful neighboring Kingdom. This is called battering a rock with your head! We should not try to fight a powerful enemy; we should have a treaty with them. Maharaj, it is not known to you which enemy of yours will become powerful. When we make someone our enemy, people who have ill-will for us (even though they may not show it openly) automatically become the allies of our enemy. This makes our position weaker. So, we should gauge our capabilities before attempting any karma.

मोहादारभ्यते कर्म *Mohaadaarabhate`karma* – a karma becomes Tamas when it is done due to delusion, and without due consideration.

मुक्तसंगोऽनहंवादी धृत्युत्साहसन्वितः ।  
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ (२६)

*Muktasangonahamvaadee dhrityutsaahasamanvitah,*  
*Siddhyasiddhyornirvikaarah kartaa saatvika uchyate`.* (26)

The Lord now elaborates upon the threefold aspect of the karta, because the karta exists within the three gunas. He is not nirguna (without gunas).

मुक्तसंगोऽनहंवादी *Muktaasangonahamvaadee*. One point is that the karta should be मुक्त *mukta* (free) of संग *sanga* (attachment). Another point is that he should be अहंवादी *anahamvaadee* – he should not have any अहं *aham* (ego). No vanity should sully his nature and natural behavior. Even the subtle ego of Dharma should not be there. Considerations like, ‘I am a Brahmin, and that man is a Chandala (low-caste),’ should not affect him in any way. We should not speak Aham, we should not keep Aham, and we should not think Aham, either.

धृत्युत्साह-समन्वितः *Dhrityutsaaha-samanvitah*. We should work with धृति *dhriti* (self control), and we should have उत्साह *utsaaha* (zeal). To ride a cycle or drive a car, without being able to apply the brakes, is not right. We must always retain our

abilities to keep our activity controlled. The work gets spoilt unless we have this ability. So, both dhriti and utsaha should be with us, because nothing can be achieved without zeal.

सिद्धयसिद्धयोर्निर्विकारः *Siddhyasiddhyornirvikaarah*. We must remain निर्विकार *nirvikaara* (equipoised), whether we get सिद्धि *siddhi* (success) or असिद्धि *asiddhi* (failure). Such a karta is called a Sattvik karta.

Look – this retaining equanimity in success and failure is something great. Once, I walked several hundred miles to meet a friend. At that time, I had a total of three annas (sixteen annas made a rupee) with me. I resolved to reach his house without spending more than what I had. I bought rice flakes worth one anna. Whenever I felt hungry, I would mix some with water, add a little salt, and have this meal. I certainly felt confident that I would be well looked after once I reached my friend. However, when I reached, I found that my friend had gone to another place, some hundred or two hundred miles away. My friend was younger than me, and his wife was alone at home. Nobody else lived with them. I sent a message to inform my friend's wife of my coming. She sent back a message of welcome, saying that her husband had spoken about me to her, and she knew he held me in high regard. She asked me to go to their house. She called an elderly lady who lived next door, to stay with her. She prepared bedding, and a good meal for me. It would have been improper for me to stay on, though I did stay there that night because it was already evening when I reached. The next day, however, I set off even though I had no money. It was a mistake on my part, to set out thinking that I would meet my friend and achieve my purpose. It was wrong to set out empty handed, depending on success. I ought to have considered the possibility that my friend may be away. What will happen if we don't get good cards when we sit down to gamble? In this world, we have to consider the possibility of both success and failure dispassionately, in the karmas we undertake. Such a karta is called a Sattvik karta.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।

हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ (२७)

*Raagee karmafalapre`psurlubdho hinsaatmakoshuchih,*  
*Harshashokaanvitah kartaa raajasah parikeertitah. (27)*

A रागी *raagee* is a person who is attached to karmas, and their fruits like Heaven. कर्मफलप्रेप्सु *Karmafalapre`psuh* is a person who desires various things, like a wife, son, wealth, house, respect, praise, and fame, and also Heaven after death, as fruits of his Karmas. People who undertake Karma for self-interest are called कर्मफलप्रेप्सुः *karmafalapre`psu*.

लुब्धः *Lubdhah* means a greedy person. When greed prevents a person from making proper use of his wealth, or if he hoards wealth gained by unscrupulous means, he is called लुब्धः *lubdhah*.

A हिंसात्मकः *hinsaatomakah* person is inclined to inflict pain on others. He does not care about the suffering caused to others in the fulfillment of his own desires.

अशुचिः *Ashuchih* refers to the person who neglects to cleanse his body and clothing, as per the recommendation of our Shastras. His behavior is not in keeping with the norms of decorum and ethics. He discards purity and decency in his avarice for indulgence. Such a person is called अशुचिः *ashuchi*.

हर्षशोकान्वितः *Harshashokaanvita* (filled with joys and sorrows). The Mahabharata says that a person who laments and rejoices a hundred times a day, is a मूढ *moodha* (stupid and misguided person).

शोकस्थान-सहस्राणि भयस्थान-शतानि च।

दिवसे दिवसे मूढम् आविशन्ति न पण्डितम्॥

*Shokashaana-sahasraani bhayasthaana-shataani cha,*

*Divase`divase` moodham aavishanti na punditam.*

A मूढ *moodha* weeps, and gets nervous a hundred times a day. When asked, he says, ‘My brother, I was laughing because I remembered a funny incident that happened on the day of my marriage.’ Or, if he is asked why he looks sad, he says, ‘I was thinking of the time my Grandmother passed away.’ Such repeated fluctuating between happiness and unhappiness is the characteristic of a person with Rajo guna.

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः।

विषादी दीर्घसूत्री च कर्ता तामस उच्यते॥ (२८)

*Ayuktah praakritah stabdhah shatho naishkritikolasah,*

*Vishadee deerghasootree cha kartaa taamasa uchyate`.* (28)

अयुक्तः *Ayuktah* means one who is filled with indecision. He wavers between planting barley or wheat, uproots the wheat to plant millet, changes his mind again and plants sugar cane. Ultimately, no crop is reaped! Such a person is fickle minded in everything. One such man took a resolve to do the ritual of Durga Path, to please the Goddess. His son developed a fever, and he changed his resolve, and said, रोगानिवारणार्थम् ‘*Roganivaaranaartham*’ – for removing illness. Just then he had a loss in his business, so he altered the resolve again, and said, धन-प्राप्त्यर्थम् ‘*Dhanapraaptyartham*’ – to gain wealth. He did not complete the ritual, but kept changing the resolve about which fruit he desired from the ritual. Where will the poor Durga Path go? What fruit is the ritual to

bestow? Thus, we should keep our mind and senses under control, and be firm and resolute.

प्राकृतः *Praakritah* means that संस्कार *sanskaras* (subtle impressions created for improvement) should be retained in our heart. We should not allow our lower nature to rule us. We should always be guided by the elevating strictures of our Shastras. Some people are प्राकृत *praakrita* (uncontrolled and unrefined), and some are संस्कृत *sanskrita* (cultured, refined). When we speak in an unrefined manner, it becomes prakrit; and when our speech is cultured, it becomes sanskrit. We should always maintain a refined attitude, and not let our lower nature overcome us. निसर्ग *Nisarga* is that, which drags us down. We should not be at the mercy of natural impulses; we must be cultured and ethical.

स्तब्धः *Stabdhah* means unmoving. Some people stand like a pillar, too proud to bend before anyone. They have pride because of their wealth and position.

नैष्कृतिकः *Naishkritikah* refers to a lazy person, who is careless about carrying out his duties.

A विषादी *vishaadee* is one who is constantly depressed, always finding some reason to be unhappy. I have known one gentleman for several years. I generally receive two or three letters from him every month. I saw him get married, and become the father of four or six offspring. He is financially quite comfortable. Even so, I have not received a single letter from him saying that he is happy! His letters are always full of woe. His antahkaran is filled with विषाद *vishaada* (unhappiness).

There is a worm called ‘gabrail’, which lives in cow dung. If you place a heap of sugar, with a spot of dung on top, it will climb up the sugar to eat the dung. If you place a pile of dung before an ant, with a few grains of sugar on top, it will climb up the dung and eat the sugar. So, is your mind inclined to eat sugar, or is it inclined to eat dung?

Oh, find happiness in what the Lord does! If he has kept you alone in the world, then think that He has made you a Sanyasi. The Babajis (Monks) cut off their sacred tuft of hair, renounce their sacred thread, wander around, and then they become Sanyasis. You have been made a Sanyasi by the Lord, if He has taken away your companion. What is there to cry about? What is the need to be unhappy? The Lord has made you independent. You could never have acquired such independence by yourself. So, abandon विषाद *vishaada*, and be happy.

दीर्घसूत्री *Deerghasootree* means a person who is a habitual procrastinator. ‘Not today; I’ll do it tomorrow.’ ‘Not tomorrow. I will do it the day after.’ Oh –

कालि करे सो आजु कर, आजु करे सो अब ।  
पल में परलै होयगी, बहुरि करैगो कब ?  
*Kaali kare`so aaju kara, aaju kare`so aba,*  
*Palamein parale` hoyagee, bahuri karaigau kaba?*

When I was a child, I had heard Mahamahopadhyaya Pundit Panchanan Tarkaratna narrate a little story. He said that a man had four sons, each involved in a different activity. One was a student, another was in the Army, the third used to do rituals like Veda Path, and the fourth was a farmer. Every day they would quarrel among themselves. Each claimed that his activity was the best. They decided to have a conference one day. ‘We should stop doing different things. We should get together in some activity. Which is the best work for the four of us to do?’

After considerable thought, they came to a unanimous decision. ‘Our Father is old. When he dies, all four of us will have to lend a shoulder to carry him to the cremation ground. This should be done by all four of us. So, why not finish it quickly?’

One brother said, कालि करे सो आज कर ‘*Kaali kare`so aaja kara`*’ (do today what you are to do tomorrow?) Another brother said, आज करे सो अब ‘*Aaja kare`so aba`*’ (do now what you are to do today).

The Father was fast asleep on his bed. The four brothers lifted up the four legs of the bed, and said, ‘Let us start the journey to the cremation ground.’ The old man awoke, and understood that his sons were doing something foolish. He jumped off the bed, and picked up a stick. He slapped his sons and scolded them for being so foolish.

So, we shouldn’t behave like that! Every person should be watchful about his work. We should not be दीर्घसूत्री *deerhasootree*. To procrastinate constantly, is the characteristic of a Tamas karta.

After this, the Lord explains the difference between बुद्धि *buddhi* (the intellect) and धृति *dhriti* (retention). He explains it in its totality and also separately.

बुद्धेर्भेदं धृतश्चैव गुणतस्तिविधु शृणु ।  
पोच्यमानमशेषेण पृथक्त्वेन धनंजय ।। (२९)  
प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।  
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ।।  
*Buddherbhe`dam dhrite`shchaiva gunatastrividham shrunu,*  
*Prochyamaanamashe`she`na prithaktve`na dhananjaya.*  
*Pravrittim cha nivrittim cha kaaryaakaarye`bhayaabhaye`,*  
*Bandham moksham cha yaa ve`tti buddhih saa paartha saattvikee. (29, 20)*

A साभास बुद्धि *saabhaasa buddhi* (a deluded intellect) is called a karta. Buddhi is a vritti (tendency or inclination) and dhriti is वृत्ति-विशेष *vritti-vishe'sha* (a special tendency held by the mind). The one to absorb the common, routine things, is called the buddhi; and dhriti is that, which focuses, and holds on to something special.

The Lord's definition of the Sattvik buddhi given in the thirteenth chapter should be accepted as valid. We should understand how long we should continue doing karmas, and when it is time to take Sanyas.

प्रवृत्तिं च निवृत्तिं च *Pravrittim cha nivrittim cha* – there is a need for taking Sanyas. If a person had the thought at the back of his mind, that he will relinquish the world one day, he will not get attached to it even while living a worldly life. But, what will happen if there is no thought whatsoever about giving up the world?

Fifty years ago, a Sadhu (Monk) lived at Ramghat. He wore white clothes. He had twenty one gold coins. He had no disciple to attend to his needs. He wondered what he should do with the guineas he had. He was determined to do something! He made some halwa (a hot pudding) and swallowed the guineas, along with the halwa. After he died, his followers began quarreling among themselves about where the guineas went. Finally, they were found among his ashes, in the cremation ground. The Sadhu's followers discussed what to do with the guineas. Finally it was decided to use them for a bhandara (a feast for Brahmins and Monks). When the bhandara was about to start, a pack of stray dogs raided the place. They did not allow any Brahmin or Sadhu to eat the halwa-puri prepared for the feast. They despoiled all the food.

So, my brother, there should be an inclination towards renunciation at the back of one's mind. A framework of pravritti as well as nivritti should be chalked out. And, we should use our intellect to obtain a proper understanding of both.

कार्याकार्ये *Kaaryaakaarye*. We must understand what our कर्तव्य *kartavya* (duty) is, what is not our duty, what we should fear to do, and what we should do fearlessly.

बन्धं मोक्षं च या वेत्ति *Bandham moksham cha yaa ve'tti* – बन्धन *bandhan* (bondage) is caused by अज्ञान *agnaana* (ignorance or nescience), and मोक्ष *moksha* (liberation) is attained by Gnan. When you grasp the fact that an impure antahkaran is the cause of bondage, and a pure antahkaran gives liberation, then you can take it that your buddhi is Sattvik.

यथा धर्ममधर्मं च कार्यं चाकार्यमेव च ।  
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ (३१)

*Yathaa dharmamadharma cha kaaryam chaakaaryame`va cha,  
Ayathaavatprajaanaati buddhih saa paartha raajasee. (31)*

What should we do if we are unable to perceive clearly which is Dharma and which is adharma; what is the right thing for us to do, and which Karma is not right for us? We should realize that our buddhi is Rajasi – बुद्धिः सा पार्थ राजसी *buddhih saa paartha raajasee.*

अधर्मं धर्ममिति या मन्यते तमसावृता ।  
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ (३२)

*Adharmam dharmamiti yaa manyate` tamasaavritaa,  
Sarvaarthaanvipareetaanshcha buddhih saa paartha taamasee. (32)*

अधर्मं धर्ममिति या *Adharmam dharmamiti yaa* – many consider adharma to be Dharma. Why does that happen?

That happens when the buddhi is filled with the darkness of Tamo guna.

सर्वार्थान्विपरीतांश्च *Sarvaarthaanvipareetaanshcha*. The buddhi of such people sees everything negatively. If anyone gives them good advice, they think they are being deliberately misled.

I will tell you something to make you laugh. There was a woman. She was not an urban housewife; she was a rustic from a village. She had the habit of doing exactly the opposite of what she was told to do. Gradually, her husband realized her perverse tendency, and deliberately told her to do just the opposite of what he wanted. As a result, she would do the opposite of what he said, which was exactly what he really wanted. For example, if he wanted her to cook a meal, he would tell her, ‘Don’t cook any food today.’ She would at once declare that she would cook a full meal.

On one occasion, she was expected to go to her father’s house. The husband said, ‘I will never take you to your father’s house.’ Immediately, she responded by saying, ‘I am determined to go to my father’s house today,’ and set off, followed by her husband. They came to a fast moving stream. ‘I refuse to cross this stream, whatever happens,’ said the husband. ‘I will definitely cross the stream, and go ahead,’ she said. The stream was deep and the current was strong. ‘If you must cross, don’t hold on to that branch,’ said the husband. ‘I will certainly hold on to the branch,’ she replied. She caught the branch and stepped into the stream. In his concern for her, the husband momentarily forgot that he should say the opposite of what he wanted her to do, and called out, ‘Hold the branch tightly!’ At once she let go of the branch and was swept away in the current!



So, सर्वार्थान्विपरीतांश्च *sarvaarthaanvipareetaanshcha* means that the buddhi that cannot see things as they are, and forms the wrong understanding of things, is Tamasi.

धृत्या यया धारयते मनः प्राणेन्द्रिक्रियाः ।  
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ (३३)

*Dhrityaa yayaa dhaarayate`manah praane`ndriyakriyaah,  
Yoge`naavyabhichaarinyaa dhritih saa paartha saattvikee. (33)*

You see, buddhi refers to a correct comprehension, and dhriti refers to what it holds on to. For example, if you are driving a car, you must observe and understand the kind of road you are driving on. This understanding is the buddhi. And, keeping the steering wheel and brakes in good condition, is dhriti. In other words, dhriti is the ability to control the mind, life spirit, and senses. And, dhriti can control them successfully only when the buddhi becomes अव्यभिचारिणी *avyabhichaarinee* (faithful and true) through being yoked to the Lord. If the buddhi is व्यभिचारिणी *vyabhichaarinee* (adulterated), it will jump from one object to another. When a promiscuous daughter-in-law comes to the village, the villagers rue the coming of a wanton woman. They see her flit from one door to another. She is seen standing at the window, ogling passers by. Such a buddhi achieves no good, so we should do योगाभ्यास *yogabhyaasa* (yoke ourselves constantly to the Lord) so that our intellect loses its tendency for fickleness. The buddhi that keeps the mind, spirit, and senses under control, is Sattvik.

मया तु धर्मकामार्थान्धृत्या धारयतेऽर्जुन ।  
प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥ (३४)  
यया स्वप्नं भयं शोकं विषादं मदमेव च ।  
न विमुंचति दुर्मेधा धृतिः सा पार्थ तामसी ॥ (३५)

*Mayaa tu dharmakaamaarthaandhrityaa dhaarayate`rjuna,  
Prasange`na falaakaankshee dhritih saa paartha raajasee.  
Yayaa svapnam bhayam shokam vishaadam madame`va cha,  
Na vimunchati durme`dhaa dhritih saa paartha taamasee. (34, 35)*

The dhriti that inclines a person towards Dharma, अर्थ *artha* (worldly gain), and काम *kaama* (fulfillment of desires), is Rajasi.

प्रसंगेन फलाकांक्षी *Prasange`na falaakaankshee* – your intention should always be for the best for all, whatever occasion arises. You can do the Gayatri japa, or attend a religious discourse, depending on the opportunity you get. Sometimes, you can do the japa to please Gayatri Devi, so that your antahkaran becomes pure. If your buddhi is unable to decide what is best, you can chant, धियो यो नः प्रचोदयात् *Dhiyo yo na prachodayaata*, and take a formal resolve that the Gayatri mantra should inspire your buddhi with the right guidance. Similarly, if

someone is mentally disbalanced, you can do a Gayatri अनुष्ठान *anusuthaana* (ritual) for him. Such buddhi is Rajasi.

The Tamasi dhriti is the intellect that is incapable of grasping things correctly. Such people are called दुर्मेधा '*durme`dhaa*'. मेधा *Me`dhaa* is the buddhi that guides a person. The buddhi that creates delusion and misunderstanding is called 'durmedha'. There are Yagyas called Gomedha (the cow sacrifice) and Ashvamedha (the horse sacrifice). The root word, मेधा *me`dha* indicates violence. Buddhi is actually that, which destroys ignorance and nescience. Medha means worship, as well as धारणावती बुद्धि *dhaaranaavatee buddhi* (the intellect that grasps and retains).

However, just see what the human being catches hold of. He does not let go of his sleep. His wife tells him that it is time for his daily ritual, but he says that he is too sleepy to get up. Get up, my brother, take your bath and then you can eat your food. How will you think about Gnan, unless you show respect for brightness? Surya Bhagwan – who gives us the brightness of day – is coming; show due respect to him. The husband, however, says that he is facing West, and will get up when the sun comes to the West! Thus people give up their prescribed daily routine, but they don't give up their sleep.

भयम् *Bhayam* means fear. People are unwilling to let go of fear, just as they refuse to give up sleep. One Badshah was traveling by ship, with many others on board. Among the passengers was a Maulvi (a learned Muslim). He would scream in terror every time the ship rolled and pitched. His shouting kept the Badshah awake. He called the Maulvi and tried his best to convince him that there was nothing to fear, and he should stop screaming and shouting. The Maulvi, however, continued to shout. Ultimately, the Vazir told the Badshah, 'If your Highness grants me permission, I will see to it that Maulviji stops shouting.'

The next time the Maulvi shouted, the Vazir told three or four of his soldiers to catch him and dip him into the sea, ensuring that he does not drown. The soldiers dipped the Maulvi into the sea three or four times, allowing his head to go under the water for a few seconds and pulled him out again. Then they said, 'Look, Maulvi Saheb, if we hear another sound from you, we will throw you into the sea and let you drown.' The Maulvi was too frightened to utter even a squeak after that. He was utterly quiet! So, such things are also needed at times. People catch hold of fear, regrets and unhappiness; but they don't catch hold of happiness! And, even though the Lord has given you this human form, you are not happy to get it. You say, 'Oh, I made a loss in my business today. The Lord is very unjust – He made me lose five annas!' You have no thought about the

priceless human form you have been given. You catch hold of only fear, regrets, unhappiness and pride – भयं, शोकं विषादं मदमेव च *bhayam, shokam, vishaasam, madame`va cha*. This happens because worldly people are entwined in their pleasures and indulgences. They live in a state of intoxication. The buddhi of people with such durmedha is Tamoguni.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ।  
 अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति॥ (३६)  
 यत्तदग्रे विषमिव परिणामेऽमृतोपमम्।  
 तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम्॥ (३७)

*Sukham tvidaaneem trividham shrunu me`bharatarshabha,*

*Abhyaasaadramate`yatra dukhaantam cha nigacchati.*

*Yattadagre`vishamiva parinaame`mritopamam,*

*Tatsukham saatvikam proktamaatmabuddhiprasaadajam. (36, 37)*

The Lord says, ‘Oh, Arjuna! Bharatarshabha! You are superior. You are a superior citizen of Bharat! You are a bull among men! You are wise and prudent. Now, listen to what I tell you about the three kinds of *sukha* (happiness).’

One is a natural pleasure – a निसर्ग *nisarga* or नैसर्गिक सुख *naisargik sukha* – like eating, drinking, sleeping, and copulation. Even the birds and animals enjoy these. But you mustn’t get engrossed in them. You must carry out your prescribed duties, as per the teachings of the Shastras, your Guru, and your प्रज्ञा *pragyaa* (prudent intellect). Look, the *sukha* of sleep is नैसर्गिक *naisargik* (natural), but the *sukha* of waking up before sunrise, taking your bath, and doing the Sandhya Vandan comes from अभ्यास *abhyaasa* (habit) – अभ्यासाद्रमते यत्र *abhyaasaadramate`yatra*. Once you have developed this habit, you won’t feel happy unless you have bathed and done the Sandhya Vandan. On the contrary, you will feel sluggish and depressed on the days you don’t do these. So, you should cultivate good habits. This is the Sattvik *sukha*.

दुःखान्तं च निगच्छति *Dukhaantam cha nigacchati* – we should discard our दुःख *dukha* (sorrow).

How can sorrow be discarded?

Regarding this, I will tell you about my own experience. My Baba (Grandfather) had a deep love for me. I was about sixteen or seventeen when he passed away. His body was laid by the door, and I sat beside it. However, I did not think about his body. I thought about the wood we would need for cremating the body, and about the people living in surrounding villages, who needed to be informed. Then, I thought about the wheat and other items we would need for the bhandara (feast for Brahmins and Monks) later. Now, see – this श्राद्ध *shraaddha* (worship for the departed) is not नैसर्गिक *naisargik*, but – दुःखान्तं च

निगच्छति *dukhaantam cha nigacchati* – it made me forget my sorrow of my Grandfather's passing away.

यदग्रेविषमिव परिणामेऽमृतोपमम् *Yattadagre`vishamiva parinaame`mritopamam* – so, the mind should be occupied happily in good habits, and stay away from sorrow. In the beginning, it may seem a nuisance and a torture, to develop a good habit, but the result should be like the happiness of drinking nectar.

तत्सुखं सात्त्विकं प्रोक्तम् *Tatsukham sattvikam proktam* – that sukha is called a Sattvik sukha. Its characteristic is आत्मबुद्धिप्रसादजम् *aatmabuddhiprasaadaajam* – when the buddhi (that knows that everything is the Atma) becomes lucid, it does not depend upon any Sattvik sukha. Happiness has no external source. The person feels simply happy because his buddhi is limpid. This is the Sattvik sukha.

निर्गुण सुख *Nirguna sukha* is the sukha that is unaffected by the gunas. It is even more special. Sattvik sukha was absent before good habits were cultivated. It was obtained only after the development of these habits. Nirguna sukha, however, is the sukha of our essence – it does not have to wait for good habits to be cultivated. This is the आत्यन्तिक सुख *aatyantik sukha* (ultimate happiness). It is present from the very beginning, but is not experienced because of अज्ञान *agnaana* (ignorance). It is not the coming together of the senses and their objects. It is not separated by Space, and it is not Tamasik. This sukha is not born in Time; nor is it separated by Time. It is not connected to habits. Thus, nirguna sukha is different from Sattvik sukha. It is not Tamas, because it is beyond the senses. And, it is not a result of habit, because it is permanent.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्।

परिणामे विषमिव तत्सुखं राजसं स्मृतम्॥ (३८)

*Vishaye`ndriyasanyogaadyattadagre`mritopamam,*

*Parinaame`vishamiva tatsukham raajasam smritam. (38)*

The sukha that is derived when the इन्द्रिय *indriya* (senses) unite with their objects seems to be, at first, as sweet as अमृत *amrita* (ambrosia). The end result, however, is as bitter as poison – परिणामे विषमिव *parinaame`vishamiva*. Sweet to eat, but as deadly as poison.

There was a Thakur Saheb who lived near our village. He was my Father's student. Before him, I was just a little child. He was a great and learned man. Sometimes, he would quote a shloka to me. The meaning of the shloka was, 'Some people say that amrita is in Heaven, and some people say that amrita is here, on earth. But I say that amrita is in the fish that is cooked with sour lime.' I am giving you an example of attachment. Thakur Saheb's brother got a disease called 'jalodar' (dropsy). The doctor warned him that it would be fatal for him to eat fish. Once he recovered, however, he was unable to resist the temptation

of fish. He ate fish and died the very same day. This is what is meant by परिणामे विषमिव *parinaame`vishamiva*. The tongue finds it excellent, but the result is like consuming poison. People refuse to give up the things they like, even when they know it is harmful for them. This is called a Rajas sukha.

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।  
 निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ (३९)  
 न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।  
 सत्त्वं प्रकृतिजैर्मुक्तं येदेभिः स्यात्त्रिभिर्गुणैः ॥ (४०)  
 ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।  
 नर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ (४१)  
 शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।  
 ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ (४२)

*Yadagre`chaanubandhe`cha sukham mohanamaatmanah,  
 Nidraalasyapramaadotham tattaamasamudaahritam.  
 Na tadasti prithivyaam vaa divi de`ve`shu vaa punah,  
 Sattvam prakritijairmuktam yade`bhiih syaattribhiringunaih.  
 Braahmanakshatriyavishaam shoodraanaam cha parantapa,  
 Karmaani pravibhaktaani svabhaavaprabhavaairgunaih.  
 Shamo damastapah shaucham kshaantiraarjavame`va cha,  
 Gnaanam vighnaanamaastikyam brahmakarma svabhaavajam. (39, 40, 41, 42)*

Which is the sukha that destroys the buddhi? People drink; take opium, or some other form of intoxication, to forget their sorrows. This is to delude the mind – both in the beginning, and at the end. The sukha derived from sleep, indolence and forgetfulness is Tamoguni.

The fact is that there is nothing on this earth, or in Space, or in the Devtas that does not have the three gunas. Everything contains the gunas, because everything that is created has a prior existence. Everything has a source, and comes with the gunas attached to its origin. For example, what is the nature of a bird? It is to fly. From where did the bird get this nature? What kind of Yoga did the bird practice, to learn flying? The answer is that its parents knew how to fly. The egg came from them, and a baby bird emerged from the egg. This is why it is natural for the bird to fly. In the same way, everything in creation has one guna that is predominant.

What I say next may sound a little strange, but it is not a creation of my mind; it is the meaning given by our early Acharyas (Masters). What they say, is that if you want to learn about the Dharma of a Brahmin, learn it from the Manusmriti. The Manusmriti says that अध्ययन *adhyayana* (study), अध्यापन *adhyapaana* (teaching), यजन *yajan* (rituals of worship), and प्रतिग्रह *parigraha* (accumulation) are all Dharma for a Brahmin. However, I am not telling you about Dharma,

here. What I am telling you is that all four castes – the Brahmin (priest), Kshatriya (warrior), Vaishya (trader) and Shudra (labor) – are divided because of the type of work they do. Their birth is caused by the Karmas of their past lives, which have given them their temperament and aptitude. So, their nature is also according to Sattva, Rajo and Tamo gunas. Those who have a predominance of Sattva and a little of Rajo guna are called Brahmins. Those who have a little Sattva and a predominance of Rajo guna are called Kshatriyas. In the same way, people in whom Rajo guna is predominant and Tamo guna is nominal, are called Vaishyas. Those who have a predominance of Tamo guna and a little of Rajo guna are called Shudras.

Prakriti is filled with the त्रिगुण *triguna* (three gunas). The gunas fill the clay and the water. Water is also of four kinds (like the four castes), and so is clay. So are the trees and shrubs, birds and animals. In the Brahmana books – which we consider to be as authentic as the Vedas – the four characteristics are elaborated upon. Brahmakarma is that, which is naturally present – whether it is a Brahmin, Kshatriya, Vaishya or Shudra – having nine qualities. They are शम *shama* (tranquility), दम *dama* (control of the senses), तपस्या *tapasyaa* (asceticism), शौच *shaucha* (purity), क्षान्ति *kshaanti* (tolerance), ऋतुजा *rijutaa* (straightforwardness), ज्ञान *gnaana* (knowledge), विज्ञान *vignaana* (applied Gnan), and आस्तिक्य *aastikya* (belief in the Almighty). When these nine are present naturally, it is Brahmakarma. It may be anyone, or anything, having these tendencies – not cultivated, but naturally – then he has Brahmakarma. We are not bothered whether that person or object comes from the Brahmin वर्ण *varna* (caste). The division by birth and action are separate. We determine these according to the Shastras that explain Dharma. This is the Gita Shastra, not the Dharma Shastra. Once a person has obtained Gnan and vignana, what need has he for याजन *yaajan* (rituals), अध्यापन *adhyapana* (teaching), or प्रतिग्रह *pratigraha* (accumulation)? Once ज्ञान-विज्ञानमास्तिक्यम् '*gnaanavignaanamaasthita*' is said, there is no question of yajana, adhyapana, or parigraha. That is Brahmakarma, and a natural Brahmakarma. This is not a विधेय *vidhe`ya* (instituted) Brahmakarma. Nor is it a Brahmakarma prescribed by the Shastras. This Brahmakarma comes naturally.

शौर्य तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम्।

दानभीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥ (४३)

*Shauryam te`jo dhritirdaakshyam yuddhe` chaapyapalaayanam,*

*Daanameeshvarabhaavashcha kshaatram karma svabhaavajam. (43)*

Where there is शौर्य *shaurya* (valor), तेज *te`ja* (luster), धृति *dhriti* (resolution), दक्षता *dakshataa* (skillfulness), the ability to not run away in war, दान *daana* (giving in charity), and ईश्वरा भाव *eeshavara-bhaava* (the feeling of being in control), there is natural Kshatriya karma.

I am speaking here, about karma, not about varna. Brahmakarma, Kshatrakarma, Vaishyakarma and Shrudrakarma – that is not enforced by the Shastras, but is inborn. I will not leave out the Manusmriti when विहित कर्म *vihit-karma* (instituted actions) are described. I say this to you unequivocally. When the Karmas appropriate for a Brahmin are being discussed, I will speak about the यजन *yaajan*, अध्यापन *adhyapaana*, and दान *daan* that is their Dharma. And I will say that they are entitled to earn their living by undertaking rituals, teaching, and accepting wealth. The Shastras prescribe these for a Brahmin. However, where is it mentioned in the present discussion? It is the स्वभाव *svabhaava* (nature) that is being interpreted here.

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम्।  
परिचर्यात्मकं कर्म शूद्रस्यपि स्वभावजम्॥ (४४)

*Krishigaurakshyavaanijyam vaishyakarma svabhaavajam,*  
*Paricharyaatmakam karma shoorasyaapi svabhaavajam. (44)*

When कृषि *krishi* (agriculture), गौरक्षा *gaurakshaa* (keeping cows), and वाणिज्य *vaanijya* (trading) come naturally to a person, it is Vaishyakarma. When a person is inclined to be of service to others, it is a Shudrakarma. Sudrakarma, Vaishyakarma, Kshatriyakarma and Brahmakarma – all four are natural, not instituted. So, we should accept the fact – when we see the natural tendency in someone – that this person has the inbuilt traits of a Brahmin, Kshatriya, Vaishya, or Shudra.

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः।  
स्वकर्मनिरतः सिद्धिं यथा विन्दति तश्छृणु॥ (४५)

*Sve` sve` karmanyabhiratah sansiddhim labhate` narah,*  
*Svakarmaniratah siddhim yathaa vindati tatshrunu. (45)*

You don't want to violate the purity of the वर्ण *varna* (caste), do you?

No, indeed no!

If you wish to do some Karma, do it fully in keeping with the Manusmriti – स्वे स्वे कर्मण्यभिरतः *sve` sve` karmanyabhiratah*. Concentrate on the Karma that is right for you. If you wish to obtain Brahmagnan, then keep to your ordained activity and obtain it. संसिद्धि *Sansiddhi* means the purity of the antahkaran. Who should obtain this? नरः *Narah*. It is for the human being to obtain.

The Lord says that He is telling us how a human being obtains a pure antahkaran by doing his work sincerely.

Actually, the difference between Karma and Dharma is revealed here. Both Dharma and adharma (that, which is contrary to Dharma) are done through karmas. A निषिद्ध *nishiddha* (forbidden) karma is also a karma, and a विहित *vihit* (instituted) karma is also a karma. There are two types of karmas – one is the

vihit and the other is avihit. In the vihit karmas, there is a नित्य *nitya* (eternal) karma, a नैमित्तिक *naimittik* (caused) karma, and a काम्य *kaamy* (to fulfill some desire) karma. Nitya karmas are rituals like the Sandhya Vandan. Naimittik karmas are the routine actions like fasting, eating, bathing, etc. And Kamya Karmas are like the Yagyas and other rituals for obtaining desired objects or objectives. There is one more type of vihit Karma, called प्रायश्चित्तीय *praayaashchitteeya*. It is done to atone for our mistakes.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम्।

स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः॥ (४६)

*Yatah pravrittirbhootaanaam ye`na sarvamidam tatam,*

*Svakarmanaa tamabhyarchya siddhim vindati maanavah. (46)*

The Lord says, ‘Whatever karma you do, I will purify your antahkaran though that karma.’ This is the भगवत् मत *bhaagvata-mata* (the opinion of the Bhagwan). The Smarta and Shrauta Dharmas order particular Karmas. What happens in the Bhagwat Dharma? No matter what work you do, offer it up to the Lord.

कायेन वाचा मनसेन्द्रियैर्वा।

यद् यद् कर्म करोति तद् तदखिलं शम्भो तवाराधनम्।

नारायणायेति समर्पयेत्तत्।

*Kaaye`na vaachaa manase`ndriyairvaa.*

*Yad yad karma karoti tad tadakhilam shambho tavaaraadhanam.*

*Naaraayaanaaye`ti samarpaye`ttat.*

The Lord says, ‘Just keep two things in mind. One is, who are you working for? The other is, are you offering your work wholeheartedly to the one for whom you work?’ The Parameshwara is the antaryaami of all. He abides in all hearts, and knows all our thoughts and feelings. Just as electricity activates all the fans, the Parameshwara activates all beings, from an ant, to Brahmaji.

येनसर्वमिदं ततम् *Ye`nasarvamidam tatam*. The Lord is the उपादान *upaadaana* (basic matter) of all, meaning, He is the cause, the matter, and the effect – the अभिन्ननिमित्तोपादान कारण *abhinanimittopaadaana kaarana* – of the entire world.

स्वकर्मणा तमभ्यर्च्य *Svakarmanaa tamabhyarchya* – worship Him through the work you do. Don’t think that He is worshipped only through religious rituals. No; whatever you do, let that work be your पूजा *poojaa* (worship). Puja, here, means समर्पण *samarpana* – total surrender, absolute offering up. Work for that Paramatma, who is the inseparable cause, matter, and effect of all Creation, who abides in the heart of all beings, and who has manifested as all the forms. Don’t work for your own selfish benefit. This is the secret of work.



Your antahkaran will become pure. If you pull the karma towards yourself, it will sully your antahkaran. If you push it towards the Parameshwara, then the अपूर्व *apoorva* (subtle potential fruit) will not attach itself to your antahkaran, or your subtle ego (of being the doer).

Now, the question is, how can the karma be ईश्वरार्पित *eeshvaraapita* (offered up to the Ishwara), if the Ishwara's name is not even mentioned in the Shrouta and Smarta Karma? That is why this Karma is called भागवत-धर्म *bhaagvata-dharma*. We are offering the Lord the work we are doing. What is the sweeper doing, when he sweeps the road? He is cleaning the road, and cleaning the drains. Why is he doing this? He is doing it as a service to the Lord who is the Atma of all. His work purifies his antahkaran. Similarly, a Brahmin cleanses himself with his morning bath, etc, rituals like a Yagya, and chanting shlokas from the Vedas. His actions purify his antahkaran – provided they are done with no other motive than pleasing the Almighty.

What is the essence of karma? Who is the कर्ता *kartaa* (the doer)? To consider eligibility and the nature of Karma is the main consideration of the Shrouta and Smarta Dharmas. The principal consideration of the Bhagwat Dharma is who the karma is done for. This must be very clear in the mind of the person who wants to follow the Bhagwat Dharma. Such a person always says, त्वदीयं वस्तु गोविन्द तुभ्यमेव समर्पये 'Tvadeeya vastu govinda tubhyame`va samarpaye`'- Oh, Govind! It is Your own thing that I offer up to You!

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात्।  
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्॥ (४७)

*Shre`yaansvadharmo vigunah paradharmaatsvanushthitaat,  
Svabhaavaniyatam karma kurvannaapnoti kilbisham. (47)*

Do not form a wrong impression of Karma. If the karta does the work properly – even if his work has no apparent virtue – it becomes a proper worship of the Lord. What is so admirable about sweeping the pathway? Is there any apparent excellence in cleaning the drains? It may seem to be a lowly task, but carry out your स्वधर्मा *svadharma* (the work that is Dharma for you), to worship the Lord. The Lord does not bother about what work you are doing; He is interested in the intention behind the work. शबरी देखेल रे सपनवा आजु घर रामा अइहें न *Shabari de`khaile` re` sapanavaa aaju ghara raama aihain naa.* (The tribal woman Shabari saw, in a dream, that Shri Rama had come to her hut.) She sweeps the path to her hut, and keeps it clean. She builds a seat for Him to sit on, and places a grass mat on it. She plucks fruits, and keeps them ready to offer the Lord. Every day she feels certain that the Lord will come 'today'. Day after day, she makes these preparations for welcoming the Lord. Now – just think! Is it necessary that Shabari should think that the Lord will be pleased only if she

does Veda Patha, and Yagyas? No, it is not so. स्वभाव-नियत कर्म कुर्वन्नाप्नोति किल्बिषम् *Svabhaava-niyatam karma kurvannaapnoti kilbisham* – it is not a fault to do the work prescribed according to your nature.

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत्।  
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः॥ (४८)

*Sahajam karma kaunte`ya sadoshamapi na tyaje`t,*  
*Sarvaarambhaa hi doshe`na dhoome`naagnirivaavritaah. (48)*

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् *Sahajam karma kaunte`ya sadoshamapi na tyaje`t.*  
A man grumbled to his friend, who was a doctor. He said, ‘My organ does something very unclean. It throws out effluent; it is very dirty. Please seal it with plastic surgery.’

‘My good man,’ replied the doctor, ‘How will you remain alive if I seal your organ? You will die! This organ throws out the urine, and this is vital for your health.’ The dirt that comes from the nose and eyes, and the perspiration of the body, are all needed to be healthy. These are सहज कर्म *sahaj karma* – they are natural actions – aren’t they? There is nothing wrong about them.

सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः *Sarvaarambhaa hi doshe`na dhoome`naagnirivaavritaah.* There is no action that is free of flaws. When the Brahmins do हवन *havana* (the fire sacrifice), aren’t there tiny worms in the barley, sesame, and rice they offer as ablutions? Aren’t there tiny insects in the wood that is used? Is there no violence when a fire is burnt? Isn’t there violence when Kshatriyas fight for their country? Isn’t there violence in the activities of the Vaishyas, in keeping cows, weighing grain, trading, etc? Isn’t there violence in the threshing of grain? Don’t you need to keep your nose and mouth covered when you use a spade? There is no work that is flawless, and there is no fire without smoke.

Then what should we do?

Don’t have attachment for any work or activity; and never entertain the feeling that you have done the work. Ultimately, everything is to be given up. Start the work, and then experience नैष्कर्म्य *naishkarmya* (the feeling of doing nothing). This is the method. If you don’t work – संन्यास तु महाबाहो दुःखमाप्तुमयोगतः *sannyaasam tu mahaabaaho dukhamaaptumayogatah* (5. 6).

You see, the Karmayoga of the Gita is a Karmayoga that does not oppose Sanyas, or go contrary to it. It includes Sanyas in its ambit. Karmayoga is the name of the stage just prior to Sanyas, and Sanyas follows Karmayoga. You will not attain Sanyas unless you do Karmayoga. Unless you start working, you can’t obtain नैष्कर्म्य *naishkarmya* – न कर्मणामनारम्भा नैष्कर्म्यं पुरुषोऽश्नुते *na karmanaamanaarambha naishkarmyam purushoshnute`* (3. 4).

Then, what is the method of working?

असक्त-बुद्धिः सर्वत्र जितात्मा विगतस्पृहः।  
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति॥ (४९)

*Asakta-buddhih sarvatra jitaatmaa vigatasprihah,  
Naishkarmyasiddhim paramaam sanyaase`naadhigacchati. (49)*

असक्तबुद्धिः सर्वत्र *Asaktabuddhi sarvatra*. One point is that there should be no attachment in the mind – not for any place, period of time, or any object. It is not possible that you will always live in the same place, have the same season, and eat the same items of food. A man will be a जितात्मा *jitaatmaa* (gain victory over himself) when his mind and senses are under control. There is another point. People say, ‘I do not desire what I don’t have. All I want is that I shouldn’t lose what I do have.’ My brother, even your hair does not remain the same! It turns white, and then falls off.

One day, a group of women decided to wear saris of different colors. What colors should they wear? One lady suggested that each woman should wear the sari of the color of her husband’s hair. Someone wore a black sari, because her husband had black hair. Someone wore a white sari, and someone wore a grey sari. Now, one woman asked what color she should wear, because her husband was bald!

So, it is useless to want the eyes, ears, and face to remain unchanged, because they will change with the passing of time. Just as hair falls off, and we become bald, the senses are weakened with age. So don’t have any desire for things to remain as they are.

Up to this point, the Lord has spoken about सिद्धि-संसिद्धि *siddhi-sansiddhi* (accomplishments and success). Now He speaks about नैष्कर्म्य-सिद्धि *naishkarmya-siddhi*.

How is this obtained? Which Karmayoga will enable us to get it?

You will obtain नैष्कर्म्य-सिद्धि *naishkarmya - siddhi* when your antahkaran is purified with the help of Karmayoga; and अकर्तृत्व *akartritva* (freedom from the subtle ego of being the doer), and अभोक्तृत्व *abhoktritva* (freedom from the feeling that it is you who has the good and bad experiences) enter you life. People believe in Karmayoga, but Karmayoga is a state that comes before Sanyas. We accept the कर्म-समुच्चय *karma-samucchaya* (the order of spiritual progress), and also कर्म-समन्वय *karma-samanvaya* (the connection between two stages). So, do Karmayoga, and purify your antahkaran first. It is true that this is Siddhi. However, नैष्कर्म्यसिद्धि *naishkarmyasiddhi* is such, that no connection is

left any more with the Karta, Karma, Karmafala (fruit of the action), karan (object of action), or any other factor.

Very well, Maharaj, but how can we obtain it?

The Lord said, संन्यासेनाधिगच्छति 'Sanyaase`naadhigacchati.' When this नैष्कर्म्य सिद्धि *naishkarmya siddhi* is obtained, the person obtains Brahmagnan.

One is the siddhi achieved by Karmayoga, that purifies the antahkaran; and the other is the नैष्कर्म्य-सिद्धि *naishkarmya-siddhi* that comes immediately before Brahmagnan, and is inseparable from it. परमां नैष्कर्म्य-संसिद्धि *Paramaa naishkarmya – sansiddhi* leads to Brahmagnan, but there is no distance between the two.

Look, brother, read the commentary of the Gita written by Eknathji, if you wish to follow the Bhagwat Dharma. He considers the Bhagwat Dharma superior to Gnan. If you want to connect Gnan to Yoga, then read Sant Gnaneshwara's commentary. It is superb. You will forget the shlokas of the Gita when you read it. Mahatma Gandhi called his commentary, 'Anasakti Yoga' (yoking ourselves to the Lord by giving up all other attachments). Madhusudan Saraswati called his commentary, 'Buddhi Yoga'. If you have a desire to join politics, then the version by the Gita Press is excellent. The difference in the commentaries by Goendkaji (the founder of the Gita Press) and Tilak is that Goendkaji considers Karmayoga to be an essential साधन *saadhan* (method), while Tilak considers Karmayoga to be essential after Gnan is obtained. If it is Bhakti you wish to develop, then you should read the commentaries by Vishwanath Chakravarti, Vallabhacharya and Purushottamji. If it is शरणागति *sharanaagati* (total surrender) you seek, then read the commentary by Shri Ramanujacharya. Madhvacharya's commentary lays stress on Kriyayoga (ritualistic idol worship). All the commentaries are right and proper in their own place. However, if you want to understand how you can obtain Brahmagnan, then apply your mind to these words of the Lord.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे।

समासेनैव कौन्तेय निष्ठा ज्ञानस्य य परा॥ (५०)

*Siddhim praapto yathaa brahma tathaapnoti nibodha me`*,

*Samaase`naiva kaunte`ya nishthaa gnaanasya yaa paraa. (50)*

समासेनैव कौन्तेय 'Samaase`naiva kaunte`ya – I am telling you in brief, O son of Kunti.'

What?

निष्ठा ज्ञानस्य या परा 'Nishthaa gnaanasya yaa paraa – this is the परानिष्ठा *paraanishthaa* (supreme faith) of Gnan.' Earlier, the Lord had said that नैष्कर्म्य *naishkarmya* is the highest achievement, and now He says, निष्ठा ज्ञानस्य या परा *Nishthaa gnaanasya yaa paraa* – the culmination of Gnan is the attainment of the Brahman.'

So then, how is the para-nishtha of Gnan to be obtained?

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च।  
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च॥ (५१)

*Buddhyaa vishuddhayaa yukto dhrityaatmaanamniyamya cha,  
Shabdaadeenvishayaanstyaktvaa raagadve'shau vyudasya cha. (51)*

This is called the परानिष्ठा *paraa-nishthaa* of Gnan. ष्ठा गति निवृत्तौ 'Shthaa gati nivrirttau.' It is that point, from which all coming and going (rebirth) ceases completely. गति-निवृत्ति *Gati nivrirti* means releases from both coming, and going. There is no going from birth to rebirth, no going from Hell to Heaven, or Heaven to Hell, and no going from this mortal world to other realms after death. It is a total release from coming and going. Even in Yoga, there is a गति *gati* (movement).

Where?

The movement is from the external to the internal. The passing from this world to another is in Dharma. The transition from one birth to the next is in Dharma. The journeys to Hell or Heaven are in Dharma and adharma, and the movement in उपासना *upaasanaa* (devotional worship) carries us up to the Ishtadev (chosen form of worship). But, the movement there, is by the Grace of the Ishtadev. So, freedom from dependence – a total liberation – is not achieved. All movement depends on whether the Ishtadev wants you to go somewhere, or to come to Him. The liberation that is obtained by another's Grace, is subject to the Grace, and can be curtailed. Actually, the Gnan that the नित्य शुद्ध-बुद्ध-मुक्त *nitya-shuddha-buddha-mukta* (everlasting-pure-enlightened-liberated) Atma is the Brahman, is the real liberation.

बुद्ध्या विशुद्धया युक्तः *Buddhyaa vishuddhayaa yuktah* – your बुद्धि *buddhi* (intellect) should be विशुद्ध *vishuddha* (pristine).

What is a विशुद्ध बुद्धि *vishuddha buddhi*?

It is the intellect that focuses only on the Brahman. You should listen to discourses on Vedanta, ponder upon the things spoken there, and bring your mind repeatedly to that, which is absolutely pure. The Brahman is free of gunas, actions, form, change, Dharma, and characteristic.

अप्राणोऽमनाः शुभः 'Apraanomanaah shubhrah.' अप्राणः *Apraanah* means, without action; अ मनः *amanah* means, without resolves, and शुभः *shubhrah* means, without Maya (delusion). शुभः *Shubhrah* (pure white) is possible only when there is no Maya. So, अप्राणोऽमनः शुद्धया 'apraanomanah shuddhayaa' means, that the buddhi should not be adulterated by any other subject. It should be completely immersed in the Brahman. Obtain a buddhi like that.

But, how is it obtained?

तद् विज्ञाननार्थं स गुरुमेवाभिगच्छेत् ।

*Tad vignaanaartham sa gurume`vaabhigacche` t.*

समित्पाणिः *Samitpaanih* (with folded hands). This is the second step, not the first.

Then, what is the first step?

श्रोतव्यो मन्तव्यो निदिध्यासितव्यः *Shrotavyo mantavyo nididhyaasitavyah* – listen (to discourses), mediate (on what you have heard), and focus repeatedly (on the Lord). That is the first step you must take, if you want to understand the Atma. Start listening to discourses.

धृत्यात्मानं नियम्य च *Dhrityaatmaanam niyamy cha* – use धृति *dhriti* (self-control) to not kill, but control your मन *mana* (mind), प्राण *praana* (life force), and इन्द्रिय *indreeya* (senses). नियम्य *Niyamy* means, to keep under control; not to destroy.

शब्दादीन्विषयांस्त्यक्त्वा *Shabdaadeenvishayaanstyaktvaa* – give up the *vishaya* (objects) of शब्दादी *shabdaadi* (the ears and other sense organs).

रागद्वेषौ व्युदस्य *Raagadve`shau vyudasya* – get rid of the राग-द्वेष *raaga-dve`sha* (attachments and aversions) in your mind.

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।

ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ।। (५२)

*Viviktase`vee laghvaashee yatavaakkaayamaanasah,*

*Dhyaanayogaparo nityam vairaagyam samupaashritah. (52)*

विविक्तसेवी *Viviktase`vi*. You should live alone, in a pure place. विविक्तसेवी *Viviktase`vi* can mean two things. विविक्त *Vivikta* means, where nobody else is present, and it also means a place that has been detached from all impurities. It comes from the root, विचिर् पृथग्भावे ‘*vichir prithagbhaave`.*’

लघ्वाशी *Laghvaashee*. Heavy food should be avoided. लघ्वाशी *Laghvaashee* means a light diet that is easily digested, and enough to sustain life. That is the kind of food that should be taken.

It is not proper that the body shifts and sways constantly, and your mind drifts as you dream and scheme. यतवाक्कायमानसः *Yatavaakkayamaanasah* means that your speech and actions must bring some benefit. To shake your leg when you are sitting, or sway like an ox is improper.

I am acquainted with a Swamiji (Monk) who is eighty or eighty five years old. He used to chant the Durga Patha, and sway as he chanted. Once, my Guruji told him that we should not sway while chanting. Chanting now became very difficult for him. He came again, and said, ‘Swamiji, I stopped swaying while chanting, after you told me that it is not proper. I chant the Durga Patha, but the joy of chanting has gone.’

‘My brother,’ said Guruji, ‘Enjoy your Patha. I do not forbid you.’

It is a different thing to enjoy singing, or music. People enjoy the rhythm and the verse. Musical entertainment is a different matter. The enjoyment of debating is different, and there is a different joy in understanding things as they are. In this, the tongue does not move much; nor do the body and mind.

ध्यानयोगपरो नित्यम् *Dhyaanayogaparo nityam*. Here, नित्यम् *nityam* (always) goes with all the actions mentioned. Take the refuge of ध्यानयोगा *dhyaanayoga* (yoke yourself to the Lord by meditating on Him). You should adopt the method given in the sixth chapter of the Gita.

वैराग्यं समुपाश्रितः *Vairagya samupaashritah* – take the help of वैराग्य *vairagya* (detachment). Vairagya does not mean disgust. Nor does it mean depression or hatred. Unless you are detached, your mind will take on the form of the pleasant or unpleasant objects it dwells upon. Here, उदासीन *udaaseena* refers to vairagya.

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्।

विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते॥ (५३)

*Ahankaaram balam darpam kaamam krodham parigraham,*  
*Vimuchya nirmamah shaanto brahmabhooyaaya kalpate`.* (53)

अहंकार *Ahankaara* (ego), increases अस्मिता *asmitaa* (identification with the body); and बल *bala* (strength) inspires karma. दर्प *Darpa* (vanity) results in insulting others. काम *Kaama* (desire) makes us beggarly. We feel that we are deprived of something we ought to have. क्रोध *Krodha* (anger) makes the heart burn, and परिग्रह *parigraha* (accumulation) turns us away from the Lord.

Swami Shukadevanandji told me about an incident when he went with some other Monks into a forest. They had nothing to eat at night. When they felt hungry, they thought of going to the village to get something to eat. One Sadhu had one anna (sixteen annas made a rupee). He would go to the village, and then he would think, ‘The people here don’t eat at night, so why should we eat?’ He would come back without getting anything. Then he would think, ‘It is only one anna, after all. Let it go! Why should we suffer the pangs of hunger?’ But still, he would come back empty handed. This happened a number of times. Swamiji understood his dilemma, and made him throw his one anna into the Gangaji. After he threw away the coin, he sat and did bhajan (sing devotional songs) all night. I heard this from Swamiji. See the effect of परिग्रह *parigraha*!

A विरक्त *virakta* (detached person) gentleman lived at Lucknow. He developed detachment and came to our Ashram at Vrindavan. Following him were four kahars (laborers), carrying his baggage on behangis (a kind of double sling for carrying heavy luggage), where the baggage is carried on both sides.

‘What is this?’ I asked him.

‘I have brought a few things,’ he replied. I asked him why he had brought all these things. ‘They are essential for me,’ he replied. “I can’t do without them.’ He had felt that he was detached, and had come to become a Sanyasi! Four behangis meant that he had brought eight hundred kilos of luggage, for practicing vairagya! So, Maharaj, parigraha does not allow the mind to focus on the Lord.

Our Shri Udiyababaji Maharaj spoke of an incident of a Mahatma, who lived at Hrishikesh. In those days, there were no Kshetras (centers) that distributed free food to Sadhus. These developments came later. They are the miraculous achievements of the viraktas. They are the splendor of the renunciation of ascetics. Kshetras worth hundreds of thousands have come up, since those days. In those days, Mahatmas lived under the trees.

One Seth (wealthy businessman) came and placed twenty five rupees before this Mahatma as an offering. The Mahatma thought, ‘I did not go and call this Seth. I did not ask for money. I have no desire for the money, but the man placed it, anyway. Who wants to speak and tell him to take it away!’ The Mahatma continued to sit in silence.

After the man had gone, it occurred to the Mahatma that the money could be put to some good use. He considered distributing it among the poor. Then he thought that it would be better to distribute cloth, rather than money, because there were many professional beggars, and it was difficult to say who was really poor. ‘Perhaps it would be best to spend it at one go, by having a bhandara (feast) for Sadhus) was his next thought. Then, he felt that it would be even better to buy medicines for someone who was sick and needy. He thought of twenty five ways of using those twenty five coins placed before him. He became nervous, and went to his Guru.

‘Maharaj,’ he said, ‘I was sitting peacefully. How did this trouble come up?’

‘My son,’ said the Guruji, ‘don’t touch the coins. Cover them with a clod of cow dung, and pick them up carefully, making sure that you don’t touch them. Then throw them into the Gangaji. You will find that your peace of mind has been restored.’ Shri Udiyababaji Maharaj had narrated this incident to me.

Hence, this parigraha diverts the mind from the contemplation of the Brahman. That is why the Lord advises us to give it up.

विमुच्य निर्ममः शान्तः *Vimuchya nirmamah shaantah* – let go of ego, power, vanity, desire, anger, and accumulation. Don’t be attached to anyone or anything – not even your own body. Maintain inner tranquility.

What will happen then?



ब्रह्मभूयाय कल्पते *Brahmabhooyaaya kalpate`* - you will become eligible for obtaining the awareness that the Atma and the Brahman are one and the same. ब्रह्मभूयाय ब्रह्मभवनाय कल्पते योग्यो भवति *Brahmabhooyaaya brahmabhavanaaya kalpate` yogyo bhavati*. Such a person becomes authorized to be the Brahman.

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति।

समः सर्वेषु भूतेषु भद्रभक्तिं लभते पराम्॥ (५४)

*Brahmabhootah prasannaatmaa na shochati na kaankshati,*

*Samah sarve`shu bhoote`shu madbhaktim labhate` paraam. (54)*

ब्रह्मभूतः *Brahmabhoota* is a person who has achieved the authority to gain the conscious awareness of the Atma and the Brahman being one and the same. The त्वं-पदार्थ *tvam-padaartha* (tvam = you. You are That = the Brahman) is absolutely pure in a Brahmadhoota; because, this is the description of the त्वं-पदार्थ *tvam-padaartha* (the Atma).

प्रसन्नात्मा *Prasannaatmaa*. When a person becomes Brahmadhoota, his antahkaran becomes limpid.

न शोचति न काङ्क्षति *Na shochati na kaankshati*. The mind of a Brahmadhoota is emptied of all sorrow and desire. He has equal benevolence for all. This universal goodwill is the Certificate that declares that he is a Brahmadhoota.

Now the Lord starts an inquest of the तत्-पदार्थ *tat-padaartha* (the 'That'= Brahman, factor in the Mahavakya, 'You Are That').

People ask, 'What is the need for an enquiry about the Tat-padaartha?' My reply is, 'I tell you that you are अपरिच्छिन्न *aparicchinnaa* (separate, fragmented). What do you understand from that? Do you know the meaning of परिच्छिन्न *paricchinnaa*? You may know that परिच्छिन्न *paricchinnaa* refers to that, which cannot be separated by Space, time, or matter; that it is devoid of the differences in सजातीय *sajaateeya* (common factors), विजातीय *vijaateeya* (uncommon factors), and स्वगत भेद *svagat bhe`da* (internal differences). If you have this knowledge, then the साधन *saadhana* (effort) for understanding the Tat-padaartha is completed, and you will be able to grasp the meaning, when I say that you are अपरिच्छिन्न *aparicchinnaa*. You will understand the meaning of the Mahavakya (the great principle stating that the Atma is the Brahman).

However, if you do not know what aparicchinnaa means, then I can call you Mohan or Sohan or name any unknown item, without your understanding anything. The Gnan of the Brahman is, therefore, necessary. Only then, will my saying 'Tattvamasi' (You are the Tattva) make you conscious of your ब्रह्मतत्त्व *brahmatattva* (being the Brahman).

This is what is meant by अपरिच्छिन्नता *aparicchinataa* (whole, unfragmented state), अद्वितीय *adviteeyataa* (indivisibility), ब्रह्मता *brahmataa* (being the Brahman). Do you know what ब्रह्मता *brahmataa* is like? It may be a परोक्ष *paroksha* (unseen, remote) idea, but you must obtain an अपरोक्ष *aparoksha* (experienced) Gnan of it. Tat-padaartha (That=Brahman, padaartha=factor) is the name of the अधिष्ठान चेतन *adhishtaana che'tan* (the consciousness that is the substratum of all Creation); and Tvam-padaartha (Tvam=You) is the name of the द्रष्टा चेतन *drashtaa che'tan* (the consciousness that witnesses). Both are untouched by space, time and matter; and hence both have the same characteristics. Both the Tat-padaartha and the Tvam-padaartha are free of the सजातीय-विजातीय-स्वागत भेद *sajaateeya-vijaateeya-svagat bhe'da*.

Look. The Brahman will not have consciousness if it is separate from us. It can not be animate. Unless it is one with us, it will be an imaginary factor that has no consciousness of its own. If it is परोक्ष *paroksha* (remote, unseen), it will be imagined. And if it is दृश्य *drishya* (seen), it will be inanimate. The Brahman will become a remote object without any authentic existence if it is separated from us. And, if it is something that is visible, it will be inanimate. And what if we are separated from the Brahman?

Then we will be परिच्छिन्न *paricchinnaa*. We will become little pieces that thrash about, until we unite with the Brahman. Thus, the fulfillment of Vedanta is in not delegating the Brahman to an imaginary or inanimate object, and not considering the Atma to be paricchinna. The purpose of the 'Vedanta Avatara' (the Lord's manifesting as Vedanta) is to get rid of the false perception about the Brahman being inanimate or imagined, and the Atma being paricchinna. 'Vedantavatar' is the name of a book. It is older than the Buddhists. It was written before the Buddhists were born. The original Sanskrit version is no longer available, but a translation in Pali, written by Buddhists to refute the Vedas, was found. Later on, Sanskrit Pundits rewrote the book on the basis of the Pali text. It contains a description of Vedanta.

मद्भक्तिं लभते पराम्-तत्-पदार्थ-भक्तिम्। परां तत्पदार्थ-भक्तिं लभते। *Madbhaktim labhate' param – tat-padaartha-bhaktim. Paraam tat-padaartha-bhaktim labhate'. Dvaitarahitam. Paraam* means that the highest kind of Bhakti for the Ishwara, Paramatma, or the Tat-padartha, is obtained.

All right; what happens with this Bhakti? The work is not over yet, because Bhakti is not the परमावधि *paramaavadhi* (the supreme). So, the Lord says –

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः।  
ततो मां तत्त्वतो ज्ञात्वां विशते तदनन्तरम्॥ (५५)

*Bhaktyaa maamabhijaanaati yaavaanyashchaasmi tattvatah,  
Tato maam tattvato gnaatvaa vishate` tadanantaram. (55)*

भक्त्यामामभिजानाति *Bhaktyaamaamabhijaanaati* – the अभिज्ञान *abhignana* (knowledge) about the Lord can be obtained through Bhakti. अभिज्ञान *Abhignaana* means, to be acquainted with, to know. It is recognizing something that is already there. Now, Bhakti gives us the abhignana of the Lord. What kind of abhignana? यावान् *Yaavaan* means, the length and breadth in space, age in time, and weight in matter. That means, having no base in the aspects of age (in time), size (in space), or weight (in matter). And, means, the length and breadth in space, age in time, and weight in matter. That means, having no base in the aspects of age (in time), size (in space), or weight (in matter). And, यश्च अस्मि तत्त्वतः *‘Yashcha asmi tattvatah* – what is My essence?’ What will you know?

तदनन्तरं स्वयं तत्त्वतो भूत्वा। तदनन्तरं तत्त्वतो मां श्रुत्वा ततः सन् व्याप्तः सन् अभेदेन विशते। *Tadanantaram svayam tattvato bhootvaa. ‘Tadanantaram tattvato maam gnaatvaa tatah san vyaaptah san abhe`de`na vishate`.*’ The meaning of ततः *tatah* here, can not be तदनन्तरम् *tadantaram* (after that).

Why can’t it mean तदनन्तरम् *tadantaram*?

Because, विशते तदनन्तरम्; तदनन्तरम् *‘vishate` tadantaram`*; *tadanantaram* comes within the shloka itself. So, how can ततः *tatah* mean तदनन्तरम् *tadanantaram*? The correct meaning is, ततः *tatah* means अभेदेन व्याप्तः *abhe`de`na vyaaptah*. Once a person knows that the Paramatma is inseparable (or indivisible) by space, time or matter – and is the प्रत्यक्-चैतन्याभिन्न *pratyak-chaitannyabhinna* (the individual consciousness in all) Brahman – then, immediately, तत्त्वतो ज्ञात्वा *tattvato gnaatvaa*. The instant he recognizes the essence of the Paramatma, he becomes the Paramatma, and ‘no longer remains separate from Me.’

Now see – what does this indicate?

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति *Brahmabhootah prasannaatmaa na shochati na kaankshati*. The description of the Tvam-padartha is up to this point. And the description of the Tat-padartha is up to शोचति न काङ्क्षति समः सर्वेषु भूतेषु *shochati na kaankshati samah sarve`shu bhoote`shu*, and मद्भक्तिं लभते पराम्, भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः *madbhaktim labhate` paraam, bhaktyaa maamabhijaanaati yaavaanyashchaasmi tattvatah*. After this, the *asi* (*asi* = are, in ‘You are That’) padartha is described in ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् *tato maam taatvato gnaatvaa vishate` tadanantaram*. So, the eighteenth chapter contains the description of the Mahavakya.

The Aham-padartha (the ‘I’ factor) is described first, in ब्रह्मभूतः प्रसन्नात्मा *brahmabhootah prasannaatmaa*. Then comes the description of the Brah-

padartha (in ‘I am the Brahman’, another Mahavakya), in मद्भक्तिं लभते पराम् तत्त्वतः *madbhaktim labhate` param tattvatah*. After that comes विशते तदनन्तरम् *vishate` tadanantaram*, and विशते यथा न परा वर्तते *vishate` yathaa na paraa vartate`*, meaning, ‘there is one such state, after which there is no rebirth’. This is the Mahavakya of the eighteenth chapter.

Now see the fun! Earlier, the Lord had described Dharma, and said that we should do karma with a निष्काम भाव *nishkaama bhaava* (without desire); we should give up कर्तृत्व *kartritva* (the feeling of being the doer), and do our duty. Now He elaborates on the method of obtaining the Brahman, and says, नैष्कर्म्य - सिद्धिं परमां संन्यासेनाधिगच्छति *‘Naishkarmyasiddhim paramaam sannyaase`naadhigacchati`*.

‘Bravo!’ said Arjuna. ‘Ultimately You had to concede that Sanyas is essential for the Paramatma. Well, my friend, admit it!’

‘Yes, My brother,’ said Shri Krishna. ‘I accept the supreme status of Sanyas, but this Gnan has its own greatness.’

सर्वकर्माण्यपि सदा कुर्वाणो मद्दयपाश्रयः ।

मत्प्रसादादवाप्नो शाश्वतं पदमव्ययम् ॥ (५६)

*Sarvakarmaanyapi sadaa kurvaano madvyapaashrayah,*

*Matprasaadaadavaapnoti shaashvatam padamavyayam. (56)*

सर्वकर्माणि सदा कुर्वाणः अपि। किं पुनः संन्यास्यम्। *Sarvakarmaani sadaa kurvaanah api. Kim punah sannyaasam.* What can ‘api’ mean, here? If we take the meaning to be सर्वकार्यसंन्यस्यम् *sarvakaryasannyaasa* (give up the subtle ego of being the doer), then – what can be better?

‘Oh, Arjuna! I am explaining to you, the राजगुह्य राजविद्या *raajaguhya raajavidyaa* (the most secret, Kingly science), that you can obtain the eternal, imperishable status – the शाश्वत अव्यय पद *shaashvat avyaya pada* – even while doing everything.’

Arjuna said, ‘You just told me, नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति *“Naishkarmyasiddhim paramaam sannyaase`naadhigacchati”* You did not add ‘api’ then. What does that mean? Doesn’t it indicate that when people imagine a Karma Yoga, that refutes Sanyas, it is not in keeping with the principle of the Gita? The Gita’s Karma Yoga is in keeping with Sanyas. Karma Yoga precedes नैष्कर्म्यसिद्धि *naishkarmyasiddhi* and Sanyas.’

‘Yes, Arjuna,’ said Shri Krishna. ‘You cannot claim the शाश्वत अव्यय पद *shaashvat avyaya pada* while you continue doing worldly activities. However, I am now telling you the actual trick.’

What is that?

मद्वयपाश्रयः मत्प्रसादात् अवाप्नोति 'Madvyapaashrayah matprasaadaat avaapnoti. Take refuge in Me. Accept My prasada (Grace). Then you will attain that eternal imperishable status.'

You see, the Atma and the Paramatma are two words that mean the same thing. The घटाकाश *ghataakaasha* (the space in a pot, signifying a body) and the मठाकाश *mathaakaasha* (the space inside a building) are different only because of their उपाधि *upaadhee* (conditioning). The आकाश *aakaasha* (space) that is independent of both is one. The आभासवादी *aabhaasavaadi* (those who consider the world to be an illusion) use the superimposed कार्य-कारण *kaarya-kaarana* (effect and cause) to describe the one-ness of the Ishwara, through the theory of Tvam-padartha and Tat-padartha. The Jeeva (Atma attached to a body) is कार्योपाधि *kaaryopaadhi* (the conditioned effect); the Ishwara is the कारणोपाधि *kaaranopaadhi* (the conditioned cause). And, when the dividing factors that are superimposed upon the substratum that is the Brahman are eliminated, the consciousness of the Jeeva is the same as the consciousness of the Ishwara. If the conditioning is removed, then the Jeeva is the Brahman.

The अवच्छेवादी *avacche`davaadis* (those who consider the Jeeva and the Brahman to be different and separate) say that the Jeeva is the चैतन्य *chaitanya* (consciousness) that is separate from the antahkaran of the individual. The Ishwara is the प्रमाता *pramaataa* (the one that establishes our existence), the consciousness that is present equally in all the antahkarans. And, where the feeling of अवच्छेद्य-अवच्छेदक *avacche`dya – avacche`daka* (the separated and the separator) is absent, the Jeeva and the Ishwara are one.

The Lord says, ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम्। मां ज्ञात्वा ततः सन् विशते 'Tato maam tattvato gnaatvaa vishate` tadanantaram. Maam gnaatvaa tatah san vishate'.' This means, 'As soon as he knows Me, he becomes the सर्वव्यापि *sarvavyaapi* (all-pervading) Parabrahm Paramatma. He is no longer separate from Me.'

In such a state, the differences of कर्ता-कर्म-करण-कर्मफल *kartaa-karma-karan-karmafala* (the doer, the action, and the instrument, and the fruit of the action) no longer exist. You can view it from whichever principle you like. If it is Prakriti (the Lord's power of Creation) that does the work, then it is not the Atma that is the karta. Maya (the Lord's power of delusion) makes you think that you do the work. Whether it is the gunas (tendencies), or the indriyas (sense organs), or the senses, or the ahankara (ego), or the svabhava (temperament), or the Ishwara, that prompt the actions – you are not the doer. (You are the Atma.) Therefore, your feeling – that your actions have any relation with you – is due to your ignorance of your essence. Your feeling, 'These are my actions. I am the

doer. The karmas are Satya (real), and able to give the fruits of the Satya,' is a delusion.

The Lord now explains this from another angle. He says, 'Your belief – that you are the karta, and the one to experience the fruits – is due to delusion. So, मदव्यपाश्रयः मदुपजीवनः *madvayapaashrayah madupajeevanah* – don't keep your life separated from My life.'

अहं वासुदेवः ईश्वरो व्यपाश्रयो यस्य य मदव्यपाश्रयः। मह्यर्पित-सर्वात्म-भावः इत्यर्थ 'Aham vaasude`vah eeshvaro vyapaashrayo yasya madvyapaashrayah. Mahyarpita – sarvaatmabhaavah ityarthah.' This is from the commentary by Shri Shankaracharya. The meaning is: offer up your all in all to Me. The Ishwara's existence is our existence. His Gnan is our Gnan. His wish is our wish, and His karma is our karma. Give up all idea of having anything of your own separately. Should we also give up karma?

No. Do karma. मत्प्रसादादवाप्नोति शाश्वतं नित्यं वैष्णवं पदं अव्ययम् 'Matprasaadaadavaapnoti shaashvatam nityam vaishnavam padam avyayam, because when he becomes one with Me, I keep nothing hidden from him. I have no secrets from him. I become one with him completely. So, even if he does everything, My purity and My Grace grants him the eternal imperishable status.' सर्वकर्माण्यपि प्रतिसिद्धान्यपि सदा कुर्वाणः 'Sarvakarmaanyapi pratisiddhaanyapi sadaa kurvaanah.' Explaining this, Acharya Shankar says that we may, perhaps, refute something said by an ordinary person, but when our Guru says something, we accept it as the Gospel truth. He says that the meaning of 'api' is that desire should be given up even when doing the instituted karmas. And, if he does only his nitya karmas (ordained daily routine) that is best.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः।  
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव।। (५७)

*Che`tasaa sarvakarmaani mayi sanyasya matparah,  
Buddhiyogamupaashritya macchittah satatam bhava. (57)*

'Look, My brother,' says the Lord. चेतसा 'che`tasaa' meaning, 'be alert and watchful regarding this. Surrender all karmas to Me through your buddhi and your Gnan.'

वासुदेव एव कर्ता। वासुदेव एव कारयिता 'Vaasude`va e`va kartaa'. 'Vasude`va eva kaarayitvaa.' 'Vasude`va e`vam karmatve`na prateeyamaanah'. Vasudeva is the *bhoktaa* (the one who experiences). Vasudeva appears as the karma, and Vasudeva manifests in the form of the Karmafala. So, place all karmas in Him, and मत्परः 'Matparah', meaning, वासुदेव एव परमं तत्त्वम् 'vaasude`va e`va paramam

*tattvam.*’ Be firm in the knowledge that Vasudeva is the param Tattva – the ultimate essence.

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ‘*Buddhiyogamupaashritya macchittah satatam bhava.* Take the support of buddhiyoga (yoking yourself to the Lord with your intellect) to focus only on Me.’ This is prudence. I can offer a challenge to all the religious philosophies in the world, that none of them shows as much respect for prudence and the intellect, as the Gita. Some say, ‘Believe, have faith.’ Some say, ‘You will get the fruit of your actions only after your death.’ Some say, ‘Stop your thoughts, and stop using your brain.’ Some say, ‘Destroy your intellect.’ My brother, this life is to be lived intelligently. Without buddhiyoga, you can’t lead a life of त्याग *tyaga* (giving up), or of ग्रहण *grahan* (accepting).

Some points have been repeated here. Let us give some attention to them. The earlier recommendation was, मच्चित्तः ‘*Macchittah* – focus on Me, and I will give you buddhiyoga.’

मच्चित्ता मदगतप्राणा बोधयन्तः परस्परम्।  
कथयन्तश्च मां नित्यं मुष्यन्ति च रमन्ति च॥  
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम्।  
ददामि बुद्धियोगं तं येन मामुपयान्ति ते॥ (१०.९,१०)

*Macchitta madgatpraanaa bodhayantah parasparam,  
Kathayantashcha maam nityam tushyanti cha ramanti cha.  
Te’shaam satatayuktaanaam bhajataam preetipoorvakam,  
Dadaami buddhiyogam tam ye’na maamupayaanti te’.* (10. 9, 10)

‘I will give buddhiyoga to those whose thoughts dwell constantly on Me.’  
But, see how the Lord is saying something else, here.

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव *Buddhiyogamupaashritya macchittah satatam bhava* – take the support of buddhiyoga, and – मच्चित्तः *macchittah* – think only of Me.’ There, मच्चित्तता *macchittataa* (thinking about Me) was the method for obtaining buddhiyoga. And here, buddhiyoga is the method for obtaining मच्चित्तता *macchittataa*. Here, it is said that the mind will focus on the Lord if you have buddhiyoga; and there it was said that you will obtain buddhiyoga if you place your mind and intellect in the Lord.

Actually, बुद्धिं तु सारथिं विद्धि ‘*Buddhim tu saarathim viddhi*’- when the Lord Shri Krishna comes as the सारथि *saarathi* (the driver of the chariot), then buddhi cannot be disdained. Had the Lord come as Patanjali the grammarian, He would have told us to curtail the buddhi. Had He come as Gautam, He would have said that the buddhi is a virtue. Had He come as Kapil, He would have said that buddhi is a mutation of Prakriti. However, He, Himself, has come as the sarathi,

so He says that we will achieve our heart's desire through the intellect. Does any other Dharma place so much emphasis on buddhi?

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तिष्ठसि।

अथ चेत्त्वमहंकारात् श्रोष्यसि विनङ्क्ष्यसि॥ (५८)

*Macchittah sarvadurgaani matprasaadaattarishyasi,*

*Atha che`ttvamahamkaaraanna shroshyasi vinakshyasi. (58)*

And so, my brother, no matter how many difficulties you face – and problems do come up every day (दुर्गम् *durgam* means difficulties) – ‘attach your mind, intellect, and attention to Me, and I will become lucid, and manifest as your Atma. मत्प्रसादात्। मत्प्रसादात्तिष्ठसि *Matprasaadaat. Matparasaadaattarishyasi.*’ There is only one method of overcoming the problems that come, and that is, attach our mind and intellect to the Lord. This will please Him.

How can we know when the Lord is pleased?

When there is no Maya (the Lord's power of illusion) between Him and you. As long as the Lord deludes you with His Maya, you should understand that He is not pleased. When He removes the magical veil that comes between you and the Lord, then you can take it that He is pleased with you. Everyone is open and frank with people, when they are pleased with them.

अथ चेत्त्वमहंकारात् श्रोष्यसि विनङ्क्ष्यसि *Atha che`ttvamahankaaranna shroshyasi vinankshyasi.* Here, the Lord has scolded Arjuna for displaying false intellectualism. Arjuna had become a प्रज्ञावादी *pragyaavaadi* – using his intellect to justify his inclination. My brother, don't be a pragyavadi; don't be a प्रज्ञाजीवी *pragyaajeevi* (earning your livelihood through the wrong use of your intelligence). Become a pragyayogi – use your intelligence to yoke yourself to the Lord. If you don't listen to the Lord because of your pride of being very intelligent – पण्डितोऽहम् *punditoham* (I am a great Pundit) – then, this पाण्डित्य *paanditya* (learning) sometimes results in insulting the Ishwara.

I have seen a Pundit who refutes the Mimansa philosophy when he speaks in favor of the Nyaya school of thought. And when he argues for Mimansa, he refutes the Nyaya-vaisheshika philosophy. I asked him, ‘Punditji, to which school of thought do you belong?’ He replied, ‘I protect the शास्त्र परंपरा *shaashtra paramparaa* – the tradition of the Shastras. I do not belong to any particular philosophy.’ He has had no personal experiences. It is just, पण्डितोऽहम् *Punditoham* – I am a Pundit. I am highly learned.’

I will tell you about another incident. A Swamiji had come to Ratanghad. He was a great Pundit. When it was time for him to speak on व्याकरण *vyaakaran* (grammar), he whispered a question in my ear. ‘Would it be better to do खण्डन



*khandan* (refute the Ishwara), or मण्डन *mandan* (elaborate on Him), in this gathering?’

‘Swamiji,’ I said, ‘the people here are श्रद्धालु *shraddhalu* (having faith). Please elaborate on the Lord; don’t refute Him here.’

Thus, these learned people use their skills and learning for refuting or establishing whatever they want. अहंकार *Ahankaara* (ego) is present. The Lord says, ‘Arjuna – न श्रोष्यसि विनङ्क्ष्यसि *na shroshyasi vinankshyasi* – if your vanity prevents you from listening to this principle, then you will be destroyed.’

Look – the Lord says, न मे भक्तः प्रणश्यति ‘*Na me` bhaktah pranashyati*’ (My bhakta is never destroyed)’, meaning, बुद्धिभ्रंश-लक्षणात् *buddhibhransha-lakshanaat* – vanity indicates that the intellect is adulterated. When the intellect is destroyed, then – बुद्धिनाशात् प्रणश्यति *buddhinaashaat pranashyati* – the person is destroyed. ‘So, you will be destroyed if your vanity prevents you from listening to Me.’

यदहंकारमाश्रित्य न योत्स्य इति इति मन्यते।

मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति॥ (५९)

*Yadahankaaramaashritya na yotsya iti manyase`*,

*Mithyaisha vyavasaayaste` prakritistvaam niyokshyati. (59)*

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे *Yadahankaaramaashritya na yotsya itimanyase`* - the Lord tells us to get rid of our ego and vanity by surrendering before Him; meaning, by obtaining Gnan of the Bhagwattatva (the essence of Bhagwan). You must destroy ego by placing your चित्त *chitta* (attention) and buddhi in Him. Buddhiyoga is mentioned everywhere. ‘If you keep your ahankara and say, स्वतन्त्रोऽहम् “*Svatanthroham* – I am independent. Why should I do any work for You? I am not going to accept other people’s advice. I will do as I please;” so what?’

On the one hand, Arjuna says, शिष्यस्तेऽहम् ‘*Shishyaste`ham* – I am Your disciple. शाधि मां *Shaadhimaam* – command me. त्वां प्रपन्नम् *Tvaam prapannam* – I surrender before You’; and on the other hand he says, न योत्स्य इति ‘*Na yotsya it* – I will not fight.’ ‘Oh, when you want to do as you please, why come to ask Me?’ The परिग्रह *parigraha* (accumulation) of विचार *vichaara* (ideas, thoughts) is also to be avoided. ‘So, take the support of your ego, and say that you will not fight! Then, My dear Arjuna, this thought, this decision, is मिथ्या *mithyaa* (false) – मिथ्यैष व्यवसायस्ते *mithyaisha vyavasaayaste`*.’

Pay attention to the word मिथ्या *mithyaa* used here. What the Lord indicates is, ‘You have taken a decision, but it is the wrong decision because it is empty of purpose or utility.’ Some things are wrong because of प्रतिषेध *pratishe`dha* (they are forbidden). Some are wrong because of अधिकार-निवृत्ति *adhikaara-nivritti* (the person is no longer eligible), and some are wrong due to प्रयोजन-पूर्ति *prayojana-poorti* (the need is over). ‘The decision you have taken has absolutely no meaning. It is false because it is pointless.’

Why?

‘Because I know that you have the inclination natural to a Kshatriya.’

I have told you earlier, that अध्ययन *adhyayana* (study), यजन *yajan* (ritual sacrifice), दान *daana* (charity), अध्यापन *adhyapaana* (teaching), याजन *yaajan* (conducting sacrifices), and परिग्रह *parigraha* (accumulation) – these six activities are Dharma for a Brahmin. Of these, three are for अन्तःकरण शुद्धि *antahkaran shuddhi* – the purification of the antahkaran – and three are a means for making a living. All six are a Brahmin’s Dharma. Then, the nine Dharmas explained earlier, are the Dharmas of a Brahmin’s temperament. तपो दमः शौचं *Tapo damah shaucham* are not विदेह *vidhe`ha* (instituted); they are a Brahmin’s natural inclinations. In the same way, शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् *shauryam te`jo dhritirdaakshyam yuddhe` chaapyapalaayanam* are mentioned for a Kshatriya.

याके समुहे दुश्मन बैठे, ताके जीवनको धिक्कार ।

*Yaake` samuhe` dushmana baithe`, take` jeevanako dhikkaara.*

(Shame on the person who has not succeeded in destroying his enemies.)

‘If someone challenges a Kshatriya, he will not only fight, he will kill two of the enemy instead. This is a Kshatriya’s nature. I know it. Arjuna, fighting is not an instituted action for you; it is an interpretation of your nature. So – प्रकृतिस्त्वां नियोक्ष्यति *prakritistvaam noyokshyati* – the nature you have acquired through the actions of your past births as a Kshatriya will make you fight.’

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।

कर्तुं नेच्छसिं यन्मोहात्करिष्यस्यवशोऽपि तत् ।। (६०)

*Svabhaavaje`na kaunte`ya nibaddhah sve`na karmanaa,*  
*Kartum ne`cchasi yanmohaatkariasyavashopi tat. (60)*

There was a Sadhu who lived close to the village where I was born, by the Gangaji. We heard that this Mahatma traveled on foot, and ate with the food placed on one hand. He kept no vessel with him because of his extreme renunciation. Our श्रद्धा *shraddhaa* (faith with reverence) for him was sincere and deep. One day some of us set off to have his darshan (see with reverence). On the way we met my Mama (maternal uncle). He was elderly, about seventy

years old, but hefty and fit. He asked us where we were off to. I told him that we were going to meet the Mahatma who had come to our vicinity.

‘What kind of a Mahatma is he?’ asked my uncle.

‘He travels on foot,’ I replied.

‘Mark my words,’ said my uncle, ‘He will ride in cars and fly on air planes.’

Then I added that the Mahatma did not even use a plate; he ate from his hand.

‘Later on, he will eat from gold plates,’ was my uncle’s response. ‘Heed my prediction. Go and get his darshan, children. You haven’t yet got to know the world; I know it! I know every grain of this world very thoroughly.’

कर्तुं नेच्छसि यन्मोहात् *Kartum ne`cchasi yanmohaata*. In the same way, the Guru has a thorough knowledge of the disciple’s nature, past births, and साधना *saadhanaa* (efforts for spiritual progress). He also knows what the future holds.

The mind of a human being reveals what he has passed through. Suppose someone loves to roll in the mud. You will have to understand that he would, in his past life, have been a horse, donkey, pig, or buffalo. He acquired the habit of lolling in the mud at that time, and hasn’t overcome it yet.

The Shrimad Bhagwat says –

मन एव मनुष्यस्य पूर्वरूपाणि शंसति ।

भविष्यतश्च भद्रं ते तथैव न भविष्यतः ॥ (४.२९.६६)

*Mana e`vamanushyasya poorvaroopaaani shansati,*

*Bhavishyatashcha bhadram te`tathaiva na bhavishyatah. (4. 29. 66)*

‘By looking at the mind of a person you can know about his past. You can also tell what his future will be. His future can be foretold by what he likes to see and do. If he is destined to obtain the विलक्षण सुख *vilakshana sukha* (the extraordinary happiness) of leading a life of liberation, his mind will be free of longings and cravings. A lack of desires indicates that he will experience liberation one day.

Shri Krishna is the Guru of Gurus – कृष्णं वन्दे जगद्गुरुम् ‘*Krishnm vande` jagatgurum`*’ – the param (supreme) Guru is seated in all hearts. He said, कौन्तेय स्वभावजेन स्वेन कर्मणा निबद्धः ‘*Kaunte`ya svabhaavaje`na sve`na karmanaa nibaddhah*. Arjuna, your innate nature binds you to the karma that lies ahead.

कर्तुं नेच्छसि यन्मोहात् *Kartum ne`cchasi yanmohaata* – just now you were saying that you would not kill them. You refused to shoot arrows at them. This is your मोह *moha* (delusion), mister! If Karna comes and challenges you, and Duryodhana abuses you a couple of times, the dormant Kshatriya in you will rise up at once. I can see that dormant spirit, even though you can’t. You will be compelled to do battle. I know that you are quiet so long as the enemy is quiet. Now their abuses will begin, and people will say, “This eunuch stands before us. He acted as a woman, and has lost his ability to fight.” At that time, you will say, “Oh, is

that so? Then – see my valor!” The valor that is hidden just now will reveal itself at once.’

A gentleman came to Shri Udiya Babaji Maharaj and said, ‘I want to stay here with you, permanently. I will go with you wherever you go.’ Some days later, his wife came. She caught hold of Baba’s turban and said, ‘All the Mahatmas that come give the वरदान *vardaana* (gift of wishes being fulfilled) of सौभाग्य *saubhaagya* (the husband’s presence as long as the wife is alive). Will your coming into my life make me a विधवा *vidhavaa* (one who has lost her husband)?’ Baba wanted both to be happy. He told the man, ‘All right, you can become a Sadhu. Become a Sanyasi. But first, you must spend three years as a celibate, living at home with your wife. Come to me after that. This will show me how much resolution you have. Then I will make you a Sanyasi.’ When the man went to live with his wife, he had three children in three years! So, the enlightened Gurus have an understanding about the future. This is why the Lord says, ‘You will be forced to fight – करिष्यस्यवशोऽपि तत् *karishasyavashopi tat.*’

A friend of mine was married when he was about twenty years or twenty one. There were three or four of us, who spent most of time together. When he got married, this man built a little shed on the bank of the Gangaji, saying he would sleep there at night, and not go home. He said that he would become a Mahatma. The family was deeply perturbed, and tried to convince him not to ruin the life of his bride. He remained firm in his resolve. Then his elders told him that it was his duty to educate his wife, so that she could make a living as a teacher. ‘Yes,’ he agreed. ‘Her life should not be spoilt because of me.’ He began to coach her for an hour or so every day.

After a few days, the family members told him, ‘She has a lot of work during the day, doing the household chores, cooking, washing up, etc. How can she study peacefully? Teach her at night, when she can concentrate undisturbed.’ He began to teach her at night. Some five months later, it was found that she was pregnant. He is a good friend of mine, and even today, his many excellent qualities cannot be denied.

One Mahatma, who used to come to Shri Udiya Babaji Maharaj, would wear only a लंगोटी *langoti* (a small, tight, loin cloth). He did not wear the कौपीन *kaupeena* (a cloth wrapped around the waist for decorum). One day, Shri Udiya Babaji Maharaj told him, ‘Look, son, not only the कौपीन *kaupeena*, but a cloth worn over it, is also instituted by the Shastras. So, cover yourself.’ The Mahatma did not listen to him. Baba picked up the cloth and gave it to him, but the Mahatma threw it away! Later on, he was using a blanket worth a thousand rupees, and by God’s grace, moved about in a car. Baba smiled when he saw this.

So, see – करिष्यस्यवशोऽपि तत् *karishyasyavashopi tat* – everybody’s latent nature is seated in them.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।  
भ्रामयन्सर्वभूतानि यन्त्ररूढानि मायया ॥ (६१)

*Eeshvarah sarvabhootaanaam hridde`she`rjuna tishthati,*  
*Bhraamayansarvabhootaani yantraaroodhaani maayayaa. (61)*

ईश्वरः सर्वभूतानाम् *Eeshvarah sarvabhootaanaam* – so, leave Prakriti. It is inanimate; it is a relative truth. The Mahatmas do not accept Prakriti as an independent factor. It is the Ishwara who is the क्षेत्रज्ञ *kshe`tragna* (the knower of the field; the field is Prakriti). He is the हृदय *hriday* (heart) of all the भूत *bhoota* (beings), and His uniting with the Atma (of the individual) is what creates the feeling of individuality. The part that is united with the mind is called the Jeeva, and the unattached part is called the Ishwara. The basic matter is the same essence! Space that seems to be contained in a pot is called the घटाकाश *ghataakaasha*, and if you negate the superimposition of the pot, it is called महाकाश *mahaakaasha* – Space. So, the Ishwara and the Jeeva are not different Tattvas (essences). The word Tattva is comprised of तत् *tat* and त्व *tvam*. *Tat+tvam=tattvam*. यत्र तत् त्वं च एकी भवति तत् तत्त्वम् इति उच्यते। ‘*Yatra tat tvam cha e`kee bhavati tat tattvam iti ucchyate`.*’ When Tat (that) and Tvam (you) unite, it is called the Tattva. This word, ‘Tat’, is अव्यय *avyaya* (imperishable), and so is the word ‘Tvam’.

हृद्देशेऽर्जुन तिष्ठति ‘*Hridde`she`rjuna tishthati*. Arjuna, the Ishwara is presenting all hearts. Don’t think that people’s hearts have only desire, darkness, and sludge in them. Arjuna, the heart of every being has the effulgence in which the heart is seen. Arjuna, you are the form of light, and the Ishwara stays in your heart, united with you.’ Had the Ishwara not been united with the Aham (I), He could not have been united with the Idam (this) either.

All the great Bhaktas should keep this fact in mind. Unless the Ishwara is present in your heart – through the superimpositions of the body and mind – He can’t be present in the round Shaligram stone that is worshipped as a form of Vishnu. He is present in the Shaligram, because He is present in you. In fact, His presence is first in your heart, and then in the Shaligram shila, because you can have the knowledge of His presence in the Shaligram shila only when He is seated in your heart, informing you of His presence in the Shaligram shila! The Lord first manifests as your ‘I’, your Aham; then He manifests as the ‘Idam’, the object. The Ishwara is one.

भ्रामयन्सर्वभूतानि *Bhraamayansarvabhootaani* – He creates and moves all beings, like a puppeteer who makes and moves puppets. All the bhootas are moved by their desires, like the cogs of a machine. Shri Ramanujacharya has written in his commentary, गुणानुगुणान् गुणानुगुणं प्रवर्तयन् तिष्ठति इत्यर्थः: ‘*Gunaanugunaan gunugunam pravartayan tishthati ityarthah.*’ Electricity enters a fan and makes it rotate. It enters a bulb and makes it glow. It seems green in a green bulb, white in a white bulb, and yellow in a yellow bulb. It gives heat when it enters a geyser, and creates ice when it enters a refrigerator. The electricity is one, but seems to be separate, manifesting differently in different objects.

You dream that two rams are locked in a deadly fight. Isn’t it your mind that is working in both the rams? You people may or may not have seen two rams fight. I have seen such fights, because I am a village rustic, after all! In Benares they have partridge fights that are so terrible that those who see it, and those who don’t, both have regrets.

Each person is seated on a यन्त्र *yantra* (machine) that is suited to their karmas and gunas. And, it is one electricity, one वित् *vit* (knowledge), one संवित् *samvit* (intelligence), one Gnan, one चेतन *che`tan* (consciousness), and one Brahman, that illumines their existence.

तमेव शरणं गच्छ सर्वभावेन भारत।

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्॥ (६२)

*Tame`va sharam gaccha sarvabhaave`na bhaarata,*

*Tatprasaadaatparaam shaantim sthaanam praapsyasi shaashvatam. (62)*

‘You are not a fool Arjuna!’ says the Lord. You see a disciple should not feel satisfied until his Guru calls him a fool. He should understand that his Guru has not yet accepted him fully. ‘My Guru respects me, and shows me respect. How will he remove my foolishness?’

Shri Udiyababaji Maharaj did not say,

बेवकूफ ‘*Be`vakoofa*’ (stupid fellow). He would say, बेकूफ ‘*be`koof*’, or बावरा ‘*bavaraa*’ (crazy fellow). Just think of the deep affection and closeness that made him choose these words! The Guru wants to get rid of our ego. He wants us to let go of the worldly things we cling to.

भारत ‘*Bhaarata*’ is the word the Lord uses, to address Arjuna. The meaning is, भा *bhaa* means प्रतिभा *pratibhaa*, brilliance; and रत *rata* means, engrossed in. ‘You are a lover of pratibha. So, तमेव सर्वभावेन शरणं गच्छ *tame`va sarvabhaave`na sharanam gaccha* – take refuge in the Parameshwara, who abides in all hearts.

There is a हीर *heera* in the center of the wood of the Babul and Shisham. Heer means हृदय *hriday*, heart. The heer is extremely strong. One day, the thought came to me, that if I cut my thumb, will there be a heart in it, like the one that

beats in my chest? Oh, there are hearts in every one of the millions of live cells in every drop of our blood! I came to know about this when Dr. Hansraj of Delhi's Irwin Hospital showed me the blood cells under a microscope. It looked like there was a heaving sea of worms. There were white and red cells fighting with each other, eating each other, trying to escape, and jumping about. Then I felt that the cells all have hearts. So, हृद्देशेऽर्जुन तिष्ठति *hridde`sherjuna tishtathi* – there is nothing that does not have a heart. Some people ask why the number of creatures doesn't diminish. Oh, as long as there is even one inanimate grain on earth, it contains the चिदाभास *chidaabhaasa* (the human soul). They are dormant at present, but can awaken into animated beings any moment. The human soul in them is not becoming conscious because of its dormant conditioning. When the conditioning expands, the चेतन *che`tan* (consciousness) that is already there will awaken, and become a Jeeva (Atma attached to a body). Every atom is a Jeeva – जीवो जीवस्य जीवनम् *jeevo jeevasya jevanam*.'

The Lord says, 'Arjuna, take refuge in that. That is the सर्वात्मा *sarvaatmaa* (the Atma of all); that is the सर्वसाक्षी *sarvasaakshee* (the witness of all), and that is सर्वातीत *sarvaateeta* (beyond everything). Nothing but that exists. तमेव शरणं गच्छ *Tame`va sharan gaccha*. शरण *Sharanam* refers to सर्वोपसंहार *sarvopasanhaara* – that, which remains when everything else is negated. श्रु-हिंसायाम् '*Shri-hinsaayaam*'. The शरण *sharan* (refuge, where we can take shelter) is that which is undeniable.

How can I get there, Maharaj?

सर्वभावेन '*Sarvabhaave`na* – by every kind of feeling, because He is everything, even in interaction. All the emotions that arise in your mind are for Him. From the viewpoint of the Tvam-padartha, सर्वभावेन *sarvabhaave`na* means that every feeling that rises is for Him. From the viewpoint of the Tat-padartha, He is *sarva* – everything that is. यो सर्ववित् भजति मां सर्वभावेन भारत *Yo sarvavid bhajati maam sarvabhaave`na bhaarata*.

In your dreams you see a donkey at one place, a horse at another place. You see a Mahatma and also a दुरात्मा *duraatma* (wicked man). You see a dacoit and you see a Sadhu. You see a Yagya being held and you see a cow being slaughtered. What is all this? It is your mind. In the same way, all the different things you see in the world are forms of the Paramatma who has manifested as all these different forms. It is the self-illuminating intelligence that is seen as the Paramatma. From the viewpoint of the Tvam-padartha, it is the pulsating of the consciousness; and from the viewpoint of the Tat-padartha, it is the feeling that everything is the Paramatma. The fact is that there is no difference between the Bhagwat dharma and Vedanta.

सर्वभूतेषु यः पश्येत् भगवद्भावमात्मनः ।  
भूतानि भगवत्यात्मन्येष भागवतोत्तमः ॥ (भाग० ११.२.४५)

*Sarvabhooteshu yah pashye't bhagavadbhaavamaatmanah, Bshootani  
bhagavatyaatmanyesh bhaagavatottamah. (Shrimad Bhagwat 11. 2. 45)*

What will this achieve?

You will get the fruit of the Yoga of मत्प्रसादात्परां शान्तिम् *matprasaadaatparaam shaantim* (the supreme peace that comes only by My Grace), and स्थानं प्राप्स्यसि शाश्वतम् *sthaanam praapsyasi shaashvatam* – unite with the अधिष्ठान *adhishtana* – the substratum that is the Brahman. So, give up all feeling of duality, and take refuge in the non-dual Parameshwara, considering all that you see to be Him. The Upanishads have a description of प्रत्याहार *pratyahaara* (restraining the senses).

यद् यद् पश्यति चक्षुर्भ्यां तत्तद् आत्मेति भावयेत् ।  
यद् यद् शृणोति कर्णाभ्यां तत्तदात्मेति भावयेत् ॥

*Yad yat pashyati chakshurbhyaam tattad aatme'ti bhaavaye't,  
Yad uach shirnoti karnaabhyaam tattadaatme'ti bhaavaye't.*

That means all that is seen by the eyes and heard by the ears, is the essence of the Paramatma.

The द्रष्टा *drashtaa* (the one who sees) is different from the दृश्य *drishya* (that which is seen), but the drishya is not different from the drashta. The अधिष्ठान *adhishtana* (substratum) is different from the अध्यस्त *adhyasta* (superimposed), but the adhyasta is not different from the adhishtana. The Brahman is different from the जगत् *jagat* (world). It is not separate; it is different. The characteristic of the jagat is to have a beginning and an end. The Brahman does not have this characteristic. The characteristic of the Brahman is अबाधित्व *abaadhitva* (impossible to negate). The characteristics are different, but the matter is the same. So – तत्प्रसादात्परां शान्तिम् *tatprasaadaat paraam shaantim* - when the antahkaran becomes limpid, you will attain परां शान्तिम् *paraam shaantim* (supreme peace), meaning you will attain the असम्प्रज्ञात समाधि *asampragyaat samaadhi* (a state of deep meditation where individuality merges into the Brahman) that is the fruit of Yoga. Then why bother with the rigors of प्राणायाम *pranaayama* (breath control exercises)?

A gentleman came to Bombay recently. He would make a few hundred people sit and do भस्त्रिका *bhasrikaa* (breathing exercises) together. The lungs of hundreds of people were pumping air simultaneously. Doing bhasrika is just like using the bellows of a blacksmith. I said to him, 'Maharaj, this is encouraging diseases to mingle! Can people with asthma and other lung diseases do bhasrika with



others?’ What am I to say? These exhibitions of Yoga seem a दम्भ *dambha* (hypocrisy) to me.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।  
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ (६३)

*Iti te` gnaanamaakhyaatam guhyaadguhyataram mayaa,  
Vimrishyaitadashe`she`na yathe`cchasi tathaa kuru. (63)*

See how skillfully the Lord brought in the importance of the Tvam-padartha while discussing the Tat-padartha! He said, इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ‘*Iti te` gnaanamakhyaatam guhyaad guhyataram mayaa*. I have told you about the Gnan that is more secret than any other Gnan.’

This Gnan is obtained from the Guru, the Vedas, or the Shastras of the sect we belong to. ‘However, My brother, अशेषेण एतद् विमृश्य *ashe`she`na e`tad vimrishya* – you will have to do विमर्श *vimarsha* (deliberate upon the subject), if you do not fully grasp what I say. You will have to ponder upon it, focusing on it repeatedly.’

There is संवित् *samvit* (intelligence), and विमर्श *vimarsha* (investigation) here, येथेच्छसि *yathe`cchasi* (desire); and then there is कुरु *kuru* (doing). After this comes the object, the matter. This is all there is. These five things aren’t really five – they are absolutely one. ‘Now, you must do विमर्श *vimarsha* – think about it.’

Arjuna wasn’t fully satisfied yet. He thought, ‘This Shri Krishna has lived with the cowherds; sometimes He says, बुद्धौ शरणमन्विच्छ “*Buddhau sharanamanviccha*” – take refuge in the buddhi, and then He tells me, तमेव शरणं गच्छ “*Tame`va sharam gaccha*” – take refuge in Him!’

People would come to Shri Udiya Babaji Maharaj, and insist that he make them his disciple. One gentleman stayed without food and water for five days, saying he would take initiation only from Baba. Baba told him, ‘I know who the Guru of your past life is. You won’t progress spiritually until you are initiated by him. Do you have faith in what I tell you, or not? If you don’t have faith, why do you want to make me your Guru? And if you have faith, go to him.’ तमेव शरणं गच्छ ‘*Tame`va sharanam gaccha*’. Baba tackled the matter so skillfully that we were lost in admiration. Normally, Baba gave mantras readily to people; six word mantras, twelve word mantras, and eight word mantras. The why did he avoid giving a mantra to this man? Baba recognized his antahkaran. Later on the man became a bitter enemy of Baba. There was no limit to his hatred for Baba. He would always try to do Baba some harm.

सर्वगुह्यतमं भूतः शृणु मे परमं वचः ।

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ (६४)

*Sarvaguhyatamam bhootah shrunu me` paramam vachah,*

*Ishtosi me` dridhamiti tato vakshyaami te` hitam. (64)*

The Lord said, ‘Oh, you aren’t willing to take refuge in Him?’

‘No, my brother,’ replied Arjuna. ‘I have already lost my buddhi – शोकसंविग्नमानसः *shokasanvignamaanasah*. Now, when You tell me to take shelter in my buddhi, I refuse to take refuge in the unknown. You, alone, are the Parameshwara I know. How can I leave You, and where am I to go?’

‘Very well, then,’ replied Shri Krishna. ‘I will tell you – not merely a secret, not even a great secret, but – the greatest of all secrets. सर्वगुह्यतमम् *Sarvaguhyatamam*. This is not revealed to many. Actually, I have spoken of it to you on several occasions, but never mind. Listen to it once more. However, there is one point – this is परमं वचः *param vachah*. There is nothing to be said after this.’

परमं वचः *Param vachah* means, वचः पारम्यम् *vachah paaramyam*. Nothing remains to be said, once this is told. ‘So don’t ask Me anything more.’

‘Maharaj,’ asked Arjuna, ‘are You telling me this with true love, or are You just putting me off with superficial talk?’

‘No, Arjuna,’ replied the Lord. इष्टोऽसि मे दृढमिति ‘*Ishtosi me` dridhamiti* – you are My loved one. You are My Ishta (chosen form for worship).’

You see, when the Bhakta considers the Bhagwan to be his Ishta, then the Lord also says, ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ‘*Ye` yathaa maam prapadyante` taanstathaiva bhajaamyaham* (I reciprocate the feeling with which My Bhakta worships Me),’ and makes the Bhakta His Ishta.

The Lord says, ‘Arjuna, My dear, just as you desire Me, I desire you in the same way.’

One sided love is fine for writing about in books, but it is not the ideal love. The fact is that love doesn’t grow, unless it is returned. प्रेम *Pre`ma* (love) is built up by prem. It contracts, if it is not reciprocated. How will the night flowering water lily bloom, if the moon did not disperse moonbeams? True love is not one-sided; it is a two-way feeling. Arjuna has also revealed his love for Shri Krishna.

Now, Shri Krishna says, इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ‘*Ishtosi me` dridhamiti tato vakshyaami te` hitam* – you are My Ishta, and a steady Ishta, not a minor one. You are so dear to Me that I will never leave you. There is no desire in Me – समोऽहं सर्वभूतेषु न मे द्वेष्योस्ति न प्रियः *samoham sarvabhooteshu na me` dve`shosti na priyah* (I have equal goodwill for all. I have neither hatred nor love for any). Even so, दृढम् इष्टोऽसि *dridham ishtosi* – My love for you is such that I will never

leave you. That is why, ते हितं वक्ष्यामि *te` hitam vakshyaami* – I am telling you what is best for you.’

Thus, the Lord takes full responsibility for Arjuna upon Himself. He does not tell Arjuna to think for himself. There is scope for us in the Lord’s शरणागति *sharanaagati* (getting His protection). The Lord has said here, विमृश्यैतदशेषेण यथेच्छसि तथा कुरु *‘Vimrishyaitadashe`she`na yathe`cchasi tathaa kuru* – think about it, and then do what you think is right.’ Thinking – using the buddhi – is recommended there as well. However, here He says, ‘No, no; your entire responsibility is Mine. Just be free of worries, and listen to Me.

मन्ममा भव मद्भक्तो मद्याजी मां नमस्कुरु।  
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे॥ (६५)

*Manamanaa bhava madbhakto madyaajee maam namaskuru,*  
*Maame`vaishyasi satyam te` pratijaane` priyosi me`.* (65)

मन्मना भव *Manamanaa bhava* – obtain knowledge about Me. मद्भक्तो भव *Madbhakto bhava* – have devotion for Me.’ The Lord indicates, ‘I am the object of both Gnan and worship. I am the one who is worshipped. मद्याजी भव *Madyaajee bhava* – I am the one who is worshipped through the Yagyas. मां नमस्कुरु *Maam namaskuru* – I am your refuge. I love and protect those who surrender to Me.’

Thus, there are four साधन *saadhan* (methods) for obtaining the Lord – Gnan, Bhakti, Yagya, and surrender – शरणागति *sharanaagati*. These four are not separate. Gnan is about the Brahman, Bhakti is for the Ishwara, Yagya is for Indra, and नमस्कार *namaskaara* (obeisance) is for parents and seniors. All these are one. The object of Gnan is also the object of Bhakti, Yagya and surrender. ‘Who is that, Maharaj?’ asked Arjuna.

मन्मना भव *‘Manamanaa bhava,’* said the Lord. मत् *‘Mat* (Me) is present in मन्मना भव *manmannaa bhava*, in मद्याजी *madyaajee*, and in मां नमस्कुरु *maam namaskuru*. If even this does not satisfy you, then understand that मामेवैष्यसि *maame`vaishyasi* – the fruit obtained by you will also be Me.’

सत्यं ते प्रतिजाने *‘Satyam te` pratijaane`’* is what the Lord says. ‘I am making a solemn pledge to you. I swear that I speak truly.’

The people of Vraja (where Shri Krishna spent His childhood) are known for making pledges they don’t keep. They don’t hesitate to tell lies. They do not fear the repercussion of breaking their pledges. They are very cunning, and say, ‘I swear by you,’ so that it is not they who are harmed by the false swearing.

‘No, Arjuna, सत्यं ते प्रतिजाने *satyam te` pratijaane`*. I swear truly, and speak sincerely.’

You lied to Mother Yashoda, when You told her you had not eaten mud. You told the Gopis (milkmaids) that You never tell lies. How can You be trusted?’  
 प्रियोऽसि मे ‘*Priyosi me*’, said the Lord. ‘You are dear to Me. A person does not lie to the person he loves. Love will be sullied if deceit comes between us and the one we love. You are My loved one, and what I am saying is absolutely true.’

‘All right,’ said Arjuna, ‘tell me.’

‘Very well,’ said Shri Krishna. ‘Stop depending on your own intellect to decide about Dharma and adharma.’

This is a great Yoga.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ (६६)

*Sarvadharmaanparityajya maame`kam sharam vraja,*

*Aham tvaa sarvapaape`bhyo mokshyaishyaami maa shuchah. (66)*

Madhusudan Saraswati has said in his commentary on this shloka, that the meaning of धर्म-प्रतिग्रह *dharma-parityaaga* (giving up Dharma) is, ‘I will follow the Dharmas of the four stages of life – Brahmacharya, Grihastha, Vanaprastha and Sanyas – but I will no longer depend on them for salvation.’

Shri Shankaracharya says that descriptions of giving up adharma (that which is contrary to Dharma) are given everywhere. The Dharma-parityaga mentioned here, refers to the अपूर्व *apoorva* (the subtle potential fruit of action), and it is in connection with the Paramatma’s pristine essence. This is, अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्रास्मात् कृताकृतात् । अन्यत्र भूताश्च भव्याच्च ‘*Anyatra darmaat anyatraadharmaat anyatraasmaat kritaakritaah. Anyatra bhootaashcha bhavyaaccha.*’ Beyond Dharma and adharma, beyond what is done and what is not done, beyond what has happened and what has not. सर्वधर्म-परित्याग *Sarvadharm-parityaaga* is an indication to go beyond the rigid framework of organized religion (and progress in spirituality). न सन्तु मे धर्माधर्मो ‘*Na santu me`dharmaadharmau* – Dharma and adharma are not mine. नऽहं धर्माधर्मो *Naham dharmaadharmau* – I do not belong to Dharma and adharma. न सन्ति वस्तुतः तत्त्वदशा धर्माधर्माः । एवं परित्यज्य *Na santi vastutah tattadashaa dharmaadharmaah. E`vam parityajya* – use this method to go beyond Dharma and adharma, because if you continue to feel that you are the karta (doer), you won’t be able to give up.’ This is an extraordinary point. It cannot be understood by immature minds.

Now look at सर्वधर्मान् *sarvadharmaan*. Why is सर्व *sarva* added to धर्मान् *dharmaan*? Some say, सर्वधर्मान् परित्यज्य *sarvadharmaan parityajya* means, give up the dharmas (natural inclinations) of the इन्द्रिय *indriya* (senses), मन *mana* (mind), बुद्धि

*buddhi* (intellect), जीव *jeeva* (individual ego), and आत्मा *anaatmaa* (that which is not the Atma).

But, brother how is it possible to give them up?

This has to be understood. You have to use your intelligence. The अन्य *anya* (other) is परित्यक्त *parityakta* – it is already separate from you. What is left, to give up?

Someone said, ‘Give up the stone lying on the bank of the Gangaji.’ Oh, that stone never belonged to me. I never picked it up, or felt that it was mine. How can I give up what doesn’t belong to me?

Well then, give up yourself.

That is not possible. We can never give up our Self. The Atma can never be given up; and the अनात्मा *anaatmaa* never belonged to us, anyway, so there is no question of giving it up.

Then what conclusion do we come to?

We have confused the नित्यपरित्यक्त *nityaparityakta* (that which is always separate and was never ours) with the अपरित्यक्त *aparityakta* (that which can never be given up or separated). Everything that is not the Atma is already separate from us. It is a fallacy to think that things belong to us, or that we belong to others. It is this fallacy that is to be given up. Kabirdasji has said, ‘The Brahmin ties a knot with two pieces of cloth (during the marriage ceremony) and we are bound for life!’

The truth of the matter is that neither is the अनात्मा *anaatmaa* tied to the Atma, nor is the Atma bound to the anatma. What is there to be given up, when there is no connection? The real parityaga is the parityaga of the false understanding about connection, attachment and bondage. In actual fact, no Dharma-adharma, are mine, nor do I belong to any Dharma-adharma, and nor do Dharma-adharma have any real existence. This is called, सर्वधर्मपरित्याग *sarvadharmaanparityaaga*.

So, then?

‘Take refuge in Me – मामेकं शरणं ब्रज। एकम् अद्वयं, शरणं-सर्वाधिष्ठानम्, मां प्रत्यक् चैतन्याभिन्नं, ब्रज-जानीहि *maame`kam sharanamvraja. E`kam advayam, sharam-sarvaadhishtanam, maam pratyak chaitanyabhinnam, vraja-jaaneehi.*

तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम्।

प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च॥

मामेकमेव शरणमात्मानं मया स्यात्कृतोभयः॥

*Tasmaattvamuddhavotsrija chodanaam pratichodanaam,*

*Pravrittim cha nivrittim cha shrotavyam shrutame`va cha.*

*Maame`kame`va sharanamaatmaanam sarvade`hinaam,*

*Yaahi sarvaatmabhaave`na mayaa syaahyakutobhayah.*

(Shrimad Bhagwat 11. 12. 14-15)

The Lord Shri Krishna says, ‘Uddhava, let go of all the rules about what is to be done and what is forbidden – चोदनां प्रतिचोदनाम् *chodanaam pratichodanaam*. Let go of प्रवृत्ति *pravritti* and निवृत्ति *nivritti* (activity and inactivity). Let go of

everything that you have heard till now, and what is yet to be heard. Just take refuge in Me. I am the Atma of all. Become one with Me, and be free of fear.’  
 Make एकम् अद्वितीयम् *e`kam adviteeyam* (the one that is impossible to divide; the non-dual) the adjective of माम् *maam* (Me, the Lord). शरणं-अधिष्ठानं, शरणं गृहरक्षितोः *Sharanam-adhishthaanam, sharam-griharakshitroh* – who is the adhishthana (substratum) of all? Sharan (refuge) means substratum. Sharan means a hut, a place to stay. अधिष्ठानम् *Adhishthaanam* – the form of a refuge. There is only one refuge; एकम्। अध्यस्तेषु अनुगतम् एति इति एकम् *e`kam-adhyaste`shu anugatam e`ti iti e`kam*. There is only one substratum of all the superimpositions. Perhaps it is invisible.

It may be some other.

‘No. माम् अपरोक्षं, प्रत्यक् चैतन्यम् *maam-aparoksham, pratyak chaitanam*’ (It is Me; every being experiences Me as the consciousness).

Then what does व्रज *vraja* (go) mean?

Vraja means जानीहि *jaaneehi* – know it. The Atma is the sharan, the refuge. This knowledge is what is meant by शरणं व्रज *sharanam vraja*. We have to take refuge in the Atma.

Tell me, will I incur sin if I give up Dharma?

‘You are not to worry any more. अहं त्वेन अभिव्यक्तः ज्ञातः अहम् *Ahamtve`na abhivvyaktah gnaatah aham* – I will transform your Aham (ego) to Gnan, and liberate you. सर्वपापेभ्यः अभ्यतत्कार्येभ्यः त्वा त्वां मोक्षयिष्यामि *Sarvapaape`bhyah abhataatkaarye`bhayah, tvaa-tvaam, mokshayishyaami*. I will free you from all *paapa* (sin), and the ego of being the karta (doer) and bhokta (the one who experiences). This ego is the root of all sin. I will free you from the delusion of being a part of the interactive world, and being a separate entity. I will free you from the nescience that leads to sin, the Maya that is filled with sin, and the fallacies upon which all sin is based.’

How will You do that?

‘I will manifest as your Aham, and free you from the working of अविद्या *avidyaa* (nescience) and the actions caused by *avidyaa* – मोक्षयिष्यामि *mokshayishyaami*. Therefore, अशोच्या नन्व शोचस्त्वम् मा शुचः, शोकं मा कार्षीः *ashochyaananva shochastvam maa shuchah, shokam maa kaarsheeti*. Don’t worry about that, which is not worth worrying, and don’t be sad.’

I had gone to a Mahatma to get his darshan (see with reverence). A shloka was written on the door of his hut. I do not know the origin of this shloka, but I remember it well. When I was young, I had the ability to remember a shloka after hearing it once. Even today, I can remember it if it is in the Anushtup meter and I listen attentively. However, if it is in the Shardula-Vikrida or Sragdhara, I have to hear it three or four times before it is memorized. The shloka written on the Mahatma’s door was:

सर्व गीता मयाधीता तत्र प्राप्तिः विनिश्चिता ।

सर्वधर्मपरित्यागी सर्वपापैः प्रमुच्यते ।।

*Sarva geetaa mayaadheetaa tatra praaptih vinishchitaa,  
Sarvadharmaparityaagee sarvapaapaih pramuchyate`.*

‘I have read the whole Gita, and have come to the conclusion that he, who does सर्वधर्मपरित्याग *sarvadharmaanparityaaga* (gives up all religion) is liberated from all sin – सर्वपापैः प्रमुच्यते *sarvapaapaih pramuchyate`.*’

Actually, adharma will always be present when Dharma is present. The Gita, herself, states, सर्वारम्भा हि दोषेण घूमनाग्निरिववृताः ‘*Sarvaarambhaa hi doshe`na dhoome`naagnirivaavritaah* (any work that is started has faults, just as fire has smoke).’

Dharma and adharma are द्वन्द्व *dvandva* – a duo that duel constantly. They are together night and day. The Gnan – of अकर्तृत्व *akartritva* (not being the doer), अभोक्तृत्व *abhoktritva* (not being the one who has the experiences), असंसारित्व *asansaaritva* (not being a part of this interactive world), and अपरिच्छिन्नत्व *aparicchinnatva* (not being a separate entity) – negates both Dharma and adharma. However, when they are present, they are always together. Their presence makes people consider themselves to be धर्मात्मा *dharmaatmaa* (pious people); fearing that some lapse may occur to mar their Dharma. These people are fools.

Those who say that their lives are filled with पाप *paapa* (sin), and there is no पुण्य *punya* (spiritual merit) in them, are mistaken. If there was no punya in their lives, they would not be aware of paapa. It is not possible to be conscious of sin, unless punya is present; and no punya can be maintained without some paapa creeping in. Hence, both are born together, and both go together. They go only when the Gnan of the Paramatma is obtained.

What is Dharma?

Some Dharmas are actions that we do, like दान *daana* (giving in charity), fasting on Ekadashi days, helping others, and so on. This Dharma is created by us.

There is a कारण *kaarana* (causative) Dharma that upholds us. ध्रियते पुण्य दानादिरूपेण इति धर्मः, धरति कारणरूपेण रक्षति इति धर्मः *Dhriyate` punya-daanaadiroope`na iti dharmah*. This has two origins – कारण *kaarana* (causative) Dharma, and कार्य *kaarya* (effect) Dharma. So, सर्वधर्मा *sarvadharmaan* means that the कार्यनिष्ठ धर्म *kaaryanishtha dharma* – the Dharma we create by doing the things we believe to be right; and the कार्यनिष्ठ धर्म *kaaraanishtha dharma* – the natural Dharma that we inherit, and our instinctive preferences. ‘Let go of both these, through the

Gnan of your essence. And, मामेकं शरणं ब्रज *maame`kam sharanam vraja* – come, and be seated within My essence. After that, अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि *aham tvaa sarvapaape`bhyao mokshayishyaami* – don't worry any more about liberation. Stop being concerned about obtaining liberation from rebirth, because I will free you from all sin.'

बभुक्षुर्दृश्यते लोके मुमुक्षुरपि दृश्यते ।

भोगमोक्षनिराकांक्षी विरलोऽपि महापुमान् ।।

*Bubhukshardrishyati loke`mumukshurapi drishyate`,  
Bhogamokshaniraakaankshee viralopi mahaapumaan.*

Some people want भोग *bhoga* (indulgences), and some want मोक्ष *moksha* (liberation from rebirth). But, what about those who want neither? It is a rare person who desires neither sensual pleasures nor freedom from rebirth. He has reached a stage that is beyond मुमुक्षा *mumukshaa* (desire for liberation). 'So, मा शुचः, शोकं मा कार्षीः *maa shuchah shokam maa karsheeh*. Do not grieve, Arjuna.' The Lord told Arjuna, 'I have told you a great secret. Do not reveal it to all and sundry.'

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ।। (६७)

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ।। (६८)

*Idam te`naatapaskaaya naabhaktaaya kadaachana,*

*Na chaashushrushave`vaachyam na cha maam yobhyasooyati.*

*Ya imam paramam guhyam madbhakte`shvabhidhaasyati,*

*Bhaktim mayi paraam kritvaa maame`vaishyatyasanshayah. (67, 68)*

नातपस्काय *Naatapaskaaya*. The Lord warns Arjuna about who he shouldn't reveal this Gnan to. The person whose senses are uncontrolled, and who is unwilling to bear discomfort for the sake of his Dharma. Such a man will eat things that ought not to be eaten, if he does not get suitable food. This Gnan should not be given to such people, because they will become incapable, and eat impure food. Suppose I say that Bhakti is described in this shloka?

नाभक्ताय '*Naabhaktaaya*,' says the Lord. 'This Gnan should not be given to anyone who does not have Bhakti.' That means, only a Bhakta is authorized to obtain this Gnan. This Gnan has something that is even greater than Bhakti.

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ।

मद्भक्त एतद् विज्ञाय-साधनम् ।

मद्वायोपपद्यते- फलम् ।

*Madbhakta e`tadvignaaya madbhaavaayopapadyate`.*



*Madbhakta e`tad vignaaya-saadhanam.  
Madbhaavaayopapadyate`-falam.*

The Lord gives Arjuna a warning. ‘Don’t speak of this to anyone who isn’t My Bhakta. Don’t tell it to anyone who lacks a desire to listen to it, or to serve Me. न च मां योऽभ्यसूयति *Na cha maam yobhyasooyati* – do not speak of it to anyone who slanders a Tattvavit (one who knows My essence).’

If you want to know the details about the right kind of lifestyle, ask your purohita (priest who conducts ritual worship). If you want to learn the proper way of doing पूजा *poojaa* (ritual worship of the image of the Lord), ask a Vaishnava. And, go to a Yogi if you want to learn the methods for meditation and Samadhi.

This is Tattvagnan. It is स्वरूपज्ञान *svaroopagnana* – the Gnan of the essence that is the Atma. A Tattvavit is liberated from Dharma, उपासना *upaasanaa* (devotional worship), Yoga, etc. He lives a life of total emancipation.

If you want to know the recommended way to purify yourself after going to the toilet, ask your father, grandfather, Guru, or purohita. There is no need to bother some poor Tattvagnani for such information. Why trouble a knower of the Brahman to find out what the methods of idol worship are?

The Lord says, न च मां योऽभ्यसूयति ‘*Na cha maam yobhyasooyate.*’ What is indicated by saying that this Gnan should not be given to anyone who sees flaws in Shri Krishna’s character? Oh, that person is कर्म-निष्ठा *karma-nishtha* (believes only in rituals). The Tattvagnanis do not reveal Tattvagnan to anyone who believes only in rituals or ritualistic worship, because Tattvagnan is the highest form of spiritualism. It is not a Samadhi-Gnan. It is not a Yoga-Gnan, upasana Gnan, or Dharma Gnan. Some may find fault in Shri Krishna’s caste, saying that He was a cowherd. Some may say that He was a thief, or a philanderer. People like that are not eligible for this Gnan, because they find faults in the pristine character of the Lord, and in the things He does. The behavior of a Tattvagna (one who has Tattvagnan) is not bound by the framework of any formal religious sect. A Tattvagna is untrammelled, universal, and eternal. That is why the Lord warns Arjuna about giving this Gnan only to those who are eligible.

य इदं परमं गुह्यम् ‘*Ya idam paramam guhyam.* Arjuna, this is actually a kirtan (singing glories of the Lord), but it should only be described to Bhaktas. It is something that is very private; not to be exhibited in the market place! It should be spoken of only in a small group of devotees.’

What will that achieve?

‘The person who describes this will get My परा-भक्ति *paraa-bhakti* (supreme devotion for Me). This is his commission!’

I had read in the Bible, that we should not cast our pearls before the swine. How will the poor swine understand the value of pearls? Neither can they powder the pearls for medicinal purposes, nor can they string them and wear a pearl necklace. So the Lord tells us to speak about this only to other Bhaktas. And, the person who tells others about this will get supreme love and devotion for the Lord. He will no longer have any doubts. Then, the Lord gives one more commission.

न च तस्मान्मानुष्येषु कश्चिन्मे प्रियकृत्तमः ।  
भविता न च मे तस्मादन्यः प्रियतरो भुवि ।। (६९)

*Na cha tasmaanmanushye`shu kashchinme`priyakrittamah,*  
*Bhavitaa na cha me` tasmaadanyah priyataro bhuvi. (69)*

‘No other human being is dearer to Me, than the one who does this,’ प्रियकृत्तम *Priyakrittam* means the greatest love. ‘He is the one who pleases Me the most.’ The Lord next gives us a Title Deed as well. This is a written Bond of Shri Krishna Bhagwan. ‘No other will be dearer to Me.’ In the Bhagwat, Shri Krishna stated that the Gnani is the beloved. Why is that?

‘The Gnani sustains Me by giving Me milk to drink. If the Gnani confirms Me, My existence, My consciousness, and My bliss – that is, My Sacchidananda essence – then the अज्ञानी *agnani* (ignorant people) can rant and rave as much as they want; it will have no effect. ज्ञानी प्रियतमोऽतो मां ज्ञानेनासौ बिभर्ति माम् *Gnaanee priyatamoto maam gnaane`naasau bibharti maam.*’

भविता न च मे तस्मादन्यः प्रियतरो भुवि *Bhavitaa na cha me` tasmaadanyah priyataro bhuvi* – no one else on this earth will be dearer for Me. I become his प्रेयसी *pre`yasee* (lady love) and he becomes My प्रियतम *priyatam* (lover). Yes, I become his sweetheart, and love him. He is My beloved.’

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।  
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ।। (७०)

*Adhye`shyate`cha ya imam dharmyam sanvaadamaavayoh,*  
*Gnaanayagye`na te`naahamishtah syaamiti me`matih. (70)*

‘My brother, don’t let others hear this,’ said the Lord. ‘Those who study this discussion of ours (the Gita) are also dear to Me, because this is a description of the actual essence of Dharma. The one who studies it will obtain the understanding that will give him Gnan. His study will be a successful Gnan-Yagya. The studying will be the Yagya, and enhanced wisdom will be the Gnan. Just as Indra and other Devtas are worshipped through Yagyas, I will be worshipped through Gnan.’

And what if someone has श्रद्धा *shraddhaa* (faith) and does not remove his faults?

श्रद्धावाननसूयश्च शृणुयादपि यो नरः।

सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम्॥ (७१)

*Shraddhaavaananasooyashcha shrunuyaadapi yo narah,*

*Sopi muktah shubhaanllokanpraapnuyaatpunyakarmanaam. (71)*

सोऽपि मुक्तः ‘*Sopi muktah* – he will also be freed from पाप *paapa* and attain the auspicious lands to which people who do good deeds go.’

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा।

कश्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय॥ (७२)

*Kashchide`tachshrutam paartha tvayaikaagre`na che`tasaa,*

*Kacchidagnaanasammohah pranashtaste`shananjaya. (72)*

‘Arjuna,’ asked the Lord, ‘I hope you listened to My words with full attention?’ You will note that Shri Krishna is expressing doubt about Arjuna’s having absorbed the purport of the Gita. This is the seed of ‘Anugita’, which He told Arjuna later on, when Arjuna confessed that he had forgotten what the Lord had said. Shri Krishna said that He had also forgotten. He had been Yoga-yukta (poised in a different dimension) when He gave the teaching of the Gita, so He told Arjuna the ‘Anugita’.

कश्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय *Kashchidagnaanasammohah pranashtaste`dhananjaya* – has your Moha (delusion) regarding Gnan been destroyed?’

Now, Dhananjaya Arjuna says –

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।

स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव॥ (७३)

*Nashto mohah smritirlabdhah tvatprasaadaanmayachyuta,*

*Sthitosmi gatasande`hah karishye`vachanam tava. (73)*

‘Achyuta (a name of the Lord), please stay firm in Your resolve. First You came as the sarathi (the driver of the chariot) to make me fight, and kept telling me to fight, right up to the end. You are Achyuta – one who never loses His position – but You have given me such a प्रसाद *prasaada* (Grace) that my delusion is dispelled, and my स्मृति *smriti* (memory) has returned.’

स्मृति *Smriti* means experience here – अनुभूतिर्लब्धा *anubhootirlabdhah* – for स्मृतिर्लब्धा *smritirlabdhah*. The *smriti* here is not the knowledge generated by संस्कार *sanskara* (subtle impressions created through rituals). Nor does it refer to the recollection of any worldly experience. Here, it means an experience. ‘By Your Grace, I have obtained this experience.’

स्थितोऽस्मि गतसंदेहः *Sthitosmi gatasande`ha* – my doubts have been dispelled,’ says Arjuna. ‘I am no longer sitting, Maharaj!’ Arjuna is referring to विसृज्य सशरं चापं शोकसंविग्न मानसः *visrijiya sasharam chapam shokasanvignamaanasah* – his earlier dejection. स्थितोऽस्मि *Sthitosmi* – I have now stood up, ready to do what You command.’

First, Shri Krishna obeyed Arjuna’s command – सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत *se`nayorubhayormadhye` ratham staapayame`chyuta* (place my chariot between the two armies). An intelligent person knows that if he wants others to do what he says, he must first do what they say. He knows that if he does what the other person tells him to do, the other person will feel obliged to listen to him. This is what happened here. The Lord obeyed Arjuna’s command, and Arjuna had to obey the Lord’s command.

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ (७४)

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।

योगं योगेश्वरात्कृणात्सक्षात्कथयतः स्वयम् ॥ (७५)

राजसंस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।

केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्महुः ॥ (७६)

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।

विस्मयो मे महान् राजन्हृष्यामि च पुनः पुनः ॥ (७७)

*Ityaham vaasude`vasya paarthasya cha mahaatmanah,*

*Sanvaadamimamashraushamadbhutam romaharshanam.*

*Vyaasaprasaadaachhyutavaane`tadguhyamaham param,*

*Yogam yoge`shvaraatkrishtnaatsaakshaatkathayatah svayam.*

*Raajansansmritya sansmritya samvaadamimamadbhutam,*

*Ke`shavaarjunayoh punyam hrishyaami cha muhurmuuh.*

*Taccha sansmritya sansmritya roopamatyadbhutam hare`h,*

*Vismayo me`mahaan raajanhrishyaami cha punah punah. (74 – 77)*

Sanjay now tells Dhritarashtra Maharaj that he heard this dialogue between Keshava (Shri Krishna) and Arjuna. He gives them both the adjective of Mahatma, saying, अश्रौषम् *Ashrausham*. I heard this dialogue between Mahatma Shri Krishna and Mahatma Partha directly. It is an amazing discussion – अद्भुतं रोमहर्षणं *adbhutam romaharshanam*.’ अद्भुत *Adbhuta* means something that is eternally novel. अतति च भवति च इति अद्भुतम् *Atati cha bhavati cha iti adbhutam*, means, ‘always new’. Usually, something is a novelty when it is first encountered. The novelty wears off after seeing something a couple of times.

‘This conversation – the Gita – is such, Maharaj, that it seems new every day! रोमहर्षणम् *Romaharshanam* – it rejuvenates every cell and follicle of the body. It is

by the Grace of Vyasa Bhagwan that I could listen to this great secret being described. The Lord Shri Krishna is the Yogeshwara incarnate, and I heard Him describe it, and listened to the things He said.

राजन्संस्मृत्य-संस्मृत्य *Rajansansmritya-sansmritya*. Rajan, this conversation between Shri Krishna and Arjuna is one that purifies the heart. I am immersed in परमानन्द *Paramananda* (supreme bliss) repeatedly, as I recall the Lord's words. The Virat form revealed to Arjuna by Shri Krishna is adbhuta!'

Now, see – it is the same form that we see. All these Mahatmas, in saffron and white clothes, with moustaches and beards, and with shaved faces and heads; all the ladies and gentlemen, children and elderly people, the माहात्मा-दुरात्मा *mahaatmaa-duraatmaa* (the saintly and wicked) – exist in the essence of the Paramatma. The Paramatma's form is wonderful! Seeing it, आश्चर्यवत्पश्यति *kashchide na* – one is filled with wonder.

At the end, Sanjay sums up the essence of the Gita for us.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।  
तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ (७८)

*Yatra yoge`shvarah krishno yatra paartho dhanurdharah,*  
*Tatra shreervijayo bhootirdhruvaa neetirmatirmama. (78)*

Yoga means साधन *saadhan* (method), and Yogeshwara means the one who started the system (of Yoga), who teaches it, sustains it, and bestows its fruit. Sanjay says, 'Where Yogeshwara Krishna is – यत्र पार्थो धनुर्धरः *yatra paartho dhanurdharah* - there is Arjuna with his bow and arrow.' It is the Lord who actually does everything, but the Jeeva doesn't sit in idleness, lacking valor.

धनुर्गृहीत्वा औपनिषदं महाऽस्त्रं शरं ह्युपासा निशितं संदधीत *Dhanurgriheetvaa aupanishadam mahaastram sharam hyupaasaa nishitam sandadheeta* – the Jeeva is also ready with his bow and arrow. Why should the Lord provide the Yoga, unless the Jeeva wanted it earnestly? The Ishwara keeps observing us. रक्षापेक्षामपेक्षते *Rakshaape`kshaamape`kshate* - the Lord stands with outstretched arms. 'Come, My beloved Jeeva, embrace Me.' The Lord has been waiting since the beginning of time, but the Jeeva – विसृज्य सशरं चापम् *visrija sasharam chaapam* – has thrown away the bow and arrow, the Upanishad, the pranava (AUM, symbolizing the Brahman), and also Brahmagnan. Now, both the साक्षात् *saakshaat* (incarnate) Yogayogeshwara Krishna and धनुर्धारी *dhanurdhaari* (with bow and arrow) Arjuna are here.

तत्र श्रीविजयो भूतिर्ध्रुवानीतिर्मतिर्मम *Tatra shreervijayo bhootirdhruvaaneetirmatirmama*. Shri, or Laxmi (Grace, beauty and prosperity), is where these two are. The

enthusiastic Jeeva, and the Grace of the Ishwara. There, there is the fragrance of the earth, the sweetness of water, beauty, the soft touch of the breeze, and the all-encompassing space. The love of the heart manifests there, and the intellect's ability to grasp the truth is there. Vijay (victory) is there – nobody can overcome or subdue this pair. And भूति *bhooti* – prosperity is there. The universal consciousness manifests in all forms, and is filled with benevolence. Every circumstance is favorable.

ध्रुवा नीतिः *Dhruvaa neetih*. Constant uprightness is there.

The Lord said, मम मतिरपि तत्र '*Maam matirapi tatra* – I have not kept My buddhi with Me – I have thrown it there. I want My buddhi to be where the enthusiastic Jeeva and the Grace of the Ishwara are together.'

मतिर्मम '*Matirmama* – this is the conclusion I have reached,' said Sanjay.

The Gita began with धर्मक्षेत्रे *Dharmakshe`tre`*. The first letter is 'dhar'; and, 'ma' is the last letter in मतिर्मम *matirmama*. So, the Gita means 'Dharma'. The Ramcharita Manas starts with वर्णानाम् अर्थसंधानां *Varnaanaam arthasandhaanam* and ends with the letter 'va'. That is an अमृतबीज *amritabeeja* – the seed of immortality. So, the Ramcharita Manas is the form of amrita – the elixir that gives immortality. And this Gita? This Gita is filled with Dharma. Actually, the description of the supreme Dharma fills the Gita. So, I ask you to repeat this shloka:

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भूतिध्रुवानितीतिर्मम ॥

*Yatra yoge`shwarah krishno yatra paartho dhanurdharah,*  
*Tatra shreervijayo bhootirdhruvaaneetiematirmama.*

Had you all not listened so lovingly, sitting so quietly, and had the Mahatmas not graced us with their darshan, it would have been very difficult for me to sit for four hours at a stretch in my present state of health. You have been the speaker, and you have listened to your own broadcast. You broadcast, and the voice comes from the radio. The speech is yours. You speak, and you hear.

Thus this eighteenth chapter called the 'Moksha-Sanyasayoga' is completed.

